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# THE CHRISTIAN WORLD.

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## *Christian Democracy at issue with Romanism in the Matter of State Schools and Charities.*

BY REV. M. R. VINCENT, D. D.

THE recent decided movement in a Western city to throw the Bible out of the public schools, taken with other demonstrations in the same direction, is well calculated to awaken an inquiry as to whither we are drifting. It behooves the guardians of public education to remember that the principle of religious liberty has a limit to its operation; that it cannot be pressed to its own subversion; and that when, therefore, even an incarnate conscience comes forward to urge the claims of a system which ignores and contemns the essential principles of democracy, it is time for the State to lay its hand upon religious liberty. The most liberal faith, the most generous democracy, cannot ignore the law of self-preservation. To concede a degree of religious liberty which shall allow one form of religion to put a ban upon all others is simply absurd. This, however, and no other is the claim of the Roman Catholic Church. That that church is theoretically at least the enemy of every essential principle of democracy, is too patent to need demonstration, or if needed can readily be shown from its own official utterances. Thus, in the Encyclical of 1864, liberty and conscience and of worship as the right of every man are declared to be "erroneous, hurtful to the safety of the church and of souls, and rightfully entitled to Pope Gregory's stigma of delirium." Again, we read that the best condition of society is that in which the power of the laity is compelled to inflict the penalties of the law upon the violators of the Catholic religion, even when such infliction is not warranted by considerations of public safety, and that the contrary doctrine is against the Holy Scriptures, the church and the fathers. Again, we read that the ecclesiastical is of right divine, distinct and independent of the civil power. Now, looking at these utterances in the light of history, remembering that the Romish Church has always persistently maintained them, and maintained them where

she could with faggot and rack and imprisonment, put beside these utterances of Pius IX. the preposterous claim of the American Roman Catholics for a share of the public school fund in order to educate Catholic children in Catholic schools, and tell me if the issue between Romanism and Christian Democracy is not direct and open? The clearly recognized principle underlying all the laws for public education, is that the State is concerned with secular education only, and knows no religious sect. Romanism declares that religion (meaning Romish views of religion) should be joined with secular education, and asks the State to violate its own principle in order to sustain the position of the Church. Roman Catholics ask the tax-payers of the State to furnish them with special schools in which they may teach some thousands of youth that the Roman Church is independent of the State, and that their allegiance is due to her mandates over those of the civil law—in which they may teach that liberty of conscience and the right of worship are heresy and delirium—in which they may teach that the civil authorities are bound at the command of the Church to imprison you or me for reading God's word, and for refusing to bow to the crucifix—in which they may teach that the will of the people is not the sovereign law when the will of the Church contradicts it. Romanism must teach these things if it teaches the doctrines of its religion, and for what other purpose does it want sectarian schools? You may say, Romanists, both priests and laity, obey the civil law. Grant it. But remember that one of Rome's chief secrets of power is knowing how to bide her time, and that one of the cardinal doctrines of Jesuitism is that the end justifies the means.

And when Rome gets its hand on the public purse, does it show itself democratic in its administration, recognizing no difference of sects? In 1863, in New-York, out of $105,000 distributed, $97,500 went to Romish institutions. One institution received $50,000. In 1866, out of $129,025 appropriated by the State of New-York, $124,174 were received by Roman Catholic establishments. In 1867 the Legislature passed an act appropriating $80,000 to the Society for the protection of destitute Roman Catholic orphan children, or $110 a head for its whole number of members. And the New-York Common Council appropriations for Roman Catholics for that year amount to $120,000 more, most of which was allotted to schools. In 1863 Catholic institutions in New-York city received as donations from the city government $105,000, in 1864 $70,000, in 1865 $100,000, and last winter an appropriation of over $200,000 to Roman Catholic purposes was secured through the New-York tax levy. This looks a little as though you and I were taxed to support a State Church, does it not? Against this monstrous iniquity, against this barefaced imposition, I raise my protest as an American citizen and taxpayer. I protest against this diversion of the bulk of the public funds to build up the interests of a sect which openly claims that the whole

non-Catholic society of the United States is outside of the pale of salvation, and that the bulls of its magnates are supreme at once over the conscience and over the State.

And I would protest just as strongly if the whole amount had gone to Protestant instead of to Catholic institutions. I do not plead as one whose side has been disappointed in receiving its share of the spoils. This whole system of State or government appropriation to private enterprises, Catholic or Protestant, is iniquitous from bottom to top. If we are going to deal with this thing as Protestants, let us do it with clean hands, or we had best let it alone and pay the taxes without grumbling. Of the money taken out of this year's revenue of New York city and given to sectarian schools, though of course the Romanists received the lion's share, $153,000, Protestants accepted $62,000. Let us cut up the system, root and branch, and its appropriations to Protestants as well as to Catholics. This will afford us our only tenable ground. If a Romanist society wants to build a hospital or a college, let them build it and pay for it and use it as they will, and let Protestants do the same if they are so disposed. Some deserving causes may suffer and perhaps fail for want of public aid, but the evils of their failure will be abundantly compensated by the complications avoided in the withdrawal of the State from all complicity with the schemes of individual theories and of sectarian self-interest.

And as regards the question of the Bible in the public schools, the chief significance of that question to my mind is the fact of its having been raised and pressed, as indicating the direction which certain movements are taking. Much as I hold by that precious book, wrought as I believe it to be into the whole development of this nation; much as I desire to see it formally recognized as the corner-stone of national morals, I do not share the apprehensions of some that either the religion or the Protestantism of our schools is bound up with the formal reading of a chapter in the Bible. I recognize in the movement against the Bible in the schools the declared hostility of Romanism to the free use of a book which is full of democratic sympathies, and which creates wherever it is freely read an atmosphere of that free thought which is the deadliest enemy of priestly pretensions. But I would also have thoughtful men consider whether this movement is directed simply to the result of removing the Bible, or whether the question may not have been raised with the far deeper purpose of inducing Protestantism in its indignation to assume an untenable position such as will give the Romanist ground to press his claim to a share of the public money for the maintenance of sectarian schools.

We say the Bible is not sectarian. Yet as between Romanism and Protestantism it becomes sectarian. King James's Bible represents Protestantism and does not represent Romanism; and if Protestantism

infringes on the general principle of our civil education, by which it ignores all religious parties, by insisting on King James's version, by what right can the Romanist who helps pay the school tax be opposed in his claim that the Douay version, which represents his religion, be read to Catholic children? What an advantage do we give him in urging his claim for separate sectarian schools? This is perfectly understood in the high places of Romanism. And it is because this claim is so preposterous, so entirely contrary to the letter and spirit of our institutions, that Protestantism should not make a single false step in this matter, should not furnish the Roman hierarchy with the least shadow of a pretense for setting up a claim to establish Romish schools under State patronage. We should not let a sentiment bind us to the dictates of a far-seeing policy—we should not, for the maintenance of a mere form, run the risk of forfeiting that silent but mighty leavening which is going on through the free commingling of Protestant and Catholic children in our public schools.

## *The Church of Rome and the Epistle to the Romans.**

REV. C. J. BROWN, D.D., EDINBURGH.

IT is a favorite question with the adherents of the Church of Rome—Where was your religion (addressing us Protestants) before the days of Luther? There is no difficulty in replying to the question. Our religion was in the Bible, everywhere.—Our religion is, in the substance of it, that of Christ and his apostles, the religion of the prophets and patriarchs—of Abraham, of Abel—of the very first announcement of the covenant of grace to fallen man in paradise. But suppose we *return* the question to those who ask it of us, in this form—Where was *your* religion, the religion of the modern Church of Rome, when Paul wrote his epistle to the ancient one?

I. And first, what light do the Introduction and Conclusion of the Epistle cast on this inquiry? Let us see. Among the most fundamental of all the tenets of modern Rome—indeed the basis of her whole ecclesiastical system—is the Supremacy of Peter,—that Peter was the prince and head of the apostles, the first Bishop or Pope of Rome, and the ruler, after Christ's ascension, of the universal Church. Strange, in this case, if Peter was the prince of the apostles, and the Bishop or Pope of Rome, that Paul should have thought of sending an epistle to Rome at all; but much more strange that, sending one, he should make no acknowledgment in it of Peter whatever, no mention even of his name from the commencement to the close! "Paul, a servant of Jesus Christ, called to be an apostle," etc.; ver. 7, "to all that be in Rome, beloved of God, called to be saints." Turning to the conclusion, in the last chapter, we find a series of affectionate salutations sent by Paul to the leading persons in the Roman Church, including several females. But where is Peter? Where the prince of the apostles and the Bishop of Rome? Shall we say that nearly thirty years after

* One of the admirable papers reprinted from the *Bulwark*, for use as a Tract among Romanists and Protestants.

the ascension of Christ he had failed to enter on his commission, to take possession of his *see?* Or, shall we say that the whole affair of Peter's supremacy and Roman bishopric was but the figment, and convenient invention and dream, of a later age of the Church?

Read now the opening of our epistle—"Paul, a servant of Jesus Christ, called to be an apostle," etc.; ver. 7, "to ALL that be in Rome, beloved of God, called to be saints." So this whole epistle to the ancient Church of Rome is addressed to the *laity*,—"to *all* that be in Rome, beloved of God, called to be saints." No word of bishops, confessors, inquisitors, ordinaries, parish ministers, licenses. A large proportion of holy Scripture, bearing confessedly on all the most profound mysteries of the Christian faith, is sent to the laity. Scripture takes the very form and shape of a *letter to them*—of course including the Ministry also, but "to all that be in Rome, beloved of God, called to be saints"—just as we find the apostle, in the body of the epistle, making constant reference to the Old Testament Scriptures, as a volume within reach of all his readers, to which they had free and unrestricted access, and of which they were quite as competent to form a judgment as the men of Berea, of whom it is said in the Acts of the Apostles, that they "were more noble than those of Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so." *Where was the religion of the modern Church of Rome when Paul wrote his epistle to the ancient one?*

II. The Doctrinal part of the Epistle. What says this? Among the leading and most distinctive tenets of modern Rome (besides the supremacy of Peter, already referred to), are these:—The voice of the Church, not Scripture, the ultimate rule of faith—the expiatory sacrifice of the mass—that there is a purgatory after death, where the souls of the faithful are detained till they have expiated by suffering the sins in which they departed from this life—that there are two classes of sins, venial, which do not deserve eternal death, and mortal, which do—human satisfaction for sin—the merit of good works, with the supererogatory or superabundant merits of the saints—the seven sacraments of penance, extreme unction, etc.—that the saints reigning with Christ are to be invoked and worshiped—that prayers are to be offered for the dead as well as for the living, and so on. Now, the first thing which cannot fail to strike every candid mind in respect to these tenets, even on a very cursory glance at the first eleven chapters of the epistle to the Romans, is this, that here are evidently two different religions,—that if that be Christianity, the epistle to the Romans is not; and if this be Christianity, the religion of modern Rome is not. No breath, no semblance of *any one of these tenets* in this epistle to the ancient Church of Rome—an epistle, be it observed, which was designed manifestly to embrace the whole range of sacred truth—not one like the Galatians, for example, or the first and second Corinthians, (sent to a Church where Paul had once resided, and acted as a kind of pastor,) bearing chiefly on particular matters submitted to him, or requiring his judgment, but an epistle which, designing to visit Rome for the first time, he sends before him, to unfold that Gospel in all its extent, which he had preached in other parts of the world, and hoped soon to preach at Rome also. Hence the varied themes of its doctrinal portion—the depravity of all mankind—their fall in the first Adam—the glorious recovery in the second—justification by grace through faith—sanctification by the Holy Ghost—the election of grace—the adoption of believers into the family of God—their everlasting inheritance and glory—the unbelief of Israel—the calling of the Gentiles—and the Lord's purposes of mercy to both in the latter ages of the world. But not a breath of the voice of the Church as the ultimate rule of faith; not a hint of the expiatory sacrifice of the mass; not a word of a purgatory after death; nor of mortal and venial sins; nor of human satisfactions for sin; nor of the merit of good works; nor of the supererogatory merit

of the saints; nor of the seven sacraments; nor of the worship of the saints; nor of prayers to be offered for the dead as well as for the living.

But the argument is far stronger than this. For, not only have we no word of any of these tenets in this epistle to the ancient Church of Rome, but it places an *express negative* on the greater part of them before hand, and by anticipation. Thus, take "the voice of the Church, not Scripture, the ultimate rule of faith." Turn for a moment to the ninth chapter of our epistle, and mark the spirit of it, so far as that fundamental tenet is concerned. Ver. 7, quotes from Genesis, and ver. 9th says: "For this is the word of promise;" ver. 13, "As it is written," etc.; ver. 15, "For he saith to Moses, I will have mercy," etc.; ver. 17, "For the *scripture* saith," etc.; ver. 29, "And as Esaias said before," etc.; ver. 33, "As it is written, Behold, I lay in Sion," etc. And run over, in like manner, the tenth chapter: ver. 5, "For Moses describeth," etc.; ver. 11, "*For the scripture saith*, Whosoever believeth on him," etc.; ver. 15, "As it is written, How beautiful," etc.; ver, 16, "For Esaias saith, Lord, who hath believed," etc. "The voice of the Church, not Scripture, the ultimate rule of faith," says the modern Church of Rome. There is no difficulty at all in seeing what the ultimate rule of faith was, according to this epistle to the ancient one.

Or, take the expiatory sacrifice of the mass, concerning which the Council of Trent decrees: "If any one shall affirm that the sacrifice of the mass is only one of praise and thanksgiving, or a bare commemoration of the sacrifice finished on the cross, but that it *is not propitiatory*; or that it is advantageous only to him that receives it, and ought not to be offered for the living and the dead, *for their sins*, pains, *satisfactions*, and other necessities, let him be accursed." But what saith the epistle to the ancient Church of Rome? "Who shall lay anything to the charge of God's elect? It is God that justifieth; Who is he that condemneth? It is Christ that died"—*died*, not that is being still offered, again and again, in sacrifice to the Father, by the hands of miserable men, but "died" once for all—"yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us," (Rom. viii. 33, 34). "There is now no condemnation to them which are in Christ Jesus" (viii. 1). "Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above;) or, Who shall descend into the deep; (that is, to bring up Christ again from the dead.) But the word is nigh thee, even in thy mouth, and in thy heart; that is, the word of faith which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved" (x. 6–9). "Who was delivered for our offences, and was raised again for our justification" (iv. 25).

Or, take the kindred tenet of a purgatory after death, where the souls of the faithful are detained till they have expiated by suffering the sins in which they departed out of this life. But in our epistle, "Who shall *lay anything to the charge* of God's elect? It is God that justifieth; who is he that condemneth? It is Christ that died." "There is now no condemnation to them which are in Christ Jesus."

Or, take the supererogatory, superabundant merit of the saints. "O wretched man that I am!" exclaims here one of the most eminent of saints that have lived on the earth, "who shall deliver me from the body of this death?" Or, in the same breath in which he says, "There is now *no condemnation* to them which are in Christ Jesus," he says, "I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: but I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." And yet this man, and multitudes immeasurably beneath him in holiness, are declared by modern Rome to have done a great deal more than their duty, and, by the superabundance of their sanctity beyond all the requirements of the divine law, to be actually emptying purgatory from age to age of its victims!

Or, take modern Rome's doctrine, in general, of the merit of good works. Here it is in the canons of the Council of Trent:—"If any one shall say that the good works of a justified man are so the gifts of God, as that they are not also the good merits of the justified person himself, or that the justified person, by the good works which he performs, through the grace of God and the merits of Jesus Christ, of whom he is a living member, does not truly merit an augmentation of grace, eternal life, and, if he shall not fall away from grace, the attainment of that eternal life, and also an increase of glory, let him be accursed." But what saith this epistle to the ancient Church of Rome? "By the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin" (iii. 20.) "If by one man's offence death reigned by one; much more they which *receive abundance of grace, and of the gift* of righteousness, shall reign in life *by one, Jesus Christ*" (v. 17). "*For the wages of sin is death,*" (in passing, what comes of Rome's *venial* sins that do not deserve eternal death? "for the wages of SIN is death,") "but *the gift* of God is *eternal life* through Jesus Christ our Lord" (vi. 23).

But notice somewhat more fully that cardinal doctrine, holding so prominent a place in this epistle—the justification of a sinner, of God's absolute grace, by the righteousness of Christ imputed to him, and received by faith alone. Concerning this the Council of Trent issues the following decree: "If any man shall affirm that justifying faith is nothing else than dependence on the mercy of God for remission of sins, for Christ's sake, and that it is by faith alone that we are justified, let him be accursed." And the Catechism of the Council of Trent says: "Justification follows this disposition or preparation, and is not the remission of sins only, but also sanctification, and the renewing of the inward man by a voluntary susception of grace and gifts. Hence a man, from being unrighteous, becomes righteous and pure,—being an enemy, becomes a friend, so that he is an heir according to the hope of eternal life." Here the modern Church of Rome affirms with an anathema, *first*, that the justification of a sinner is "not the remission of his sins only," that is to say, *a judicial change upon his state before God*, but that it is also his *sanctification*, his being made inwardly good and holy. But what saith the epistle to the ancient Church of Rome? "Who shall lay anything *to the charge* of God's elect? It is God that *justifieth*; who is he that *condemneth*?" And again, "To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness: even as David describeth the blessedness of the man unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin. (iv. 5-8.) So thoroughly is it "remission of sins," change of the sinner's *state*, and not of his *character*, the apostle is treating of, that he does not even quote the next clause in David's words, "and in whose spirit there is no guile"—the very words, of course, which had been most of all to his purpose, if justification had been, as the Council of Trent affirms, sanctification also, or inherent holiness. But, *secondly*, the modern Church of Rome affirms, with an anathema, that the justification of a sinner is not "by the imputation of Christ's righteousness alone," but also by "charity" "infused into his heart by the Holy Ghost." But what saith the epistle to the ancient Church of Rome? "*To him that worketh not*, but believeth on him that *justifieth the ungodly*, his faith is counted for righteousness; even as David describeth the blessedness of the man unto whom *God imputeth righteousness without works*, saying," etc. And again, "As, by the offence of one, judgment came upon all men to condemnation; even so *by the righteousness of one* the free gift came upon all men unto justification of life" (v. 18.) And *thirdly*, the modern Church of Rome declares it an accursed thing to affirm, "that the grace whereby we are justified is the favor of God alone;" or "that justifying faith is nothing else then dependence on the mercy

of God, for remission of sins, for Christ's sake; or "that it is by faith alone that we are justified." It may be enough simply here to quote these blessed words from the epistle to the ancient Church of Rome—"Therefore by the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe. . . . Therefore we conclude, that a man is justified by faith without the deeds of the law" (iii. 20-26, 28). In short, these are not only two different religions, but two entirely opposite, and mutually destructive ones. The religion of the modern Church of Rome is just the negation of the religion of this epistle to the ancient one; and the religion of this epistle to the ancient Church of Rome is the anticipative negation of the entire religion of the modern. The theologians of that communion attempt to explain the silence of Scripture respecting many of their tenets, by the theory of what they call gradual "development." But, assuredly, the development in this case were the development of a thing into its direct contrary—as, for example, when Paul says, "There is none righteous, no, not one," this is to be gradually *developed* into the absolute sinlessness of at least *one* woman, yea, her immaculate conception in her mother's womb!

III. The Practical part of this Epistle, occupying the twelfth to the fifteenth chapters, inclusive. The object of the Apostle here is to unfold Christian practice and duty in its whole extent. According to modern Rome, there are duties which are indispensably obligatory on all, and duties which are rather counsels, "counsels of perfection," as they call them, or "evangelical counsels," not indispensably obligatory, except in order to reach the higher walks of the spiritual life, and attain the higher summits of heavenly blessedness, and to be largely meritorious in the saving of others. Of these last there are chiefly three—vows of perpetual celibacy, vows of perpetual poverty, and vows of monastic obedience. No breath of any one of them in Paul's large exposition of duty. No breath of vows of celibacy; strange if there were in the writings of an apostle who says elsewhere, "Marriage is honorable in all!" No breath of vows of perpetual poverty, unless it be in these words of the twelfth chapter, ver. 13, "Distributing to the necessity of saints; given to hospitality!"—No breath of vows of monastic obedience, unless it be in the eleventh verse of the same chapter, "Not slothful in business; fervent in spirit; serving the Lord!"—Strange, that in so large an exposition of duty and practice, we should have no reference at all to the very things by which alone the higher walks of the divine life are to be attained, and the loftiest eminences in heaven are to be reached, and the souls of other men in the eternal world most largely benefitted!

But passing to modern Rome's duties that are indispensably obligatory upon all, one of these is the confessing of all, even the most secret and shameful sins into the ear of a priest—so indispensable, according to the modern Church of Rome, that no man, from prince to peasant, can obtain of God forgiveness of sins without it. No hint of it, however, no semblance of it, or approach to it, in Paul's exposition of duty. Another is, the offering of prayers for the dead. Yet Paul, though he dwells in the twelfth chapter, on a great variety of duties and offices of love flowing out of the communion of saints, gives not the remotest hint of the duty of praying for them after their departure from the world. Another of modern Rome's indispensable duties is penance—the enduring and discharging of certain penalties imposed by a priest, in part-satisfaction to God for sin. No word of penance, or anything resembling it, in our Epistle. Another is abstaining from certain kinds of food on particular days of the week, under pain of mortal sin; and yet another is the observance of endless days dedicated to the memory of the saints of modern Rome. Perhaps it is not enough to say of the two last, that Paul's exposition of duty is a blank respect-

ing them, since we thus read in the fourteenth chapter: "One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks. . . . For the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost." (Rom. xiv. 3-6, 17.) A reflection or two:

1. The religion of modern Rome was *not*, certainly, in the mind of the apostle Paul, as assuredly it is not in his writings. But it existed, nevertheless, at that time; it existed in seed and germ, in the self-righteousness, carnality, corruption of the fallen heart—even as Paul speaks in another epistle, "For the mystery of iniquity *doth already work;* only he who now letteth will let, until he be taken out of the way: and then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming; even him whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish." And we see the wisdom of the adorable God, in not only predicting the rise, development, and final overthrow, of this gigantic system before it had yet taken form or shape, but providing beforehand the witness of this noble Epistle against it; providing the antidote for the disease ere it had yet broken forth—ay, and in the very city where it was chiefly to make its appearance. We see, also, the fearful strength of Roman depravity, in that the disease broke out and reached its deepest virulence in the very city to which the antidote was specially and immediately sent. And we see the peculiar wickedness of the priesthood of Rome, in that, professing to receive this Epistle —not rejecting the Scriptures as avowed infidels, but professing to receive them as divine, they actually attempt to father their own inventions upon them!

2. These great duties rest upon us as Protestant Christians of to-day: *First*, that we make ourselves well acquainted with the errors of the Church of Rome, and the grounds of Scripture and of eternal truth on which our own faith rests in opposition to them; *second*, that we long and pray for the final subversion of this anti-Christian system, the grand adversary upon earth of the Church of God, which, sitting in the temple of God, opposeth and exalteth itself against all that is called God, and that is worshiped: and that we long and pray, labor and give, for the conversion and salvation of the adherents of this system of error in this and in other lands.

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GALLICANISM, as a compact system, is virtually dead. The civil powers have, since 1815, been against it. But it once held Rome at bay; its protests did not perish with those who framed them, but still live in history, and its essential principles have still a diffused existence in Liberal Catholicism. The four articles of the *Declarationes Cleri Gallicani*, drawn up by BOSSUET, or perhaps COLBERT, by order of Louis XIV., would find thousands of signatures among Catholics of the present day. The first shut the door on the Pope in matters pertaining to king and subject; the second made the Pope subject to the decisions of an Œcumenical Council; the third limited his power in France by the prescriptive liberties of the National Church; the fourth rejected that conceit of infallibility in which PIO NONO rejoices, and made the consent of the whole church necessary in matters of faith. This was Gallicanism, now dead in body but alive in spirit; and these principles still live in Liberal Catholicism. Pere Hyacinthe protests "as a Christian and as a priest against these doctrines and practices which are called Roman, but which are not Christian, and which by their encroachments, ever more audacious and more fatal, tend to change the constitution of the church, the substance as well as the form of its teaching, and even the spirit of its piety." A noble protest nobly set in words, and just such as the Gallicans of a century and a half ago would approve.

# *The Glories of Mary.**

*The Glories of Mary.* Translated from the Italian of St. Alphonsus Liguori, founder of the Congregation of the Most Holy Redeemer. First American edition.—New-York: James B. Kirker.

But few Protestants are apprised of the existence of this book. Fewer still are aware of its surprising contents. *It is not intended for Protestant eyes.* "The Glories of Mary" is a Catholic book, published by a Catholic house, for the use of the Catholic public of America. Being a translation, it is introduced with the trust "that it will be found to retain the spirit of the learned and *saintly* author, and that it will be welcomed by *the faithful* in this country with the same *delight* which it has *universally* called forth in Catholic Europe." The work, in its present form, is commended to the unhesitating acceptance of all by this *official* and authoritative endorsement:

"This new and improved translation of 'The Glories of Mary' having been *duly* examined, is hereby approved of. †John,
"*New-York*, Jan. 21, 1852. *Archbishop of New-York.*"

Like all Catholic books, this one was carefully and duly examined by high Catholic officials before it was published, to see if it contained a *line*, or even a *word*, that was not perfectly in harmony with the faith and doctrines of the Church, and if so, to strike it out, or "expurgate" it. They approved it—authorized its publication, commended and indorsed it to "the faithful" as containing nothing but sound and wholesome Catholic doctrine; and, as such, they received it, and read it with universal delight. It was *after this* that the author was enrolled as a *Saint*. The translation from which we shall quote has passed the very same scrutiny, has been duly examined, and, as we have seen, is officially endorsed and approved of. There can be no sort of question, therefore, that *whatever* this book teaches is to-day the deliberate, matured, carefully expressed, solemnly tested, and approved doctrine of the Roman Catholic Church. So much for the authority of the work. It teaches:

1. That Mary co-operated in the Original Work of Human Redemption.

Under this head we direct attention to the following extracts, noting in every place the page, that they may be verified:

"It is true, that in dying for the redemption of the world, Jesus wished to be alone. I have trodden the wine-press alone, 'Torcular calcavi solus.' But when God saw the great desire of Mary to devote herself to the salvation of men, he ordained that by the sacrifice and offering of the life of this same Jesus, she might *co-operate with him* in the work of our salvation, and thus become mother of our souls." (p. 43.)

"St. Bernard says, that as a man and a woman have co-operated for our ruin, so it was fit that another man and another woman should *co-operate* for our restoration; and these were *Jesus* and his mother *Mary*. Doubtless, says the Saint, Jesus Christ, alone, was all-sufficient for our redemption; yet it was more fitting that *each sex* should take part in our redemption, when both took part in our corruption. For this reason, blessed Albertus Magnus calls Mary the *co-operatrix* with Christ in our redemption—'Adjutrix Redemptionis.' And she, herself, revealed to St. Bridget, that as Adam and Eve sold the world for one apple, so her *Son and herself*, with one heart, redeemed the world. God could indeed, as St. Anselm asserts, create the world from nothing; but when it was lost by sin he *could not* redeem it without the co-operation of Mary." (p. 185.)

* We reproduce this article, in condensed form, from the *Christian Quarterly*, April, 1869, (R. W. Carroll, Cincinnati,) a journal that has written much and well in exposition of the spirit, teachings and acts of Romanism.

2. That she Conquered Hell and Crushed the Head of the Serpent.

The evidence on this point is equally clear and abundant:

"Not only most holy Mary is Queen of Heaven and of the Saints, but also of hell and the devils, for she has bravely triumphed over them by *her virtues*. From the beginning of the world God predicted to the infernal serpent *the victory* and the empire which our Queen would obtain over him, when he announced to him that *a woman* would come into the world who should *conquer him*. 'I will put enmities between thee and the woman; *she* shall crush thy head.'" (p. 155.)

"Mary, then, is this great and strong woman who has conquered *the devil* and crushed his head by subduing his pride; as the Lord added, 'She shall crush thy head.' Some of the commentators doubt whether these words refer to Mary or to Jesus Christ, because in the Septuagint version we read: 'He shall crush thy head.' But in *our* vulgate, which is *the only version* approved by the Council of Trent, it is *she* and not he. . . St. Bruno says, that Eve, by yielding to the serpent, brought into the world death and darkness, but that the Blessed Virgin, by *conquering the devil*, brought us life and light. And *she* has bound him so that he cannot move to do the least harm to her servants." (p. 156.)

"Very glorious, O Mary, and wonderful, exclaims St. Bonaventure, is *thy great name*. Those who are mindful to utter it at the hour of death *have nothing to fear from hell*, for the devils at once abandon the soul when they *hear the name of Mary*." (p. 163.)

This doctrine is sufficient, one would think, to blast forever the pretensions of the Church which teaches it. But worse, if possible, is yet to be exhibited. This book teaches,

3. That Mary is the one Sole Fountain of Grace, Life, and Salvation, and that Jesus Christ has Nothing whatever to do with it.

"The kingdom of God consisting of justice and mercy, the Lord has *divided* it; he has reserved the *kingdom of justice for himself*, and he has granted the *kingdom of mercy to Mary*, ordaining that *all the mercies* which are dispensed to men should pass through the hands of Mary, and should be bestowed according to *her* good pleasure. St. Thomas confirms this in his preface to the Canonical Epistles; saying that the holy virgin, when she conceived the Divine Word in her womb, and brought him forth, obtained the half of the kingdom of God by becoming *Queen of Mercy*, Jesus Christ remaining King of Justice." (pp. 27, 28.)

"Ernest, Archbishop of Prague, also says, that the eternal Father has given to the Son the office of *judging* and *punishing*, and to the *mother*, the office of *compassionating* and *relieving* the wretched." (p. 29.)

"St. Bernard asks: 'Why does the Church name Mary *Queen of Mercy?*' And answers: 'Because we believe that *she* opens the depths of the mercy of God, to *whom* she will, *when* she will, and *as she* will; so that not even the vilest sinner is lost if Mary *protects him*." (p. 31.)

"Behold, O mother of my God, Mary, *my only hope*, behold at thy feet a miserable sinner, who implores *thy* mercy. Thou art proclaimed and called by the *whole Church*, and by *all* the faithful, the *refuge* of sinners; thou art my refuge; it is *thine* to save me." (p. 88.)

"O Mary, we poor sinners know *no refuge but thee*. Thou art our *only hope:* to thee we *intrust* our salvation." (p. 130,)

"St. Ephraim thus salutes the *divine* mother: 'Hail, hope of the soul! hail, secure salvation of Christians! hail, helper of sinners! hail, defence of the faithful, and *salvation of the world!*'" (p. 117.)

"Richard of St. Laurence says: 'Our salvation is in the hands of Mary.'"***Cassian absolutely affirms that *the salvation* of the *whole world* depends upon the *favor* and *protection* of Mary." (p. 190.)

"I invoke, then, thy aid, O my great *advocate*, my refuge, my hope, and my mother Mary. To *thy hands* I commit the cause of my *eternal* salvation. To thee I consign my soul; it was lost, but *thou must save it.*" (p. 239.)

"Behold, O man! the design of God, a design arranged for our benefit, that he may be able to bestow upon us more abundantly his compassion; for wishing to redeem the human race, *he has placed* the price of our redemption *in the hands of Mary*, that she may dispense it at *her* pleasure." (p. 118.)

"The *holy Church*, in the office which she *requires* to be recited on the festivals of Mary, applying to her the words of Wisdom, gives us to understand that *in* Mary we shall find every hope: 'In me is all hope of life and virtue.' That *in* Mary we shall find *every grace:* 'In me is all grace of the way and of the truth.' In a word, that we shall find *in Mary life and eternal salvation.*" (pp. 173, 174.)

"O, how many, exclaims the Abbot of Celles, who merit to be condemned by the Divine justice, are *saved by the mercy of Mary!* for she is the treasure of God and the *treasurer* of all graces; therefore it is that our *salvation* is in her hands. Let us always, then, have recourse to this mother of mercy, and confidently hope to be saved by means of her intercession; since *she*, as Bernardine de Bustis encourages us to believe, is our *salvation*, our *life*, our hope, our counsel, our refuge, our help. Mary is that very *throne of grace*, says St. Antoninus, to which the apostle exhorts us to have recourse with confidence, that we may obtain the Divine mercy, with all needed help for our salvation." (p. 300.)

"For this reason, too, she is called *the gate of heaven* by the holy Church: 'Felix cœli porta;' because as every rescript of grace, sent by the King, comes through the palace gate, so it is given to Mary, that through her thou shouldst receive whatever thou hast. St. Bonaventure, moreover, says that Mary is called the gate of heaven, because *no one* can enter heaven if he does not pass *through* Mary, who is the *door of it.*" (p. 177.)

We omit numerous passages declaring that she is the 'propitiatory' or mercy-seat, the "ark of the covenant," the "ladder of paradise," "the most true mediatrix between God and man," the doctrine being "that Jesus Christ is the only mediator of *justice*," but that "the great privilege has been granted to Mary to be the mediatrix of *salvation;* not, indeed, mediatrix of justice, but of *grace.*" (p. 169.) We shall conclude our quotations in support of our third proposition with the following:

"O woman, blessed among all women, thou art the honor of the human race, the *salvation* of our people. Thou hast a *merit* that has no limits, and an entire *power* over *all* creatures. Thou art the mother of God, the mistress of the world, the Queen of heaven. Thou art the *dispenser* of all *graces*, the *glory* of the holy Church. Thou art the example of the just, the consolation of the saints, and the source of our *salvation.* Thou art the joy of paradise, the *gate* of heaven, the *glory* of God.,' (p. 673.)

We need not offer a single word of comment. We address intelligent readers, and such cannot fail to see that according to this Church, in its most devout and solemn utterances, Mary is the only hope and refuge, the only dependence, the only source of salvation, the only dispenser of grace, the only mediatrix of salvation, the only propitiatory, the only throne of grace, and hence, necessarily, the *only Saviour.* If this *woman* fails to save, Romanists have no hope. May God open their eyes to see that Jesus Christ is the only Saviour, and that there is no other name under the whole heavens given among men by which we can be saved. (Acts iv. 12.) The Catholic Church teaches—

4. That Mary is Omnipotent.

This would follow as a necessary consequence from the doctrine which we have already considered. The Church does not shrink from this consequence, but boldly and unequivocally avows it.

"Do not say that thou canst not aid me, for I know that thou art *omnipotent*, and dost obtain whatever thou desirest from God." (p. 78.)

"Says St. Peter Damian, the Virgin *has all power in heaven and on earth.*" (p. 201.)

"Yes, *Mary is omnipotent*, adds Richard of St. Laurence, since the queen, by every law, must enjoy the same privileges as the king. For as the *power* of the Son and mother *are the same*, the mother by the omnipotent Son is made *omnipotent*. And St. Antoninus says: 'God has placed the whole Church, not only under the patronage, but also under the dominion of Mary." (p. 203.)

But two propositions remain to be established, namely:

5. THAT GOD HIMSELF IS UNDER OBLIGATION, AND IS INDEBTED TO MARY, and THAT HER PETITIONS ARE REALLY COMMANDS TO GOD.

We shudder while writing these horrid sentiments. But a stern requirement of duty to God and to man leaves us no election. The time has come when the inner temple of Catholicism must be opened to the inspection of the world, that all may see it as it is, and that those who embrace it may know *what* they embrace.

"Nothing resists thy power, since thy Creator and ours, while he honors thee as his mother, considers thy glory as his own, and exulting in it as a son, grants thy petitions as if he were discharging an *obligation*. .... Though Mary is under an infinite obligation to her Son for having elected her to be his mother, yet it can not be denied that the Son also is *greatly indebted to his mother* for having given him his human nature; whence Jesus, as if to recompense Mary *as he ought*, while he enjoys this his glory, honors her especially by always graciously listening to her prayers." (pp. 33, 34.)

"St. Bernardine of Sienna does not hesitate to say that *all obey* the commands of Mary, EVEN GOD HIMSELF." (p. 202.)

"St. George, Archbishop of Nicomedia, even adds, that Jesus Christ grants to his mother all her petitions, as if to satisfy the obligation that *he is under to her* for having caused by her consent that the human race should be given him. Wherefore, St. Methodius, the martyr, exclaims: 'Rejoice, O Mary, that a son has fallen to thy lot *as thy debtor*, who gives to all and receives from none." (p. 210.)

"She knows so well how to appease the Divine justice with her tender and wise entreaties, that God himself blesses her for it, and, as it were, *thanks her*, that thus she restrains him from abandoning and punishing them as they deserve." (p. 220.)

"Rejoice, O mother and handmaid of God! rejoice! rejoice! thou hast *for a debtor* him to whom all creatures owe their being. We are all debtors to God, *but God is a debtor to thee.*" (p. 327.)

We conclude our testimonies with an extract from the prayer of St. Ephraim, which clearly *deifies* the Virgin:

"I salute thee, O great mediatrix of peace between men and God; O mother of Jesus our Lord, the love of all men and of God; *to thee be honor and blessing with the Father and with the Holy Spirit. Amen.*" (p. 781.)

We have no heart for commenting upon these extracts, and, indeed, no comment is necessary. Their meaning is plain, and their doctrine unmistakable. No intelligent man can read them without being fully convinced that the Church which has produced, published, accepted, and indorsed them, actually and expressly substitutes Mary, to all intents and purposes, for the Lord Jesus Christ. Salvation, grace, mercy, pardon, refuge, hope, mediation, eternal life—every thing, in short, which a *Christian* finds in Christ, and only in Christ, the members of this Church believe they find in Mary, and *only in Mary*, consequently *not* in Christ! It is true he is regarded as having performed originally a certain part in the work of redemption, but then he retired, placing all the treasures of grace and salvation in her hands, to be dispensed according to her good pleasure, to whom she will, when she will, and as she will.—

Mary is *now* the Saviour, and Christ is only a Judge and Executioner. She is the mediatrix between us and his wrath, and whatever he does for us in the form of grace or mercy, he does in *obedience* to her *imperative petitions!*

We wish also to direct special attention to the fact that this is not merely what Rome *used* to hold and teach. Though this is rather an old book, and though it is made up largely of quotations from bishops and saints who lived long ago, it is the *living, present doctrine* of the Romish Church in America.

In conclusion, we would earnestly advise those of our readers who may have occasion (as who of us may not?) to encounter Catholicism before the people, to procure, if they *possibly can*, a copy of this book. We assure them that in Father Hecker's works, and others, which are *designed for Protestants*, they will find very little, if any, of the doctrine which is taught here. The "Aspirations of Nature," a work written to make converts to Catholicism, and *professedly* stating its doctrine, will be searched in vain for such sentiments as abound every where in the "Glories of Mary."

## *Want of Unity in Romanism.*

BY REV. JOSEPH EMERSON.

The divisions among Protestants, as compared with Papal unity, have long been a source of triumph to the adherents of Rome. And this advantage over us is often conceded by Protestants, as we think, unjustly.

To give even a condensed history of the contests, often fierce contests, between the various orders and sects of Roman Catholics, over points of doctrine and discipline, would occupy a large volume. This work has been well done by Rev. Samuel Edgar, D. D., in a volume of 600 octavo pages.

To his book, "Variations of Popery," we refer those who have time to read a full discussion of the subject. A thorough perusal of this book will convince any candid mind that the sects among Romanists have been, not fewer, but many more, than those among Protestants.

We propose now, merely, to state the variety of views held by Roman Catholics on the single doctrine of infallibility.

Four sects of Romanists locate infallibility in four different subjects. (1) In the Pope, as virtually embodying the Church in himself. (2) In an Ecumenical Council of Bishops, as representing the Church. (3) In an Ecumenical Council called by and presided over by the Pope—a union of Pope and Council. (4) In the whole Church assembled or dispersed—that is, in all believers the world over.

The first is the Italian system. But those who agree in this general statement, disagree as to how far infallibility extends. One party affirm that the Pope is infallible only in his public acts and decrees, while, as an individual, he may be guilty of error, even of heresy and infidelity. A second party to this system hold the Pope to be infallible in regard

to faith, but not in regard to facts. A third sect claim for him infallibility both as to faith and fact. A fourth party declare his infallibility in faith, fact and discipline. To this division belong the Jesuits, who proclaim the Pope to be as unerring as the Son of God.

The second system is that of the French. The Gallican church has always resisted the most extravagant claims of the Pope in this and other points. The French branch of the church not only claim that infallibility resides in a General Council; but that the pontiff must obey its commands. The most distinguished divines of France have maintained that the Pope is liable to error, not only in regard to fact and discipline, but even in regard to faith. Among these doctors, are such men as Launey, Bosuet and DuPer. And they have been sustained by many French universities, as those of Paris, Toulouse, and Orleans; also by many universities outside of France, such as Louvain, Cracow and Vienna. Even of the Popes themselves, several have proclaimed their own liability to error, and placed infallibility in an Ecumenical Council. The general Councils of Constance, Pisa and Basil made similar declarations. And these Councils accordingly did not hesitate to depose the pontiffs Benedict, Gregory, John and Eugenius, as guilty of one or more of the following ecclesiastical crimes: contumacy, incorrigibility, simony, perjury, schism, heresy.

A third class place infallibility in a General Council and the Pope united. According to this system the Council must be called by the Pope, presided over by him, and have his sanction and confirmation of its decrees before they can become infallible. And yet several of the Ecumenical Councils whose authority is generally acknowledged in the church, were neither called nor presided over by a pontiff. The eight oriental Councils were all convened without the Pope's authority, and some of them against his will. The French clergy reject the authority of the Councils, although sanctioned by the three Popes, Innocent, Eugenius and Leo. On the other hand, the Italian clergy reject three other councils, though ratified by the pontiffs Alexander, Martin and Nicholas.

A fourth class rejects all the above, and persists that no decision is infallible except made by the authority of all members of the true church, the world over. This party is far less numerous than either of the others, yet sustained by such names as Panormitan, Mirandula and Alliaco; and at one time their views were proposed and sanctioned by an assembly of the clergy, numbering a thousand, and supposed to represent the whole church. But here too there was division, one party inconsistently declaring that infallibility resided alone in the clergy, wherever dispersed, ignoring the lay element of the church as too insignificant for anything more than to obey the clergy, and in all things be represented by them. Such have been the divisions and

contentions of Roman Catholics on a *single* point of their faith—four well defined parties, and two of them divided among themselves; one of these split into four sects. Thus, on this one doctrine, we have the boasted unity of the Church illustrated by *eight* divisions and subdivisions; Popes contradicting Popes, Councils contradicting Councils, Cardinals and Bishops contradicting Cardinals and Bishops, in ten different ways on one doctrine, and that the vital doctrine, the corner stone of the Romish system. Let us hear no more of Romish unity until such facts as these can be disproved.—*Congregationalist.*

## *A Romanist on Infallibility.*

A MOST remarkable German book has lately been published entitled, in its English translation, "The Pope and the Council," by JANUS. Its author is a Roman Catholic, and it comes to us from a Roman Catholic translator. We cite the views of the author on the Ultramontane view of papal infallibility:—

"St Paul's saying, 'In Him we live, and move, and are,' is transferred to the Pope. Few even of the Italian canonists of the fifteenth century could screw themselves up to this point, those greedy place-hunters and sycophants who were blamed even in Rome as mainly responsible for the corruption of the Church caused by the Popes. Under the lead of the new order of the sixteenth century, all hitherto said and done for the exaltation of the Papal dignity was thrown into the background. We owe it to Bellarmine and other Jesuits that in some documents the Pope is expressly designated 'Vice-God.' The *Civilta*, too, after asserting that all the treasures of Divine revelation, of truth, righteousness, and the gifts of God are in the Pope's hand, who is their sole dispenser and guardian, comes to the conclusion that the Pope carries on Christ's work on earth, and is in relation to us what Christ would be if He was still visibly present to rule His Church. It is but one step from this to declare the Pope an incarnation of God.

On Ultramontane principles the Church is in a normal and flourishing condition in proportion as it is ruled, administered, supervised, and regulated, down to the minutest details, in all its branches and national boundaries, from Rome. Rome is to act as a gigantic machine of ecclesiastical administration, a Briareus with 100 arms, which finally decides everything, which reaches everywhere with its denunciations, censures, and manifold means of repression, and secures a rigid uniformity. For the Church-ideal of the Ultramontanes is the *Romanizing* of all particular Churches, and, above all, the suppression of every shred of individuality in national Churches. Nay, more, they consider it the conscientious duty of all nations to mould themselves, to the utmost of

their power, into the specifically clerico-Italian fashion of thinking and feeling. How should they not, when the *Civilta* says roundly :—'As the Jews were formerly God's people, so are the Romans under the New Covenant. They have a supernatural dignity?'

The root of the whole Ultramontane habit of mind is the personal infallibility of the Pope, and accordingly the Jesuits declare it to be the wish of true Catholics that this dogma should be defined at the forthcoming Council. If this desire is accomplished, a new principle of immeasurable importance, both retrospective and prospective, will be established—a principle which when once irrevocably fixed, will extend its dominion over men's minds more and more, till it has coerced them into subjection to every Papal pronouncement in matters of religion, morals, politics, and social science. For it will be idle to talk any more of the Pope's encroaching on a foreign domain; he and he alone, as being infallible, will have the right of determining the limits of his teaching and action at his own good pleasure, and every such determination will bear the stamp of infallibility. When once the narrow adherence of many Catholic theologians to the ancient tradition and the Church of the first six centuries is happily broken through, the pedantic horror of new dogmas completely got rid of and the well-known canon of St. Vincent, *Quod semper, quod ubique, quod ab omnibus,*" which is still respected here and there, set aside—then every Pope, however ignorant of theology, will be free to make what use he likes of his power of dogmatic creativeness, and to erect his own thoughts into the common belief, binding on the whole Church.

Papal infallibility, once defined as a dogma, will give the impulse to a theological, ecclesiastical, and even political revolution, the nature of which very few—and least of all those who are urging it on—have clearly realized, and no hand of man will be able to stay its course. In Rome itself the saying will be verified, 'Thou wilt shudder thyself at thy likeness to God.'"

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"Education itself is the business of the spiritual society alone, and not of secular society. The instruction of children and youth is included in the Sacrament of Orders, and the State usurps the functions of the spiritual society when it turns educator. . . . The organization of the schools, their entire internal arrangement and management, the choice and regulation of studies, and the selection, appointment, and dismissal of teachers, belong exclusively to the spiritual authority."—*The Tablet (R. C.)*

"The secular school system is a social cancer, presaging the death of national morality, devouring the little sense of religion that Protestantism intils into its believers. The sooner it is destroyed, the better. It will be a glorious day for Catholics in this country when, under the blows of justice and morality, our school system will be shivered to pieces. Until then, modern Paganism will triumph."—*The Catholic Telegraph.*

## *Majesty Divine.*

FULL of glory, full of wonders,
Majesty Divine!
'Mid thine everlasting thunders
How Thy lightnings shine!
Shoreless Ocean! who shall sound Thee?
Thine eternity is round Thee,
Majesty Divine.

Timeless, spaceless, single, lonely,
Yet sublimely Three,
Thou art grandly, always, only,
God in Unity.
Lone in grandeur, and in glory,
Who shall tell Thy wondrous story,
Awful Trinity?

Speechlessly, without beginning,
Sun that never rose!
Vast, adorable, and winning,
Day that hath no close!
Bliss from Thine own glory tasting,
Everlasting, everlasting,
Life that never grows!

. . . . . .

'Mid Thine uncreated morning
Like a trembling star,
I behold creation's dawning
Glimmering from far;
Nothing giving, nothing taking—
Nothing changing, nothing breaking,
Waiting at time's bar!

Splendors upon splendors beaming
Change and intertwine;
Glories over glories streaming,
All transparent shine!
Blessings, praises, adorations
Greet Thee from the trembling nations,
Majesty Divine! *F. W. Faber.*

## *"The City of God."*

*"The kingdom of God is within you."*

"O Thou not made with hands,
Not throned above the skies,
Nor walled with shining walls,
Nor framed with stones of price,
More bright than gold or gem
God's own Jerusalem!

Where'er the gentle heart
Finds courage from above!
Where'er the heart forsook
Warms with the breath of love;
Where faith bids fear depart,
City of God! Thou art.

Thou art where'er the proud
In humbleness melts down;
Where self itself yields up;
Where martyrs win their crown;
Where faithful souls possess
Themselves in perfect peace.

When in life's common ways
With cheerful feet we go;
When in His steps we tread
Who trod the way of woe,
Where He is in the heart
City of God! Thou art.

Not throned above the skies,
Nor golden-walled afar,
But where Priests two or three
In His name gathered are,
Be in the midst of them,
God's own Jerusalem!"

*F. T. Palgrave.*

THE English Archbishop MANNING uses this language, in speaking of the Pope: "The Roman Pontiff—*that is, the whole Church of God, for it is all contained in him*, and where the head acts all act with him." For the Holy Father he speaks thus: "I claim to be the supreme judge and director of the consciences of man—of the peasant that tills the fields, and the prince that sits on the throne; of the household that lives in the shade of privacy and the legislature that makes laws of kingdoms. *I am the sole last supreme judge of what is right and wrong.*"

# *PAGES FOR THE SUNDAY SCHOOL.*

*Bible Kiosk in Seville, Spain.*

For centuries the Bible has been a forbidden book in Spain. Hundreds of persons have been condemned to prison and torture for owning and reading it. The revolution of last year brought with it liberty of conscience and of worship.

Immediately after the wicked Queen fled from Spain, the American and Foreign Christian Union sent out their agent with large supplies of Bibles, donated by the American Bible Society, and these were the first ever regularly admitted into that country.

The above is a view of the Kiosk where these Bibles are daily offered. It stands in one of the most beautiful orange parks in the world, and on the "Broadway" of the city. Over the entrance, in gas letters, are the words "Dios es Amor"—God is Love. If the Spaniard, who stands in it, had attempted such an effort fifteen months ago, he would have been sent to the galleys for life. Now, multitudes crowd around him. The other day a little boy came for a "Gospel of John." As he was going home, a priest stopped him and said, "Give the book to me, it is poison." "No, sir!" the boy replied: "it is a *good* book, and I shall read it!" and carried it home in triumph to his mother.

### *The Young Mexican.*

A certain captain, sailing into a Mexican port, offered a Testament to a young man, intelligent and highly respectable, whom business brought aboard, inquiring if he had ever seen one, and would accept of that. He took it and read it first from curiosity. But its contents affected his heart. His understanding was first enlightened, and then, by the blessing of the Holy Spirit, his conscience was awakened, and finally he was led to Christ, in whom he believed to the salvation of his soul.

He soon began to tell to others what he had thus newly found. He obtained more Bibles and some tracts from the good captain, and distributed them among his friends. He soon began to read them aloud to such as would hear, and began in his way to explain and enforce what he said. He invited persons to his own house to hear the Bible read and expounded. He opened a Sunday-school. He spoke against the worship of the Virgin, and images, and devotion of the crucifix, and other errors of Popery. He was called a heretic, a heathen, and utterly denounced, even by those dearest to him.—He lost a valuable office because of change of religious views, and his teaching others the things he believed and felt. His mother and friends persecuted him, and he went through many trials and afflictions. Nevertheless he stood his ground fearlessly and manfully, contending for the truth. His steadfastness was not without its influence on others, and after a time he had the pleasure of seeing many give up their opposition, and even embrace the truths which at first they opposed. At length several hundred became earnest readers of the Bible, some of whom gave evidence of having been savingly enlightened. There are now probably not less than four hundred persons in that place who read the Bible.

[This young man recently came to New York to pursue a course of study, but soon felt constrained to return to his work, to which he was summoned by an urgent letter from the Governor of the Province. He is now carrying on the really amazing work, which the Spirit of God has inaugurated through his single agency. This is another proof of the marvellous state of readiness for the Gospel which God has wrought among the people of Mexico.—[Ed.

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### *A Touching Incident.*

The missionaries established a hospital for cholera patients at the great festival of Jagganath. They give very touching narratives regarding those whom they aided; among them the following:—"Amongst others who returned from Pooree after the festival was a very handsome high-caste woman from Ajmere. She came to the door carrying an almost dying child, and entreated that the missionary would take it, or give her a little money, for she was perishing with hunger. She said, 'You cannot conceive what it costs me to beg, for my caste is of the highest, and I have been brought up like a king's daughter. A year since I left my happy home, accompanied by my husband, children, parents, brothers, sisters, and a crowd of friends; we have visited every celebrated temple between Cashmere and Cape Cormorin, and Jagganath was the last; but' (and the tears ran down her sunken cheeks) 'this' (holding the dying skeleton up), 'this is all I am taking back. One dropped here and another there, and I only am left.'"

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### *"Curious Hinges."*

"When I look at myself," said a converted South-Sea Islander, "I find I have got hinges all over my body. I have got hinges in my legs, my jaws, my feet, my hands. If I want to lay hold of anything, there are hinges in my hands, and even to my fingers, to do it with. If my heart thinks and wants others to think with me, I use the hinges of my jaws, and they help me to talk. I could neither walk nor sit down if I had not hinges to my legs and feet.

"All this is wonderful. None of the strange things that men have brought from England in their big ships are to be

at all compared with my body. He who made my body has made all the clever people who have made the strange things they bring in ships; and He is the God whom I worship.

"But I should not know much more about Him than that He is a great Hinge-maker, if men in their ships had not brought the book they call the Bible. That tells me of God, who made the heart of man likewise; and when I hear how the Bible tells of the old heart with its corruptness, and the new heart and a right spirit, which God alone can create and give, I feel that His work in my heart and His work in my body fit into each other exactly. I am sure then that the Bible, which tells me these things, was made by Him who made the hinges of my body; and I believe the Bible is the word of God."

Some people in Christian lands might learn something from this poor heathen.

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### *New Year's Day in China.*

Although it is the month of February, yesterday was New-Year's day. It is more like our Sabbath than any day in the year, because the shops are all closed, as the people were up late New-Year's eve burneng fire-crackers and worshipping their gods, and so they are glad to sleep and amuse themselves with music and feasting. The Chinese worship many gods on New-Year's night, some of which I will write about. You will think it strange when I tell you that the Chinese worship what they call "god of the kitchen," who has remained in the house during the year. A picture of him is generally placed in the kitchen, and on New-Year's day it is rolled up and burned in a paper sedan-chair, with a quantity of paper money, and a din of fire-crackers.

This dispatches him to give an account to his superiors of the deeds of the family.

Before being dispatched, he is feasted with two dishes. First, candy to stick his lips together, so that when he is asked if the family over which he presided did evil, he can answer "no," which is in Chinese a nasal sound "ngm," and he can say it without opening his lips. After this he is regaled with fruits. "On New-Year's night the Chinese also worship 'Tien,' (Heaven,) making a thank-offering of pork, fish and fowl. Then they suspend in the reception-room a long paper roll, on which is painted a figure of one of the ancestors, who is to preside over the family while the gods take holiday. Those who enter this room, and have good manners, always bow to the paper ancestor before saluting their friends. Then comes the god of wealth, then the worship of the supreme ruler, or emperor of the gods; after this follows the Feast of Lanterns, when brilliant illuminations take place in their dwellings and temples, by a great display of fanciful lanterns." The people who worship all these gods are those for whom we labor to point out "a better way," and I have written about them to show you some of their superstitions and idolatries.

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Will not this Sunday School vote to one missionary in Spain this month, either five or ten dollars? We will then send two copies of our Magazine to the Superintendent, that he may tell the School about the work in Spain, Mexico, Italy, etc.

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Maria, the Portuguese Convert.—Q—"Tell me Maria, do you understand what you mean by faith? Can you explain what faith is?"

Maria—"Yes, me think this: God say to me, 'Maria, I promise you something very, very good.' Me not know what it is; me not see it; me wait perhaps long, long time; but me quite sure God not tell story. Me quite happy. God say he give, and me quite sure God will give; that me think faith. God say, 'Maria, me do it;' me quite sure, no want to see. God say, and that enough for Maria. That faith, is it not?"

# *SPECIAL MISSIONARY INTELLIGENCE.*

FROM OUR OWN MISSIONS.

## *Spain.*

Mr. Tugwell says—"The field of usefulness is widening daily. Oh, that funds and men were forthcoming. Are there not Christian young men in the United States who would come and work with me?

"My Kiosk for the sale of Bibles has been open several weeks, and a great work is being done through its means. The open and public sale of the Scriptures is a terrible blow at the priests, and they are writhing under it."

Mr. Sanchez is laboring quietly at Malaga, and God is prospering his efforts.—Schools are being multiplied and teachers' text-books and tracts are earnestly solicited.

In Madrid Prof. Knapp has in operation two large schools for adults, and day and evening schools for children. Prof. Knapp says—"I now have four hundred adults in my schools; in connection with these schools I hold meetings six nights in the week and Sabbath-schools on Sundays. I am in treaty for a hall which will seat fifteen hundred persons: in it, I hope to hold up the Gospel to as many as can crowd in."

## *Chili.*

### MR. GILBERT.

Santiago.—Until recently, the priests have controlled virtually the religious instruction in the schools, introducing unhappily much that has fomented fanaticism and hostility to Protestantism and Protestants. There is now a practical reaction which is daily gaining momentum.

We hope that our little day school is of the planting of the Lord, and that it may become a large tree. The colporteur work has been carried on quietly and successfully. The other night Mr. W. was, as usual, among the spectators at Congress with a bundle of tracts. A policeman informed him that he must not distribute any tracts there. Some young men then told Mr. W.: "Never fear—if you are taken to the police station we will carry you on our shoulders." He gave tracts as usual, until finally the policeman asked for one.

### TALCA.—MR. SAYRE.

The sooner we take more active measures for the secular and religious training of the children, the better it will be for the success of our cause. A Chileno gentleman said to me on Sunday: "You can hope for very little advancement from the present generation; the young men begin to see and feel the wants of their country, but are unqualified for the task. Your hope is in the children."

We have just passed the fifty-ninth anniversary of the independence of Chili—and as usual a special sermon was preached, in which the speaker advocated the maintenance of the Romish religion with the sword.

### VALPARAISO.

[From a printed resume of intelligence respecting evangelical effort in Chili (prepared by Messrs. Trumbull and Merwin), we cite the following:]

Santiago.—The native congregation in Santiago averages from fifty to seventy attendants. The number of native communicants is fourteen. Worship is maintained regularly in the Spanish language, under the ministry of the Rev. Mr. Gilbert. A Sabbath-school is also maintained in Spanish, attended by twenty-five children. The week-day school is taught by an intelligent Chilian; the scholars in attendance number 30, and are increasing. The New Church is commodious, and presents a very creditable appearance; it has been neatly enclosed with an iron railing. The basement is still unfinished, and for the present must remain so; until the balance of indebtedness for the work already done may be cancelled.

TALCA.—The native congregation in Talca has its own obstacles to overcome, but the attendance ranges from twenty to thirty at the Sabbath services, and a small number of communicants have been organized by the Rev. Mr. Sayre, as a church. The services are held in Spanish. Recently, in Talca, a pious native was arrested on some unfounded charge, and though he was discharged ultimately as blameless, yet, while awaiting trial, his Bible was taken from him, as a prohibited book.

VALPARAISO.—The bishop of the province of Concepcion, who commenced the prosecution, has left Chili in order to attend the Council in December at Rome; before setting out, he published a pastoral letter, reiterating the ignorant and passionate charges that Protestants have removed chapters and books from the Bible. To his letter Dr. Trumbull has published replies, and challenged the bishop, and all the clergy of Chili, and all others, to substantiate these untruths. However, no one pretends to take up the question on the bishop's side. The most casual observer must perceive that the intellectual control of the Roman clergy in Chili is diminishing with every setting sun.—The pulpits resound with denunciations of Protestantism and its adherents, while clerical writers aver in their papers that Protestantism is the foe of which they make least account, and therefore excuse themselves from the duty of defending their system of undeniable errors. However, the people are not all blind; by this very policy some have been led to see and have come to espouse evangelical truth.

The Spanish congregation increases steadily. Mr. Merwin preaches to about fifty persons, of which number several have openly attached themselves to the congregation, while six persons, all Chilians, have requested to be received to the communion, by a public confession of Christ. A greater spirit of enquiry has undoubtedly been awakened. The Papists complain of the efforts of evangelical Protestants, even while affecting to despise them. Some of the native converts manifest a remarkable clearness of conviction and a single-mindedness for perceiving and expressing the points at issue with the Church that has so long misguided them. It is proposed to employ one of these, a female of considerable maturity of thought and piety, as a Bible-woman, to visit her country women, and present to them the Gospel by reading and prayer.

## *United States.*

LOUISVILLE.—MR. SADD

A Roman Catholic woman, who has three children in a R. C. Asylum, is so dissatisfied with their treatment, that she will take them out, *if possible;* and wishes to commit them to our direction. Last week, a woman, who was a member of the R. C. Church, and whom we had visited more or less for one year, joined a Presbyterian church, as I advised her to do.—Another woman, a member of the R. C. church, joined the same Pres. church the same day with her. It is now no uncommon thing for members of the R. Catholic church to leave it, and connect themselves with some Protestant church in this city. I will try to give you, some time, the numbers who have done so, during my residence and labors here.

My afternoons of the Sabbath are usually spent with some of our Sabbath-schools. In our large Sabbath-school on Hancock-st., where we have our Industrial school at present, there is an unusual spirit of prayer among the teachers for the conversion of the children. Two of the teachers, who have not prayed in public, now, behold! pray earnestly. Each is now endeavoring to find out and report the number of converted children in his or her class.

This morning, after our ministers' meeting, I preached to three hundred colored children and youth, with the teachers, at a school-house in the city. This school is under the direction of the American Missionary Society. Next to the lot of this school-house, the Roman Catholics are now building a large church and schoolhouse for the colored people. They have also bought and built a large building, which they call the Good Shep rd,

for poor fallen, friendless women, where, I fear, their characters will not be much improved. Four hundred of them are already collected. After a certain length of time, they are considered as belonging to the institution. Then they are first novices, and then Sisters of Charity, I am informed. The city pay them forty cents a day for taking care of them such a length of time. We are carrying on one good Industrial school for our poor little girls, Irish and German, whiom we lead into the Sabbath-school, and many of them, I think, to Christ. We are also about to commence this week an Industrial school for colored children. One main object of this is to prevent the colored children from being drawn into the R. C. schools, where the Sisters teach them to do fancy work. We shall try the same thing, and it will cost less than the work of garments.

A few days since, I visited the Almshouse, and felt much encouraged. They implored me to come and preach to them and bring them tracts. The keeper and his family, contrary to expectation, opened the way and treated me very kindly.—I shall go again this week. I can then reach the Roman Catholics, whether they will or no, and their children.

What do you think about my trying to save the colored people and the children from Roman Catholicism, as well as the poor white people? Their souls are as precious, and more easily reached,—and here it is prevention, rather than cure, as yet. Soon their minds will be poisoned, fatally in many cases, for the priests do not preach Jesus to the children as "the only name," &c.

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CINCINNATI.—MISS PURLIER.

THE enemies of the Bible have at length succeeded in excluding the blessed book from the public schools. Yet the time spent in efforts for its retention is not lost, for the triumph of the wicked is short.—Many inquire, "Why, what evil has the book done?" and curiosity will lead them to read it. Only those who hate Christ, hate his Word; but could they succeed in burying the Bible as they did its Author, like him it would rise again from the tomb.

During the month I have distributed the truth freely, in various forms, in the streets and from house to house. The avidity with which the Word is sought and read constantly increases. In some localities I have to restrict their asking to one day in the week. The school continues large and interesting, though the rain has fallen on several successive Saturdays. Here there is no lack of interest, but a lack of help and means.

Services at the prison are continued, and at times a large number are present. By earnest request we were permitted to see the remains of M—— J—— laid out as a Catholic, though she had not been one in life. Her parents were Methodists, but poor M— had wandered from the right way. Poor child of sin! were these wax candles thine only light—the rosary and the crucifix thy Saviour? Hadst thou no Sanctifier but extreme unction?

A gentleman in a distant city has noticed in the "Christian World" reference to the little girl who wished to be a missionary, and with kind words has sent a trifle to encourage her in the work. May the Master smile on the effort, and direct the child!

Many little ones who receive tracts and papers express a wish to attend our school, but are restrained by their parents fearing heresy. Bigotry is certainly blind, for the same parents do not regard falsehood, theft, deceit, or profaneness as wicked, or squalid beggary a disgrace, but they dread the contamination of the Bible. Sometimes I am depressed. The harvest field is wide, but my efforts seem like those of an infant attempting to reap the broad acres of the prairie. Mine is not a field, but a jungle, thick set with thorns and noxious weeds, and my only encouragement is, the Gospel is the power of God.

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COLUMBUS—MRS. MARY G. BATES.

SINCE my last report, some have gone to the better land. One was an old lady, who has long been a great sufferer. She

has been a living witness to the power of religion to give patience and resignation under the most severe afflictions. All the comforts she had were furnished by the hand of charity, yet not a murmur escaped her lips. On the contrary, she was always grateful and happy, rejoicing in God her Saviour. In the last six months I have read and prayed with her twice a week, and my soul has rejoiced in having the privilege of ministering to one of the Saviour's chosen ones. Her sufferings and patience have not been in vain, for many who saw her have been constrained to say—"Truly there must have been something in her which we do not possess that enabled her to bear all her burdens so patiently."

Have commenced our "Mothers' Meeting" again under very favorable auspices. Our ladies seem impressed with the importance of the work, and are rendering all the aid necessary to carry it on successfully. I hope to be able to report good tidings from time to time as the season advances.

## *EDITORIAL NOTES.*

We agree with the *Nation*, that "*The Unestablished Church*" (in Putnam for December) "is good reading; and in these days, when there are signs that we are to have a systematic attack made upon our Common School system—on the very foundation of our form of government—it is worthy of wide perusal." Accepting, with an ironical grace, the trivial corrections of Bishop McQuaid to his previous article, the writer, even more effectively than before, plays the artillery of premise and conclusion, fact and inference, upon the system and its Rochester champion. Mr. Putnam would do well to publish the two articles in pamphlet form, for they would be read, and the reading would be everywhere useful just now.

We are glad to report that Miss Rankin reached Monterey in October. She found a welcome from the workers in the Mission, which was the more pleasant, as a very bold attempt had been made, during her absence, to produce a schism and draw off church members and colporters to a sectarian organization. Only one or two colporters were persuaded to withdraw, and their places were at once supplied, and the work goes on with efficiency and success.

The point at issue between us and the *Advance*, is very simple. As the decision depends solely on the force of the arguments on either side, good taste should have forbidden the offensive implications with which its rejoinder is introduced; especially this, that "an anti-Romish Society labors under the continual temptation to credit no good to its adversaries, and to believe all evil." If it has a case of this sort against us, let it make the charge directly and in a manly way. If not, such implications to bias the judgment of its readers upon the matter under discussion, are unbecoming as well as unjust. But to the point in issue.

The *Advance* re-asserts its statement that "a Romanist is not bound

by his church doctrine to believe that all *Protestants* are necessarily excluded from salvation." As evidence, it offers the individual *opinions* of two distinguished Roman Catholics, Milner and Manning, and citations from two unauthenticated publications printed in Rome. These are not in any sense "standards" (its own original word) of the Romish Church. On the other side, we affirm, and no one can deny, *that the creed of Pius IV. which is a summary of the doctrines of Trent, and which alone binds the faith of every Romanist,* expressly declares that *out of the Romish Church no one can be saved.* "Extra quam nemo salvus esse potest." The only Romish *standard*, then, affirms that "all *Protestants* are excluded from salvation." But Milner and Bellarmine say (so argues the *Advance*) that certain outside persons "in virtue of the disposition of their hearts, belong to the Catholic Church." What sort of reality or value this constructive membership of "Protestants" may have, and the rebutting force of this argument, we leave to the estimate and judgment of our readers.

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One of the signs of Rome's growing boldness in this country, as well as one of the patent proofs of her unchangeableness, appears in the wide-spread, unblushing advertisement of Masses and Indulgences for money to be expended on her institutions. East, West, North, South, and Centre, these advertisements are found in the secular press, over the names of Bishops and high officials.

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We hope our readers will peruse the two papers in this number—"The Church of Rome and the Epistle to the Romans," and "The Glories of Mary." The former is sharply conclusive in its several points. The latter *proves* that the doctrine of the Romish Church respecting Mary is what it is asserted to be by Protestant writers. We propose to print both papers in tract form for general distribution.

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## *LITERARY NOTICES.*

### BOOKS.

The Land and its Story, or the Sacred Historical Geography of Palestine, by N. C. Burt, D.D. New York, D. Appleton & Co.

Numerous and varied in object as are the Books on the Holy Land, this beautiful volume has a use and place which belongs to no other. The Geography of Palestine is here presented in its relation to the Bible History, in a form, which, though popular, is yet thorough, accurate, and sufficient fullness of detail, that, with its numerous, carefully prepared Maps, and a full geographical index, it answers admirably as a Manual for Bible Students. Apart from these valuable features, this book is most attractive to the more general reader, by the personal style of the narrative, as well as its many finely executed engravings. It is issued by subscription, and, for its worth' sake, we suggest to Book Agents to have it added to their List.

Chips from a German Workshop, by Max Muller. 2 vols. New York, C. Scribner & Co.

The results of a life-long investigation of the three great Religious Systems of Asia, Buddhism, Brahmaism and Confucianism, as disclosed in their Literature

and History, are embodied in the first of these volumes. The second contains essays on the Mythology, Traditions and customs of the Greeks, Norsemen, etc. The aim of the author is to convey, in as popular form and style as the subject admits, a comparative view of the prominent Heathen religions of the world. The work is that of a master, and its materials drawn, to a great extent, from original sources. No more interesting or valuable volumes have been recently issued.

A Bible Manual, by Howard Crosby, D. D. New York: University Pub. Co., 4 Bond Street.

A general view, succinctly given of the structure, history and teaching of the whole and the several parts of the inspired Canon. With its direct, thorough and lucid statements, this little book is well-fitted (as designed) to aid Bible readers, young students, and teachers of the Scriptures.

Janet's Love and Service, by Margaret M. Robertson. A. D. F. Randolph & Co. 770 Broadway, New York, (pp. 581, price $2 00).

A story of home life of unusual interest and excellence, in which the healthful influence of a single religiously disciplined mind upon others is unfolded with simplicity and power. It is one of the few books of its kind that cannot fail to produce a positively good effect upon all the members of a household.

Stepping Heavenward, by E. Prentiss. A. D. F. Randolph & Co., N. Y., (pp. 426, price $1 75).

A most remarkable record of a life-experience, that seems to every thoughtful, self-observant wife and mother, to have been wrought out of the actual details of her own Christian life. It embodies the influential incidents, the least as well as the seemingly most important, of an entire life-history. In the force, minuteness and grace of its narrative, in the clearness, delicacy and truthfulness, in a word, the perfect naturalness with which every recurring shade of thought and feeling is set down, we hardly know any book, since the Cotta Family, that compares with it. And better still, is the the effect it produces upon every one really struggling heavenward. No one can read it without getting juster impressions respecting the true elements which constitute real Christian living. As evidence of its value, one who had read but a portion of its chapters (previously published in serial form) received, he said, "more spiritual quickening and help than from all other books excepting his Bible." Very strongly, therefore, we urge upon Christian readers, especially mothers, its perusal.

Hymns Selected from F. W. Faber. Northampton, Mass.: Bridgeman & Childs, (pp. 196).

This selection includes all the best Hymns and Poems of the larger English work. With the warmest emphasis we endorse the compiler's confident judgment that "those who once read these pages will read them again with increasing delight and profit." As devotional poems, for simplicity and sublimity of poetic expression, and for depth, purity, and form of religious feeling, they are scarcely equalled in our mother tongue.

Pebbles, by Thomas D. Suplee. J. B. Lippincott & Co., Phila.

A first collection of Poems by one (well-known to us) who is yet an undergraduate. "Skill in the choice and use of language, and discipline in writing," he frankly says, "prompted the composition, and profit pecuniarily and in praise," induced the publication. Unlike first ventures generally, this one evinces a wide variety of topic and style, with considerable vigor and nicety of thought.

The Turk and the Greek, by S. G. W. Benjamin, (pp. 268, price, $1 25.): Hurd & Houghton, 459 Broome street, New York.

A series of sketches, of places, incidents, and recent historic events, in sprightly vein, by one who is thoroughly informed concerning the matters of which he writes. His delineation of the modern Turk and Greek, in the judgment of a native Greek (of whom we made inquiry while writing), is in the main remarkably accurate and just. The whole book is not only readable, but full of information.

Man in Genesis and Geology. Rev. J. P. Thompson, D.D. New York: S. R. Wells, 389 Broadway.

The essential matter pertaining to the discussion of two or three vital issues with the infidelity of the times, is compacted in this little volume. To our own judgment, the discussion of the principal topic, man's origin and connections with nature, is admirable for clearness and accuracy in both thought and expression. In the judgment of a master of the science, the author evinces a thor-

ough knowledge of the accepted system of Geology. Our confidence goes the more readily, therefore, with his reasonings in refutation of infidel theories, and in proof of an existing harmony between Science and Revelation. For those, ministers and others, who have neither the time nor the volumes for a thorough investigation, we strongly commend these brief, popularly written chapters.

LAMPS, PITCHERS AND TRUMPETS: Second Series. E. P. Hood. New York: W. W. Dodd, 506 Broadway. (pp. 300, price $1 75).

These are lectures upon the vocation of the preacher, written in a style and upon a plan which cannot fail to command both attention and interest. A series of illustrations of the most distinguished preachers and their chief elements of pulpit power is made the groundwork for the exposition of the preacher's work in all its details of style, matter and delivery.

DISCOURSES OF FATHER HYACINTHE, translated by Rev. L. W. Bacon. New York: G. P. Putnam & Son, ($1 25.)

This is an Introductory volume, containing an expressive likeness and sketch of the man, the now world-famous letters written in the old and new Continents, with the discourses on Civil Society, in its relations with Christianity, and other Sermons and Speeches. In judicious opposition with these, the book closes with an admirable sketch of men and parties in the Catholic Church in France by De Pressense, the distinguished Protestant preacher and friend of Hyacinthe.

GOD'S FURNACE.—New-York: A. D. F. Randolph & Co. pp. 165.

A record of actual experience, illustrating, in a marked and unusual manner, the power of God's sustaining and transforming grace exerted in response to persistent, believing prayer. Trenching, as some incidents of the narrative seem to do, upon almost miraculous interposition, they are yet well fitted to raise the salutary question in every believer's mind, whether far greater results may not be realized from the Providence and the inworking of the Divine Spirit.

THE KING'S DAUGHTERS; or Words on Work to Educated Women. By Annie Harwood. New-York: A. D. F. Randolph & Co.

A noble and admirably written plea in behalf of woman's high mission as an educator in the family and worker in the beneficent agencies of the church. Its object is to stimulate educated Christian women to meet the obligations imposed by their Divine mission.

LEANDER; or, Secrets of the Priesthood. By Ernest Truman. pp. 76. Philadelphia: Claxton & Co.

THE DANCE OF MODERN SOCIETY. By W. C. Wilkinson. New-York: Oakley, Mason & Co. Price $1.

A plain-spoken and able discussion of a question of vital importance in the present state of society. The argument is thorough, and presented from the following points: The bearing of the Dance upon the Health; its relation to Economy; its Social Tendency; its influence upon Intellectual Improvement; and its Moral or Religious Aspects. It were well if all parents would ponder themselves and persuade their children to peruse these faithful words.

THE TENNESSEEAN IN PERSIA AND KOORDISTAN. By Rev. Dwight W. Marsh.—Philadelphia: Presbyterian Publication Committee. pp. 381.

A missionary biography—much of it *auto*-biography—prepared by a friendly hand, in a style that attracts all readers, while the character depicted, the history narrated, and the finely illustrated descriptions all tend to hold and deepen the interest to the end.

THE SAVIOUR WE NEED. By the Rev. J. Helffenstein, D.D. With an Introduction by the Rev. Harvey D. Ganse.—Philadelphia: Presbyterian Publication Committee.

Simple, instructive, quickening, and helpful to such as have not known or sought the Saviour they need.

CHRONICLES OF FOUR LITTLE CHRISTMAS STOCKINGS. Philadelphia: Pres. Pub. Committee.

A charming story, that cannot fail to profit as well as interest the very little ones.

AGNES AND KAREL. By J. D. DeLiefde. pp. 374. Price $1.25. A. D. F. Randolph & Co., 771 Broadway, N. Y.

A story of Holland, during the persecution of the unprincipled Duke of Alva, bringing out some of the leading characters, and introducing the events which attended on the execution of the Counts Hoon and Egmont. The story is well told.

## MAGAZINES.

*The Eclectic Magazine*, December. R. E. Pelton. New-York.

An unusual number and variety of timely and instructive pages. We call attention to those on France and the Council from the British Quarterly; Female Education in France; A Peep at Pompeii; Dr. Hanna's Life of Christ, and the Explorations in Jerusalem. It contains a fine engraving of Pere Hyacinthe.

*Putnam's Monthly Magazine*, November & December. G. P. Putnam & Sons, 661 Broadway, New-York.

The number for November contains the following articles: Gateways to the Pole, with Diagrams; Leaves from a Publisher's Letter-Book, by G. P. Putnam: Tent-Life in Kamchatka; Literature, Art and Science Abroad, &c.

In December we find: "Sovereignty of Seas; Leaves from a Publisher's Letter-Book; The Unestablished Church (of which we speak elsewhere); Table Talk, Literature at Home, &c. In the Table Talk and Literary Notices, Mr. Putnam is aided by a number of distinguished names. These pages, as well as those before, are always fresh and attractive.

*Hours at Home*, Nov. & Dec. Chas. Scribner & Co., 654 Broadway, N. Y.

Among the many readable and useful articles are: in November, Crime and its Punishment in the East; Marriages among Men of Genius; Life in Mexico City; Books and Reading, by Prof. Porter; Books and Authors Abroad; Literature of the Day. The Number for December contains: Strange Wanderers; Comfort in its Relations to Physical Culture; Bible Animals, illustrated; Our Gospel a Gift to the Imagination, by Dr. Bushnell; Father Hyacinthe and the Throes of Catholicism; the Childhood of Joseph Addison, Alexander, &c.

*Packard's Monthly.*—December. Lively, entertaining and popular, largely blending facts with fancy, including sketches of living persons and current incidents, by leading writers and prominent actors in the events described. Its tone is good, and its influence excellent in the place it is designed to fill. $1 per annum.

*American Educational Monthly.*—Nov. and Dec. J. W. Schermerhorn & Co., New-York.

In November: Technical Education in Europe; Our Popular School Books; The Ventilation and Warming of School-Houses. In December: Moral Value of Natural History; Aspects of Self-Culture; Teaching as it is, and should be, &c.

*The Family Treasure*—November. Western Tract and Book Society, Cincinnati.

The Baptism of the Holy Ghost; Hindrances to the Study of the Bible; Tiberias and its Pictures.

*The Sabbath at Home*—November. American Tract Society, Boston.

A Visit to Ephesus; The Hawiians; Natural History Testifying to the Bible.

*The National Sunday-School Teacher* for December, has much valuable matter for Sunday-school workers. Among the articles in this No. are "The Happiest Christmas," by Rev. H. L. Hammond; "Kindergarter Methods;" "Our Bible School;" "The Old, Old Story," a splendid Concert Exercise; with Editorial, Miscellany Educational Readings, Outline Primary Lessons and Treasury of Illustration.

Chicago: 155 Randolph-street.—$1 50 per annum.

*Tilton's Journal of Horticulture and Floral Magazine.* New York: J. E. Tilton & Co. $3.00 per annum.

Illustrated with fruits and flowers, and full of fresh information, in detail, respecting species, culture, etc.

*Hall's Journal of Health*—November. New York: W. W. Hall, M.D. $1.50 a year.

Dr. Hall has accomplished a great and good work in his sixteen years of judicious labor upon this Magazine. Far and wide the newspapers of the land have disseminated his wise counsels concerning every practical question pertaining to the vital matter of health.

*Wood's Household Magazine.* Newburgh, N. Y.: S. S. Wood. $1.00 per annum.

A Monthly of forty-four pages, with a department for every age, for Temperance, Health, the House, Farm, etc., all evidently prepared with the double purpose of aiding and interesting all classes of readers.

## Magazines, &c., for the Young.

Our Young Folks. December. Boston and New York: Fields, Osgood & Co.

Seventy-two pages of printed matter and twenty-six illustrations, large and small, with not only a superior class of writers, but those who know how to simplify expression without lessening its force. The topics are various, and adapted to inform as much as interest.

THE LITTLE CORPORAL'S SCHOOL FESTIVAL. January, 1870. Chicago: A. L. Sewell & Co. 50 cents a year.

The title of this new Magazine indicates its design to provide material for literary, social and festive entertainments for the young people.

THE NURSERY. A Monthly for Youngest Readers. Boston: J. L. Shorey. $1.50 per annum.

Thirty-two pages of large beautiful type, and as many finely executed wood engravings. The twenty articles in this number have been read over and over by our little girl, "going on to seven," with nothing but pleasure, which is fully shared by the careful mother. We wish that our little one had the six bound volumes which the Publisher advertises as ready. Of course, we hope that *other* careful mothers will order these volumes for *their* little ones. $1.25 is the price, and J. L. Shorey, Boston, is the publisher.

THE LITTLE CORPORAL. Nov. and Dec. Chicago: A. L. Sewell. $1.00 per ann.

Nearly five years old, and always very bright and attractive, from its first visible inspiration. Though it does not need our commendation, we heartily give it to "Boys and Girls, and older people who have young hearts," for whom the editors so well and carefully prepare it.

THE YOUNG FOLK'S NEWS. Philadelphia: A. Martin. $1.00 per annum.

This is a weekly paper, which has had a warm welcome from our own home-folks week by week through the year. We gladly repeat our previously expressed approval of its tone and matter.

INFANTS' MAGAZINE, and THE CHILDREN'S FRIEND, are the two English Monthlies, (each 16 pages, with very beautiful engravings, 75 cts. per year,) which Mr. Chas. F. Roper, of New York, sends us every month. Mr. Roper also issues the BRITISH WORKMAN, and the FRIENDLY VISITOR, (each 75 cents,) both full of excellent matter admirably illustrated.

# *RECEIPTS*

*In behalf of the American and Foreign Christian Union, for the Month ending 6th December, 1869.*

### MAINE.

| | | |
|---|---|---|
| Garland. Cong. Ch. and Soc'y | $25 00 | |
| New Gloucester. Cong. Ch. and Soc'y, in full of L. M. for Rev. W. R. Cross | 16 00 | |
| Waterville. Cong. Church, Rev. B. A. Roble | 7 00 | |
| Farmington. Cong. Ch. and Soc'y | 3 60 | |
| | | 51 60 |

### NEW HAMPSHIRE.

| | | |
|---|---|---|
| Keene 1st Cong. Ch. and Soc'y | 23 65 | |
| " 2d Cong. Church and Soc'y | 29 75 | |
| Northampton. Cong. Church and Soc'y | 7 00 | |
| Meriden. Cong. Church and Soc'y. Rev. J. P. Magee's charge | 15 76 5 00 | |
| Manchester. Franklin st. Soc'y | 96 66 | |
| Medford. Cong. Ch. and Soc'y | 25 00 | |
| Sullivan. " " " | 6 83 | |
| | | 205 65 |

### VERMONT.

| | | |
|---|---|---|
| Brattleboro. Centre Cong. Church and Soc'y | 138 45 | |
| Westminster. Cong. Church and Soc'y | 10 00 | |
| Wells River. Cong. Ch. and Soc'y. | 44 00 | |
| Bradford. Cong. Ch. and Soc'y, for L. M. of Jos. Peters | 30 07 | |
| West Brattleboro. Cong. Ch. and Soc'y, per Dea. C. F. Thompson | 17 60 | |
| | | 240 12 |

### MASSACHUSETTS.

| | | |
|---|---|---|
| Enfield. Cong. Ch. and Soc'y, per W. B. Kimball, Treas | 31 78 | |
| Longmeadow. Ladies Benev. Soc'y, per Chas. Marsh, Tr | 11 78 | |
| Chelsea. Walnut st. M. E. Ch. add. | 14 00 | |
| Norton. Trin. Cong. Ch | 12 50 | |
| " Teachers and Pupils of Wheaton Sem'y | 47 30 | |
| " Mrs. E. B. Wheaton, to make Adolphus Chapin a L.M. | 30 00 | |
| So. Weymouth. Female Char. Soc'y | 21 00 | |
| Westford. Cong. Ch. and Soc'y | 1 00 | |
| Weymouth. 2d Relig. Soc'y | 14 10 | |
| Harvard. Cong. Ch. and Soc'y | 20 35 | |
| Saundersville. Cong. Church and Soc'y, toward a L.M. for Rev. A. J. Bates | 7 10 | |
| Andover. Chas. Tufts | 1 00 | |
| Weston. Mrs. M. A. H. Bigelow | 100 00 | |
| Acton. Cong. Church and Soc'y | 2 00 | |
| Sudbury. Cong. Ch. and Soc'y | 22 50 | |
| Chelsea. Broadway Ch. and Soc'y. | 71 01 | |
| Millbury. 1st Church and Soc'y | 78 00 | |
| " 2d Church and Soc'y | 20 00 | |
| North Bridgewater. 1st Church and Soc'y | 75 00 | |
| So. Royalston. Cong. Ch. and Soc'y | 10 00 | |
| Charlestown. 1st Church and Soc'y | 30 00 | |
| | | 670 64 |

### RHODE ISLAND.

| | | |
|---|---|---|
| Central Falls. Cong. Church and Soc'y | 36 81 | |
| Pawtucket. Cong. Ch. and Soc'y | 50 00 | |
| | | 86 81 |

### CONNECTICUT.

Hartford. R. B. Abbe, Esq.....100 00
Fairfield. 1st Cong. Church, for Mexico..... 16 25
Higganum. Cong. Church, per S. Gladwin, Tr..... 20 00
Southport. Cong. Church, per E. Beers, Tr..... 25 37
Stratford. Gen. G. Loomis, U.S.A. 2 50
Southport. H. H. Perry and F. D. Perry, $10 ea..... 20 00
Warren. Cong. Church and Soc'y, per O. Swift, Tr..... 12 00
Hartford. Centre Ch., in part.....454 96
" Asylum Hill Ch., add..... 10 00
Greenville. Cong. Church..... 39 80
Berlin. Cong. Ch., to constitute Rev. Leavitt H. Hallock a L.M. .. 44 57
——— 786 45

### NEW YORK.

Portville. Pres. Church, per E. G. Duzenbury..... 44 55
Schepectady. 1st Pres. Ch., Rev. Dr. Backus, to constitute H. E. Edwards and Rev. J. G. Cordell, L.M.'s..... 67 24
" Cong. Church..... 4 50
Waverly. Pres. Church, in part for L.M. of Mrs. H. M. Beaumont 25 00
Auburn. Miss Esther Orr for Central Mexico, per Rev. S. W. Boardman..... 12 80
Jamaica. 1st Pres Church..... 93 72
N. Y. City. Woman's Union Mission Soc'y, for Miss Rankin's work, $30 in gold ..... 37 35
Brooklyn. Central Cong. Ch., per J. H. Pratt, Tr..... 61 28
Syracuse. Anonymous for Mr. Clark's field.....185 25
Utica. Ladies, per Mrs. M. W. Bussey, for Miss Rankin's field...364 60
Homer. J. M. Shermerhorn, for Italy .....100 00
Auburn. A friend.....100 00
N. Y. City. 37th st. M. E. Church, which constitutes Rev. W. McAllister a L.D.....100 00
Rochester. Asbury and 1st M. E. Chs. add.... ..... 22 00
Cohoes. Union Meeting ..... 32 84
Troy. Congress st. M. E. Church, in part ..... 46 83
Florida. 1st Pres Church..... 50 35
N. Y. City. D. Willis James $50; John Sturges, to make Rev. Edwd. Rankin, D.D., a L.D., $10 .....150 00
Port Chester. Pres. Church, to constitute Rev. E. F. Munday a L.M. ..... 42 00
Nyack. Reformed Church..... 62 50
Lansingburgh. Olivet Pres. Ch..... 30 00
Poughkeepsie. Pres. Church ..... 55 62
Utica. Mrs. Agnes Horseburgh..... 5 00
Youngstown. E. Gillett..... 1 00
Rome. Pres. Church, add ..... 8 25
Byron. Pres. Church..... 8 40
Clyde. Pres. Ch., in full of L.M. for Elizabeth C. Rouser, and in part for Joel W. Stevens..... 52 41
Mt. Morris. Pres. Church, to make F. E. Haskins L.M., $30; P. Sheldon on L.M. for his wife, $5; others, $5 67 ..... 40 67
" Baptist Church ..... 3 02
Pittsford. Pres. Ch., H. Daggett.... 1 00
Fairport. Cong. Church, which constitutes John E. Howard a L.M. ..... 40 00
" Free Bapt. Church, M. Bedlong $5; others, $3 27..... 8 27

### NEW YORK—*Continued.*

N. Y. City. Am. Bible Soc'y Grant for Italy.....2,000 00
Oswego. Cong. Church, Mr. Failing and W. A. Runnells, $10 ea.; Hon. C. Ames and J. G. Jenkins, $5 ea.; others, $7..... 37 00
Rochester. Rev. W. B. Stewart on L. M. for Mrs. Jane Stewart... 12 50
Syracuse. Park Central Pres. Ch., to constitute J. G. K. Truax a L.M. ..... 37 30
West Harlem. M. E. Church, to constitute Rev. Philip Germond a L.M. ..... 30 00
Baldwinsville. Pres. Ch., to constitute Rev. E. P. Parsons a L.M. ..... 32 74
——— 4,057 43

### NEW JERSEY.

W. Hoboken. Pres. Church, Rev. Jas. Eggbert, for Greece..... 40 00
Jersey City. Hedding M. E. Church, to constitute Rev. J. M. Freeman a L.D.....100 00
Rumsen and Oceanport. M. E. Ch.. 26 60
Eatontown. M. E. Church, in part.. 9 52
Polo Station. M. E Church Rock River Conference..... 5 00
Branchport. Centenary M. E. Ch., add..... 1 00
Mechanicsville. M. E. Church, add. 1 75
Bergen. 1st Pres. Ch., for Greece...103 28
Newark. 2d Pres. Church Young People's Miss'y Society, for Greece ..... 78 48
Hanover. Pres. Sab. School, to complete L.M. for Miss J. Oook... 20 00
" Miss Johnsen ..... 3 00
Newark. High street Pres. Ch..... 97 00
Orange. 2d Pres. Sab. School, for Greece .....100 00
" J. C. Baldwin, for Riley's Mexico .....1,000 00
Madison. Pres. Church.....100 00
Trenton. Hon. E. W. Scudder..... 10 00
Orange. 1st Pres. Ch., for Greece, per Geo. Lansing, Tr..... 42 00
E. Orange. 1st Pres Ch., Mr. S. C Jones, Tr. ..... 42 55
——— 1,780 21

### PENNSYLVANIA.

Pittsburgh. 3d Pres. Sab. School, for Miss Rankin's field..... 50 00
Alleghany. 1st Reformed Pres. Ch., to constitute Wm. Gilt a L.M. 30 00
Mt. Bethel. Jas. Dupue ..... 5 00
Latrobe. Pres. Church, add. to constitute Rev. S. M. Davis a L.M. ..... 16 00
Salem Cross Roads. In part of L.D. for Rev. Mr. Harbison..... 18 45
Greensburgh In part of L.M. for Rev. Mr. Gill..... 7 10
Uniontown. Pres. Church, to constitute Rev. Mr. Rateton a L.D. .....105 50
Brownsville. M. E Church..... 4 90
" Pres. Church, in part of L.M. of Rev. Mr. Lewis ..... 13 40
McKeesport. U. Pres. Church, in part of L.M. for Rev. A. H. Elder ..... 13 63
" Pres. Church, in part, which makes Rev. G. M. Hair a L.D.100 00
——— 363 98

### ILLINOIS.

Springfield. Jos. Thayer..... 50 00
Oak Park. Church per Rev. M. W. Fairfield ..... 10 00
——— 60 00

OHIO.

Bellbrook. Dan'l Holmes, for Miss Rankin's field, and to make Emma Holmes a L.M..... 50 00
Lebanon. 1st Cong. Sab. Sch'l, for Miss Rankin's field..... 6 40
" S. W. Normal School, in part for Miss Rankin's field..... 18 60
Zenia. D. & E. Millen, for Miss Rankin's work..... 50 00
Hamilton. Mrs. P. Wilson..... 5 00
Cincinnati. Mrs. Post, for poor of Mission, $2; Little Girl, for Mexico, 10c..... 2 10
Red Oak. Pres. Church..... 14 75
Bellebrook. U. Pres. Ch., Andrew Holmes $10, in full of L.M. for Florence E. Holmes; Wm. Holmes $5 in full for L.M.; Messrs. McMichael, Holmes, Gest, Hopkins, Ingram, Bigger, White, Bigger, $5 ea; Bradford, Bigger, Andrew, Bigger, Williamson, Bradford, $2 ea.; Holmes, Bradford, Bigger, Andrew, Bigger, Andrew, McClure, Holmes, Fairly, Holmes, McClure, Holmes, Bradford, Holmes, Bradford, Lehman, Bradford, $1 ea.; J. W. Andrews 55c.; Tait, Bigger, Miss Holmes, 50c. ea; Tommy and Chas McMichael 74c.; F. E. and Nettie Holmes 20c; Annie Holmes and Katie Bigger 20c..... 87 45
Lebanon. 1st Pres. Church, Mrs. Gould $10; Miss Johns $6; Mr. Anderson $2; Smith, Wilson, Gilchrist, Smith, McBarney, Smith, Henderson, Frost, Mrs. James, $1 ea.; Van Harlingen and Handy, 5 c. ea.; Mrs. Clements 25c.; others 20c..... 27 45
" 1st Cong. Church, Mrs. Parshall $5; Dycke, Ross, Rossiter, Munroe, Graham, Smith, Williamson, Mrs. Munroe, $1 ea.; two Messrs Munroe, Rosseter, Parshall, 50c. ea.; two Munroes 25c. ea..... 15 50
" A. Holbrook and wife..... 7 00
" 1st Bapt. Church, Simonton $3; Suydam, Dunlevy, Drake, $2 ea.; Leonard, Drake, Thompson, Mrs. Corwin, Sage, $1 ea; Tompkins 50c..... 24 50
" 1st O. Pres. Ch., D. R. Burnet $2; Mrs. Nelson $1 50; Cary, Wood, Mrs. Kruger, Hinck, Bennett, 50c. ea.; Hollinshead 25c..... 6 25
" 1st M. P. Church, Misses Hutchinson and Lewis, $1 ea.; Brown, Evans, McFadden, 50c. ea; Mrs. Hawthorn, 25c. 3 75
Greenfield 1st Pres. Ch., in part... 70 09
2d Pres. Church..... 18 35
1st Bapt. Church..... 2 50
Piqgah. Pres. Ch., W. Thomas... 5 00
Rocky Springs. Pres. Church, in part..... 3 30
Zenia. 1st U. Pres. Ch., McDowell, Galloway, Boyd, Crawford, Jesse Stewart, in full of his L.M., Mrs. Hannah Dean, in full of her L.M., Miss Sallie Van Eaton, in full of her L.M., $5 ea.; Mrs. R. Crawford $5; Mrs. Buchanan $3 50; Messrs. Jobe, Nash, Van Eaton, $3 ea; Mr. Frazier $2 50; Carruthers Wright, Patton, Funk, Gowdy, Hannon, Torence, $2 ea.; J. Jackson $1 50; Gordon, Bonner, Quin, Kelso, Dean, a Friend, Ackelson, Steward, Hopping, Cherry, Moore, Clark, Cherry, Wade, Galloway, Bonner, Finley, Buchanan, Lenning, Fogiesey, Anderson, Mrs. Bonner, Caruthers, Finney, Wade, Bonner, Kindall, Burnet, $1 ea.; Andrews, Norris, Connor, Herriot, Jackson, Campbell, three Friends, Mrs. Van Eaton, 50c. each; Mary Buchanan 10c... 103 60
" 1st Reformed Pres. Church, Messrs. McMillan, Stewart, McMillan, Mrs. Weyer, Mrs. Ewing, $5 each; J. Bryson $3; Weyer, Cooper, Bratton, Stewart, $2 ea.; Bryson, McQueston, $1 ea.; J. Stewart 35c.; Mrs. Fitzgerald 50c..... 39 35
" Oak Grove Sab. School..... 5 00
Bellebrook. Union Meeting..... 3 60
Wooster. Hon. E. Avery, legacy per L. Flattery, Ex., $100, less Gov. tax and Ex., $6 23... 93 77
Zenia. 1st Pres. Church, W. Brown $7; Askey, Carey, Allison, $5 ea.; J. Stevenson $3; Lyttle, Townsley, Armaby, Mrs. Allison, $2 ea.; Allison, Corry, Allison, Harned, Hooper, McClelland, Stitt, Howard, Munger, Merriman, Cooper, Niesonger, Houston, Mrs. Lowe, Arnold, $1 ea; Mr. Woodrow 50c., Mr. Orr 25c, Mrs. Bratton 10c., which constitutes Rev. Jos. H. Montgomery a L.M. ..... 43 85
" 2d U. Pres. Church, R. Little $20; Jos. Morrow $4; Carson, McClelland, Douthell, Hutchinson, Hamil, Williamson, $2 ea.: Smeigh, Andrew, Harper, Dodds, Moore, Wright, Mrs. Duncan, Barr, $1 each; Munroe, Hamil, Mrs. Hughes, Stoop, Graham, 50c. ea.; W. McClelland 62c.; Mrs. Thompson, Crane, 25c. ea. ..... 47 62
" 1st Ger. Reformed Church, Fawller, Eavy, Fawller, $1 ea.; little Boy 4c.; others $2..... 5 04
Willoughby. Anonymous ..... 5 00
Youngstown. W. J. Edwards..... 10 00
Cincinnati. Bishop McIlvaine ..... 10 00
779 96

WISCONSIN.

Lodi. Union collection, per Rev. W. Mayo ..... 5 00

MINNESOTA.

Red Wing. Union coll'n of Baptist Pres. and Meth. Churches, per Rev. T. McClarey..... 15 00

WEST VIRGINIA.

Wheeling. Cash $100; McClellan $10; Paul, Taylor, Paul, Laughlin, Knox, Metcalf, Cushing, Ott, Caldwell, cash, Irwin, Senseny, Richardson, Leakin, $5 ea.; cash $1 56; others $19 50 ..... 201 06

Total..... $1,223 90

# THE CHRISTIAN WORLD.

Vol. XXI. FEBRUARY, 1870. No. 2.

## THE SCHOOL QUESTION.

THE vital relation of this question to our personal and social interests and our national life, makes it to-day the foremost living issue before the people of the land. That it is so apprehended is evident from the fact that not only the pulpit, but the entire press, secular as well as religious, is engaged in its discussion. In meeting most wisely our responsibility in this matter, we propose to set forth the stronger points on either side, as stated by prominent writers who have most effectively presented these points. After a careful examination of the principal matter, printed in various forms, chiefly that which is most recent, we have selected, and in some sort arranged, the views of the several parties in the controversy. In asking of Christian men and American citizens a thoughtful perusal of this resumé of the discussion, we are bold to affirm that so full, thorough, and compact an exhibition of the subject can be found no where else.*

### I. THE ROMAN CATHOLIC VIEW.

This is stated in few and very strong words. Concerning it there is a perfect agreement of Priesthood and Press in this country, Great Britain and the Romish world over.

Archbishop McCloskey comprehensively expresses the sentiment of his class in this moderate sentence:

"I can answer that, so far as our Catholic children are concerned, the workings of the public school system have proved, and do prove, *highly detrimental to their faith and morals.*"

* In selecting and condensing the matter given in these pages, it is believed that the meaning of a writer has in no case been enfeebled or altered by omission or otherwise. In a single instance, a paragraph has been transposed, and two words (in brackets) comprise the extent of our addition to the entire text of the writers quoted.

"A Catholic Priest," in the Boston *Advertiser* says:

"Catholics would not be satisfied with the public schools even if the Protestant Bible and every vestige of religious teaching were banished from them. . . . . They will not be taxed either for educating the children of Protestants, or for having their own children educated in schools under Protestant control."

With greater detail, and in a more positive, caustic, and defiant style, the Press proclaims the same sentiment. The following are average specimens:

"The education itself is the business of the spiritual society alone, and not of secular society. The instruction of children and youth is included in the sacrament of orders, and the State usurps the functions of the spiritual society when it turns educator. The secular is for the spiritual, is subordinated to religion, which alone has authority to instruct man in his secular duties, and fit him for the end for which his Creator has created him. The organization of the schools, their entire internal arrangement and management, the choice and regulation of studies, and the selection, appointment, and dismissal of teachers, belong exclusively to the spiritual authority."—*The Tablet.*

### *Excerpts from the Freeman's Journal.*

"If the Catholic translation of the books of Holy Writ, which is to be found in the homes of all our better educated Catholics, were to be dissected by the ablest Catholic theologians in the land, and merely *lessons* to be taken from it—such as Catholic mothers read to their children; and with all the notes and comments, in the popular edition, and others added, with the highest Catholic endorsement—and if these admirable Bible lessons, and these alone, were to be *ruled* as to be read in all the public schools, this would not diminish, in any substantial degree, the objection we Catholics have to letting Catholic children attend the public schools."

"The *horrible immoralities* of the youth in the public schools and the disregard of religion among those brought up under their influences, prove our position, that the future of the Catholic Religion in this land is bound up with the exclusion of every schooling not under Catholic direction and control."

"The Catholic solution of this muddle about Bible or no Bible in schools is, 'hands off!' No State taxation or donations for any schools. You look to your children, and we will look to ours. We don't want you to be taxed for Catholic schools. We do not want to be taxed for Protestant, or for godless schools. *Let the Public School system go to where it came from—the devil.* We want Christian schools, and the State cannot tell us what Christianity is."

"What we, Roman Catholics, must do now, is to get our own children out of *this devouring fire.* At any cost, and any sacrifice, we must deliver the children over whom we have control, *from these pits of destruction*, which lie invitingly in their way, under the name of *public* or district schools, &c."

"Whereas: It is no more the duty of the State to provide for the schooling, than for the clothing and feeding and housing of children: And, Whereas: Twenty-five years of experiment of schools supported by public tax—but to the *exclusion of al positive religion*, has lamentably proved that teaching to read, write, cast up accounts, and have an idea of the topography of other countries—without the daily inculcation of the principles of Christian morals, as built on the dogmatic teachings of Revealed Religion—only make more expert knaves, and more dangerous neighbors: Therefore, Resolved: That the Public or Common School System, in New-York city, is a

*swindle* on the people, an *outrage* on *justice*, a foul disgrace in matter of *morals*, and that it *imports* for the State Legislature to *abolish* it forthwith."

"*This subject* [of the public schools] *contains in it the whole question of the progress and triumphs of the Catholic Church in the next generation in this country.* Catholics! let us all act together! Let us all read and listen to the same sentiments, that we may know how to act together!"

Again, "There can be no sound political progress—no permanence in the State, where for any length of time children shall be trained in schools without (the Roman Catholic) religion."

Again, "This country has no other hope, politically or morally, except in the vast and *controlling extension of the Catholic religion.*"

Let us cite from a Roman Catholic layman, writing to the *N. Y. Tribune:*

"We don't want to mix up with Protestants, and Jews, and Infidels in school matters, because we want our children to grow up in the Holy Roman Faith, like their fathers, and not imbibe the loose and irreligious independence of the age. We don't want our children to attend irreligious schools, nor schools where they shall be mixed up with other children; we want to send them to Catholic schools, under Catholic teachers, and we want our proportion of the school money according to the number of our scholars, and we enter on the controversy with this sole aim and purpose: and we don't want any false issues made about it."

To this view of the entire Roman Catholic Body, we append the reply of the *Tribune* to the layman, as expressing the universal judgment of the pulpit and press outside the pale or the influence of the Romish Church:

"With an anxious desire to make any reasonable and proper concession, it seems to us that compliance with the Roman Catholic demand, as above presented, is simply impossible, because incompatible with the preservation of the Common School system in its essence. For we cannot concede to Catholics what we refuse to others; and Jews, Infidels, Rationalists, and every other denomination, may claim separate schools, and we shall have to concede them; thus breaking up our schools entirely. We must take our stand and fight for Common Schools, or consent to see a very large portion of our children grow up illiterate and unfit for some of the most important duties of republican citizenship. Any sect or class is at perfect liberty to educate its own children in separate schools. No one objects to that. But Common School education is a very different matter; and that we must insist on providing for all at the public expense."

## II. The Views and Reasonings of those (Protestants) who consent that the Bible be excluded from our Schools.

Their leading positions (as stated by Dr. Clark, of Albany) are

"First—that the State has nothing to do with religious education; that its only and proper sphere is to give a secular education to qualify its citizens for the ordinary duties of life.

Secondly—That the Bible, or at least the Protestant version of it, is a sectarian book, and that the reading of it in the public schools infringes upon the rights of the Roman Catholics who contribute, through the taxes they pay, to the support of these schools.

Thirdly—That our Government is based upon the principle of universal freedom,

and that by insisting upon having the Bible read in our schools we violate the consciences of the Roman Catholic population, who are, with all others, entitled to the benefits of this freedom."

To these we add,

Fourthly—That the reading of the Bible, as now practised in the Schools, is a mere perfunctory service, of too little effect and value to justify its maintenance in the face of the existing peril to the School system.

We cite first from an article by the Rev. Dr. Spear, in the *Independent*.

The *argument* of the Catholic, and of those who adopt his conclusion, may be briefly stated in the following propositions: 1. That our common schools are managed by the government, and supported by public funds, which are collected by a general tax levied indiscriminately upon all taxpayers—whether they be Catholics, Protestants, Free Thinkers, Deists, or Atheists. 2. That the *prime* object of these schools is to furnish to the masses an opportunity for acquiring the rudimental elements of a common education, such as will fit children to become useful and thrifty citizens, and not to inculcate any of the special doctrines of the Christian religion, or favor any of the peculiar tenets of religious sects. 3. That, in the constitution of this government, both state and national, *all* the people considered as citizens occupy the same ground and are entitled to precisely the same rights; and that too without any reference to their religious creeds. This makes a complete severance of all organic connection between religion and the state, and leaves the citizen free, without any pains, penalties, or disabilities, to exercise his rights of conscience according to his best judgment, with the single qualification that he must not so exercise them as to interfere with the rights of others. 4. That the reading of King James's version of the Scriptures in our public schools is practically a Protestant method of religious teaching, which, however agreeable to the great mass of Protestants, is offensive to the conscientious scruples of Catholics, and perhaps some others, who, although they are taxed to support these schools, decline for this reason to send their children there, and substitute therefor private schools under their own special management.

The premises are undoubtedly the very ones upon which Protestants would strenuously insist for a like conclusion, provided a Douay version were the one whose reading was the matter in debate. They would object to the use of the *Catholic* Bible in schools conducted by the state and supported by funds for whose creation they were taxed. In our judgment, the objection would be well taken; and hence we are not able to see why, upon the essential merits of the argument, the objection is not just as well taken when urged by Catholics against a like use of the *Protestant* Bible. Protestants have no more right to force the reading of King James's version of the Scriptures upon the children of Catholics than Catholics would have to force the Douay version upon the children of Protestants. Both are alike taxed for the support of public schools, and both live under a government which disowns all formal connection between church and state.

It necessarily results, from this view of the case, that the controversy between the Protestant and the Catholic can never be harmoniously settled, except by their mutual agreement to *omit* the reading of *any* version of the Scriptures in our public schools. They must come to this point, or continue the warfare, deciding the question in this locality, and that according to the accidental preponderance of numbers. If this be all that the Catholics desire, then we can see no sufficient reason why Protestants should not meet them on this basis. It is a fair basis, just to all parties. With it the Catholic ought to be satisfied; and surely the Protestant can afford to

make the concession (if such it be), when he remembers that if the Douay version were the one in debate, he would demand a like concession to his views.

If, however, the Catholic programme be agitation, either for the purpose of breaking up the common school system or for that of diverting a portion of the public funds to the support of private Catholic schools, as a sort of peace-offering, then we pronounce the programme utterly insincere in its argument and just as objectionable in its end. To neither of these purposes would we yield for a moment. The common school system ought to be maintained "at all hazards," and against all enemies. No sectarian affinities in any direction ought ever to jeopard its interests. Moreover, not a dollar of the public money ought ever to be appropriated for the support of any sectarian schools, whether they be Catholic or Protestant. It is a breach of faith. It is virtually *stealing* the public money, and applying it to purposes entirely foreign to those for which it was collected.

There is no peril to the cause of religion in this land, and none to the Bible, to arise from the adoption of the view we propose. The truth is, it is not religion or the Bible that is really in peril, so much as it is the common school system itself. There are other agencies, partly in the family and partly in the church, for disseminating religion among men, which all are at perfect liberty to use, and all will use according to the type of their elective affinities. These agencies, entirely voluntary in their character and absolutely unrestricted in their scope, and not the common school, are the great instruments in forming and fixing the religious sentiments of the people. They operate, as they should, independently of all state control or state patronage. It ought to be sufficient alike for Catholics and Protestants to employ these agencies, without confronting each other as religious antagonists in respect to the common school. Neither should ask of the other what neither can conscientiously grant. Both should consent here to be *citizens*, without bringing their religious antipathies into the domain of their citizenship. This will involve no sacrifice of principle and no jeopardy to religion, while it will most effectually promote the greatest good of the greatest number. Protestants will lose nothing by it, and Catholics lose nothing to which they are justly entitled.

In an elaborate paper on State Theology (*Independent*, Dec. 30), Dr. Spear opposes a distinctive theological teaching by the State. As yet, we have no advocate for dogmatic instruction from the Bible in the schools. The utmost that is asked, is that the word of God be allowed to make its own inculcations and impressions, without human interpretation or formulation of its statements into dogma. If his argument has any application to this controversy, it bears only against the Romish priesthood, who avowedly aim to teach a system of doctrine that will establish Rome's supremacy over the State.

We add, in this connection, that the *Independent's* own argument (of same date) scarcely touches the question at issue. In a comparison between the denominational and the common school, it conclusively establishes the superiority of the State system. But it ignores the obligation of the State *to introduce any moral element into its schedule of instruction*, which is the question under discussion.

The *Nation* (N.Y.) puts the matter thus succinctly:

What is the duty of the State with regard to education, if it have any duty at all? Is it not to take facts as it finds them, and get the children of the community

educated—if not in the way the majority think best, in the only way possible? Catholics, with their feelings about the Bible and about state schools, are *facts*, and have to be dealt with as facts. If it be true that a Catholic boy who is taught to read and write is less likely to commit crimes, and more likely to prove a good citizen, than if he did not know how to read or write, and he refuses to be taught if we insist on reading the Scriptures to him every morning, is it not our duty to teach him to read and write at any rate, and to give up reading the Scriptures to him?

Then comes the other question, and perhaps the more important one—suppose we succeed in reading the Bible in the schools, are we sufficiently sure of the good effects of our reading even on Protestant children to warrant us in keeping the Catholics in a constant state of irritation, and furnishing them with a constant incentive to intrigue and agitate for the overthrow of our whole educational system, and for the appropriation of large sums of the public money for the sole and separate use of their own sectarian schools—a consummation they have nearly reached in this State? Is it well ascertained that the official reading of the Bible in school-hours, and as part of the school exercises, and as the forerunner of an irksome and weary day, is a good mode either of increasing children's reverence for it or fixing its teachings in their memory? Is not the experience of every country dead against the mixing up of secular and religious instruction, as tending to make the latter mischievous without improving the former? Do any countries turn out such an amount of atheism and materialism as those in which the religious instruction of children plays the largest part in their school life, and is most completely taken out of the hands of their parents—we mean the Catholic countries of Europe? Is there, in the matter of religious teaching, any possible substitute for the home, the church, and the Sunday-school; and does anybody know of boy or girl who ever acquired a religious impression of the least value or permanence anywhere else?

We believe there is only one answer to be made to these questions, and if there be but one, and the Bible-reading in the schools be a real cause of offence to Catholics, Jews, or even infidels, and be calculated to drive them away from the schools, toward the expenses of which they contribute, or to endanger the school system, the part of wisdom and the part of Christian charity, let us say, would seem to be to give it up without fighting over it.

With these views, substantially agree the *N. Y. Times* and *Evening Post*, and, perhaps, the majority of leading secular journals in this City and State. The minority, however, is large, and of a highly influential character.

More squarely and sharply writes *Mr. Beecher:*

Now, for ourselves, we believe that the Bible in schools would do a world of good and no harm. We wish that everybody thought as we do. When all the inhabitants of a district are agreed in having a Bible, they should have the liberty of making it a text-book in schools. But, when the parents are of mixed faiths, and when many of them do not believe the Bible to be the word of God, it is not right to compel their children to read it, or hear it read? This is religious compulsion, cover it as you may. It is taxing men for the propagation of opinions which they repudiate. A compulsory Bible in schools is not in accordance with American doctrines of liberty of conscience.

It is not necessary, then, for the State to teach the Bible for any reason of its own existence or safety. But it is necessary on the ground of both political safety, and of moral integrity, to secure intelligence. However great the benefit of churches to

the community, and we are not likely to underrate them, they are not so related to the existence of the State as to make it necessary for the State to secure its own healthful existence by maintaining them.

But it is absolutely necessary that a government which exists by the consent of all its citizens should secure in those citizens the ability to consider its actions, and to form intellectal judgments upon them. Education is a political necessity. It is a fundamental civil duty. If the State has not a right to establish free schools, then it has no right to lay the indispensable foundations of its own permanence. Republican governments must have an intelligent common people. Free schools are the factors of intelligence. They must be maintained. Sectarianism must not be allowed to pervert them. If the Bible is the entering wedge of sectarianism to the common schools, then, much as we prize it, the Bible must be taken out of the common schools.—*Christian Union.*

We quote, further, on the same side, the reasoning of the *Advance* upon a single, but *vital* point in the discussion:

Another objection confounds religion with morals, and argues that if we omit the reading of the Bible in the schools, out of regard to the scruples of parents, we shall soon be called upon to omit all moral instruction, because some set of enthusiasts will arise opposed to morality. Our reply is, that the community is agreed on fundamental morals, but is hopelessly at variance on theological points; and, further and more deeply, that morality is directly involved in the nature of society, in the very basis of the State itself, and in all constitutions and laws; so that no objection could lie against teaching morals in school, which would not be also against the school, against the whole legislation of the country, against all civil government, and against civilization itself; as all these depend upon the recognition and enforcement of the distinction between right and wrong embodied in morality. The religious differences of men sustain no such direct relation to the schools, nor to organized society. Morality belongs alike to church and State, and may be taught and enforced accordingly; while religion is the special charge of the church alone, and receives but incidental recognition from the State.

"But," the objector might rejoin, "*What system of morals*, Pagan or Christian? If Christian, that of the corrupt churches, or the Reformed? And, if of the Reformed, where is it to be found save in the Word of God, how is it to be made known but through the simple reading of the word?"

Only three or four other religious journals have expressed, in more general terms, a willingness to omit the reading of the Bible. Of this class, we cite from each of the two leading Methodist journals of New York city, brief paragraphs, almost identical in expression:

In the week day common school we would have our youth taught well, and exclusively, those departments of letters and arts which shall fit them for secular life. We wish admitted there no religious forms, even, except such as may be befitting introductory ceremonies, and, at the same time, perfectly unobnoxious to any reasonable objection from even the most tenacious Papist. The reading of certain portions of the Bible, and the utterance of a brief, unsectarian, opening prayer, should certainly be inoffensive; but we might omit even these, rather than have the common-school system broken to pieces.—*Christian Advocate.*

The introductory ceremony of the Lord's Prayer, or of any brief unsectarian prayer, and the reading of such a portion of the Bible as all candid men can approve, should suffice for the religious part of the common-school system. And evidently any thing else of the kind must be impracticable amidst our complicated sectarianism.

We would rather omit these than endanger the system by farther intrusions of religious forms or lessons which might be obnoxious to honest religious prejudice, and thereby keep away the children of any religious party.—*Methodist.*

It should be added, that all other prominent journals of this denomination strongly oppose any concession.

### III. Views and Reasonings of those who justify, and so insist upon, the Reading of the Bible in the Schools.

Our citations here are of necessity more extended. A specific arrangement of the whole matter under its several points did not seem so practicable or useful as the printing by itself the entire selection from each writer.

As an appropriate transition from the *second* head, and for the argumentative force of its asserted facts, we quote first from Mr. Greeley:

So far as it was left to our choice, we should wish to continue the use of the Bible in Schools.

Yet our interest in common schools would lead us to concede much for the sake of conciliating those who might cherish views widely different from ours. As the true mother to whom Solomon righteously awarded the contested child, preferred to give it up rather than have it divided, we would rather give up the reading of the Bible in Schools than give up the schools altogether.

But here is our discouragement and perplexity: *The great body of those who seek to drive the Bible out of our schools, will not be satisfied after they have driven it out, but will insist on breaking up our common school system into sectarian fragments.* They are determined that their children shall be schooled in the tenets of their especial theology and ecclesiasticism, not in their own Churches and Sunday-schools, on that day of the week which is by law and usage devoted to religious uses, but on other days, as a part of their schooling in letters. They will not allow secular and religious education to be given separately; they refuse to unite in upholding the sanctity of Sunday; they object to such general religious instruction as has hitherto been given in our schools, and object to education without religion as godless,—in short, they will be satisfied with nothing but the substitution of denominational for common schools. Hence, *if we give up the Bible, we only weaken the common school system by offending, if not alienating, many of its oldest and firmest supporters, while we fail to conciliate its enemies, but only incite them to new and inadmissible exactions.*

That our apprehensions on this point are abundantly justified, we prove by showing how this controversy is waged where the Bible is *not* read in the Common Schools. Mr. W. H. Hurlbut, widely known as an intelligent journalist, whose politics are the antipodes of ours, and who in religion is at all events no biggot, being on his way through eastern Europe to the Suez celebration, writes from Hungary to *The World*, under the date of Pesth, Oct. 20, as follows:—"The Austro-Hungarian government as you know, last year adopted a system for the secularization of the schools. This greatly needed reform has been violently opposed by the Catholic

clergy. It has just been carried into effect in Ofen. Now, in Ofen are many Jews, and these Jews are disorderly and indecent enough to have a great many children. The Jewish children being sent, under the new system, to the public school, the Catholic pastor of Ofen last Sunday got up in his pulpit and called upon his flock not to suffer their offspring to be contaminated by contact in the school with a horde of Jewish brats—'Juden-buden,' as his reverence was kind enough to call the same. The good man's seed fell upon fertile soil. On Monday, a great mob, mostly composed of what St. Charles Borromeo called the 'devout female sex,' marched upon the school-house, stormed it, walloped the teachers, and drove forth the 'Jewish brats' howling into the streets. It is a pleasing peculiarity of human nature always to hunt whatever is hunted. So from all the highways and byways of Ofen the lieges sallied out and joined in the *chasse aux Juifs*. The parents of the sorely-belabored 'brats,' being as savage as the sea-wolves, of whom the companions of Vasco de Gama relate that 'they are horribly ferocious animals, and *when they are attacked defend themselves*,' came to the rescue of their little ones, and a general fight ensued. The Jews got the worst of it, and things went so far, that the authorities had to send for the 'Honveds,' or national guards, before order could be fully restored. On Wednesday, the Prince-Primate of Hungary, the Archbishop of Gran, came out and praised the Ofen priest for his zeal in the assertion of the principles of true religion!"

The first extended citations we take from a Report of Mr. A. E. Rankin to the Vermont Board of Education (Sept. 1868.) We especially commend them as worthy of thorough consideration.

I suppose it to be a recognized fact, that the State took into its own hands the management of the educational interests of its children, because it felt that its own permanence and security depended upon the intelligence and virtue of its citizens. The whole end of education, so far as the State is concerned, is to make good citizens. Will this end be best secured by giving some prominence in our system of public instruction to the development and culture of the moral element of human nature, or by entirely ignoring and studiously avoiding every exercise which shall aid in a proper moral culture? No Republican government can long stand, if a strong and vigorous moral sentiment be not inculcated into the minds of its people, and the public conscience be not educated and enlightened. To leave the moral faculty uninstructed is to leave out of education its most essential element.

The history of the world shows that men devoid of moral principle can only be governed by force. And if we suffer this moral element in the education of the children of the State to be sacrificed to a falsely so-called spirit of liberality, which after all is but a specious phase of bigotry, the time is not so far distant but that some now living may see it, when our government shall be as changeable and transitory as that of Mexico or the sister republics of Central America; or we shall see the country dotted with barracks, as it now is with school-houses.

The nations of the old world have borrowed the common school from us, but several of them have surpassed us in developing the resources of the system. They repel with indignation the idea that moral instruction is not proper for the school, and spurn with contempt the objection that the Bible cannot be introduced into the public school without encouraging a sectarian bias.

The question how far the religious teaching of the Bible can be carried, consistently with the general principles of free government, presents some difficulties. I make no advocacy for denominational instruction. I would exclude that entirely. But the idea of educating a moral being, while wholly ignoring and excluding moral influences, is preposterous.

As a work of *literature*, the Bible has no equal. Webster, Carlyle, Coleridge, Chalmers, each expresses the opinion that the inspired book of Job is the sublimest poem in the possession of mankind. The historical portions of the Bible are unsurpassed in ancient or modern literature.

No imagination has ever conceived stories which equal in beauty and pathos, the stories of the Old Testament. They are always fresh and new. They fascinate the young. They interest the old. It is the only book ever written in which the characters are not overdrawn and distorted. The human race could better spare all other books than be deprived of the Bible.

Daniel Webster said: "I have read through the entire Bible many times. I now make a practice to go through it once a year. It is the book of all others for lawyers, as well as divines, and I pity the man who cannot find in it a rich supply of thought and of rules for his conduct. It fits a man for life. It prepares him for death."

Its merits, as the best book as a model in all classes of literature, alone, claims for it a prominent place among the list of text-books to be used in every school.

But as a text-book in morals, the Bible is incomparable. It is universally conceded to be the book best adapted to interest and unfold the moral faculties, that can be put into the hands of the child. No work of man can ever rival it. This is alike conceded by all intelligent men of all Christian denominations.

All past history establishes the fact that no people, however cultivated, however blessed with intelligence, that have lacked that moral element which can *best be inculcated through a judicious and proper inculcation of moral principles in the daily life of the public school*, have been able long to sustain a system of self-government.

With what propriety, I ask, can the inculcation of the broad principles of the Christian religion be said to be a sectarian or denominational work?

The Prussians have a maxim that whatever you would have appear in a nation's life, you must put into the public schools.

The manner in which life is begun, usually determines its future course. It was a remark of the Roman satirist, Juvenal, that "the greatest reverence is due to children." They are close and accurate observers in their early days, before they come to have ideas and thoughts of their own, to divide their attention. Better then, than ever after, can the principles of the Bible be indelibly impressed upon the mind.

It is urged that King James' edition of the Bible is sectarian in its teaching—that it is a "Protestant Bible." This very version is the translation of Catholics. Tyndale, Wickliffe, Coverdale and Mathew were all Roman Catholics. A Roman Catholic king permitted it to be printed and circulated. A Roman Catholic bishop drafted the license to read it, until a better translation could be provided, which he hoped would not be till doomsday. Of it, says Bishop Leddes, himself a Catholic, and a translator of the Scriptures, "It is of all versions the most excellent for accuracy, fidelity, and the strictest letter of the text." Says Selden, "It is the best version in the world."

The fact that Roman Catholics are unwilling their own version—the Douay Bible—the only sectarian Bible—should be in the hands of the people, shows conclusively that this is no question of version; but that the book itself is obnoxious. Papacy has always claimed that it was "not a book to be in the hands of the people." The Bishop of Bologna, in an advisory letter to Paul III., whose Papal reign was during the period of the most energetic progress of the Reformation, alluding to the Catholic Church, says: "She is persuaded that this is the book which above all others, raises such storms and tempests. And that truly, if any one read it and observe her (the Church of Rome) own customs and practices, he will see that there is no agree-

ment between them, and that the doctrine which she preaches, is altogether different, and sometimes contrary to that contained in the Bible." Because, forsooth, a certain word, which is of infrequent occurrence, and which Papists would render "do penance," is translated "repent"—and this is the material difference in the versions,—the children of the State, of whom there are many, to whom if the Bible is closed in school, it is open to them nowhere, must be deprived the privilege of its use. No greater wrong can be done to the Catholic himself than to exclude the Bible from the schools. No book can supply its place. Says a Roman Catholic, "Who will not say that the uncommon beauty and marvelous English of the Protestant Bible is one of the great strongholds of heresy in this country! It lives on the ear like the music that can never be forgotten, like the sound of church bells, which the convert hardly knows how he can forego. Its felicities often seem to be almost things, rather than words. It is a part of the national mind, and the anchor of national seriousness. The memory of the dead passes with it. The potent traditions of childhood are stereotyped in its verses. The power of all the griefs and trials of a man is hidden beneath its words. It is the representative of his best moments, and all that there has been about him of soft and gentle, and pure, and penitent, and good, speaks to him forever out of his English Bible. It is his sacred thing, which doubt has never dimmed, and controversy never soiled. In the length and breadth of the land there is not a Protestant with one spark of religiousness about him, whose spiritual biography is not in his Saxon Bible."

It is urged by those who oppose the use of this Bible in school, that its use conflicts with certain individual rights, guaranteed by the State constitution. This objection is worthy of consideration.

That system of education which regards only the cultivation of the mind will fall far short of educating the child. In an English court, it was decided in 1842, that the courts of England "will not sanction any system of education in which religion is not included." In course of the hearing, the court remarked that "a scheme of education without religion would be worse than mockery."

The constitution of the United States, which contains a clause similar to that found in all our State constitutions, recognizing the rights of conscience, in another clause provides as follows: "Religion, morality and knowledge being necessary to a good government, and the happiness of mankind, schools and the means of education shall forever be encouraged." The framers of that constitution did not recognize a system of education in which religious as well as moral instruction was not included.

The framers of State constitutions had no design to exclude moral and religious instruction from the public school. Says Chief Justice Shaw: "The public school system was intended to provide a 'system of moral training.'" Says a writer on the subject of constitutional interpretation: "Security and morality are the supreme law of every land, whether they be expressly acknowledged or not." All morality is based upon religion, and the only religion recognized in this country is the religion of the Bible.

Let us now examine the rights of the individual in their relations to the rights of the State.

The courts have repeatedly held that if the State, in exercising a necessary power for the good of the public, make a requirement, without the direct effect of persecuting, punishing, restraining or hurting any one for his religious opinions, though his religious belief indirectly is the occasion of his being abridged in his civil rights of conscience, it does not infringe upon the rights of conscience as they are recognized in our constitution.

Now the reading of the Bible is not a direct compelling of attendance upon religious worship. Religious worship is but an incident to the school. Whatever

would be suffered by expulsion would be indirect and incidental, which, although it might have been occasioned by religious opinions, was not the direct effect of the requirements, nor any part of its object.

It is a novel kind of Republicanism in which the rights of the individual are recognized as paramount to the rights of the many. I have been taught that as a compensation for the protection which society affords to the individual, he, on entering it, is called upon to give up certain personal rights, whenever they conflict with the rights of the community. This is the doctrine of the text-books. Is it urged that schools are public and all tax-payers have a vested right in them? Chief Justice Shaw has held that this is not an absolute but a common right, and to be enjoyed as public common rights must be enjoyed, subject to restrictions and conditions made for the good of all. Says the Supreme Court of Maine: "'*salus populi suprema lex*' is a maxim of universal application, and when liberty of conscience would interfere with the paramount rights of the public it ought to be restrained. Even Mr. Jefferson, than whom a more resolute champion of liberty never lived, claimed no indulgence for anything that is detrimental to society, though it springs from a religious belief, or no belief at all. His position is that civil government is instituted only for temporal objects, and that spiritual matters are legitimate subjects of civil cognizance no farther than they may stand in the way of these objects. As far as the interests of society are involved, its right to interfere on the principle of self-preservation is not disputed." Says the same Court, in a decision involving the question of the use of the Bible in the public schools, if its use conflicts with the constitution, much more so do those laws requiring the observance of the Sabbath.

Our constitutions provide securities, confer and limit powers and recognize rights. These rights in practical operation sometimes conflict, each with the other. "In such cases," says a learned jurist, "some adjustments and compromises must be made. Several such have been established by judicial decisions, the necessity of which will be acquiesced in by all reasonable men." As an instance: the Atheist, or he who disbelieves in a future existence of rewards and punishments, is abridged in his civil rights, in that he is denied the exercise of a privilege which is granted to all others except felons,—that of testifying in a court of justice. The first day of the week is set apart by law for rest and worship. But the Jew, believing the seventh to be the true Sabbath, is compelled by his conscience to observe that, while the State exacts the observance of the first; whereby he loses one day in seven, which is granted to his more fortunate neighbor. Quakers are ineligible to judicial office because their consciences will not allow them to administer oaths. They are also required to bear arms, and on their refusal so to do are subject to penalties. "Has a Brahmin or any other religionist a constitutional right to a separate hospital, or jail, or alms-house, because he scruples at eating what has once been endowed with animal life?" These laws and others of a like nature have been held not to conflict with those provisions in our constitutions, which recognize and protect the rights of conscience. The right of society and the right of the individual come in conflict, and the former is deemed paramount.

It is not difficult to adjust the question of individual rights if we but remember that no man can exercise what he may be pleased to term a right of conscience, whenever such exercise shall endanger the prosperity of the State. I do not unadvisedly put this interpretation upon what is termed the rights of conscience. The courts have held it to be correct. And who will deny that the prosperity of the State depends upon the use of the Bible in our schools? This position is sustained by the testimony of Mr. Webster, Mr. Everett, Dr. Sears, and a host of other worthies.

The constitution of the United States, in a clause already quoted, provides as fol-

lows: "Religion, morality and knowledge being necessary to a good government, and the happiness of mankind, schools and the means of education shall forever be encouraged." What religion is meant? Christianity; for Christianity is the law of the land. Says Blackstone: "Christianity is a part of the law of England," and in a note to an American edition of his commentaries, we find that "we have received the Christian religion as a part of the common law." The courts of New York have held that Christianity is a part of the common law. Says Mr. Webster, in his argument in the Girard will case: "Christianity is the law of the land." The constitution then requires that the Christian religion shall be taught in our schools. But the Christian religion is based upon the Bible. How then shall it be taught in our schools if the Bible be excluded?

Says Mr. Webster: "Statutes against blasphemy and violation of the Sabbath and others of the same effect, proceed on this great broad principle, that the preservation of Christianity is one of the great and leading ends of government." It is the prevailing opinion that the government has only to do with secular affairs. But such doctrine is subversive of republicanism, which is defined "a system of government designed to secure the greatest good to the greatest number." "A republican government must have some religion, for its end is the conservation of freedom to the people, which cannot be secured without the aid of the great truths of Christianity. It must use religion and appeals to conscience and future retribution, or it cannot attain its end in the conservation of freedom to the people. It is not to do it for religion's sake simply, but it may and must employ religion for freedom's sake." "All regard for honest difference of conscience should be exhibited as far as may be, and yet with a single eye to public liberty." I quote from the highest authority in political ethics which our country affords. "Individual choice in religion may be as subversive of public freedom as individual choice in anything else. The very end of civil government is to restrain individual choice. If then any man's religion leads him to outrage public sentiment, it is not to be tolerated because he pleads conscience and religion for it. The State must take its stand upon its religion, upon its own responsibility, and then carry out its government in subordinating individual choices, religious or otherwise."

"If, at any time or any place, individual choice militates against public freedom in its progress to the highest civilization, it is a reason for State interference. In a Protestant nation, the Protestant Bible should be used in the public schools, and thus carry out the public choice according to the public conscience, in its system of popular education for freedom's sake, and in this, its authority is as legitimate as in any civil legislation. A thorough system of education must be secured, or the ignorance of the people will necessarily circumscribe their freedom. The State must see that this is effected, and if religious influence is necessary in such popular education, the State has the righteous authority so far to use it."

We make, next, two extracts from an article in the *Bibliotheca Sacra*, (Vol. XIII. No. 52,) by Rev. J. H. Seelye. The *first* sets forth the *principle on which the connection of the State with religion may be affirmed:*

The State is not a mere aggregation of the individuals who represent it; just as the man is something more than the sum of the particles which compose his body. Neither do these individuals, together with the laws which connect them under one government, constitute the State, any more than do the particles of a man's body, in their union through dynamic agencies, make up the man. There is a spirituality which is the man; and it is this same spirituality, in a broader sense, which is the State. The State is the actual exhibition, it is the real carrying out and maintaining

of universal principles which the reason, the spirituality of every man announces. They are not accidental, they are not invented, they are not forced upon us, but they spring up necessarily with human nature itself, and without them human nature could not be conceived. They are like those Divine commands of which Sophocles says, in the Antigone, "they are not of yesterday, or to-day; no: they live without end, and no one knows how they came or when they came." The State is, at the same time, the embodiment of these universal principles, as they come out in the institutions of any people; and it represents, also, that true and substantial spirituality in man, from which these principles spring; just as to Minerva, among the Athenians, belonged the twofold significance of bearing the name of the people as a whole, and being also the goddess who represented their inner character and spirit.

The State is thus essential to human society. It is not the result of any agreement or compact among individuals, as though it would not exist were the compact wanting. No one has any more right or power to say that he will not grow up under the sway of some State, than to say that he will not grow up into his own manhood. The State is as necessary to him as his own manhood, and he can therefore no more throw off the one than the other. "It is manifest," says Aristotle, "that the State is one of the things which exist by nature, and that man is, by nature, an animal living in States."

All this brings out the intimate and necessary connection of the State with religion: the two grow out of the same element in the human soul. It is the reason, the conscience, the will of man, which makes him a subject of God, and it is this which constitutes him a citizen [because a subject] of the State. It is this spirituality by which he can hold communion with his Maker; and it is this, also, which gives him a real community with his kind. Public law, if it shall be established and defined, must spring from the same spirituality where religion itself has its seat. Religion, in order to its full exhibition, needs a social relation, among men and the State; in order to its valid existence, needs a religious condition in man. The State cannot be conceived without religion; for it is the essence of the State to be an arrangement and exposition of ethical principles; and this would be inconceivable without a religious ground. The State and religion form, together, one ethical whole, which, though they may sometimes be spoken of as separate, are yet ever united in one germ, in one common and living root; just as the soul, in the individual man, is one undivided whole, though we sometimes speak of its separate faculties, as understanding, susceptibility, and will. We can no more separate, in the present condition of man, religion and the State, and consider the one as independent of the other, than we can any two faculties of the human soul.

The *second* notices *the objection from conscience to the use of the Bible in schools.*

The objection may be summarily answered. The authority of the State may never be subordinated to the individual conscience. The State has its own end, of highest freedom; government has its end, of securing to its subjects the enjoyment of this freedom. The State uses religion as a means to this end; but religion itself is never an end with the State. Everything relating to the moral and religious life of its subjects, is of interest to the State only so far as the State can use it for its own ends. The State has nothing to do with the inner character, and cares nothing about this, so long as the outward action pleases it. To the individual, conscience is of more importance than the State; but to the State, nothing is so important as its own supremacy. If the will of the State come in conflict with the will or the conscience of an individual, the individual may suffer martyrdom, but the State may

not waver. That the safety of the public is the supreme law, is a maxim of universal application, and liberty of conscience may never interfere with the public weal.

The real difficulty in this question lies in confounding two things radically different. The State is for time; conscience, for eternity. The State knows nothing higher than itself; conscience is responsible to God. With the State, religion is a means; with conscience, it is an end. When, therefore, these two spheres come in hostile conflict, we need not ask which should yield to the other; each must triumph on its own ground: the State, for this world; conscience, for the next; the State enforcing its own claims, and conscience adhering to the claims of God; the State using conscience as a means, and conscience triumphing in it as an end.

Another point should here be noticed: any argument which affirms a connection of the State with religion, and the duty of the State to maintain its religion, is very apt to be met with the objection that this might sanction any extent of religious persecution. But the objection overlooks some of the principles we have advanced, and has no force against the others. Religion is not, in any proper sense, an end of the State. The State, though having its ground in the spiritual or religious element in humanity, has no aim beyond this present life. Its relations are altogether to mankind as an organized community; and its peculiar and entire province is, to guide the working of this community according to the highest civilization and freedom. This is its true and highest end; and while it may use everything else subordinately to this, it may use this for nothing. Religion may be employed by the State as a means to secure the end of civilization and freedom; but these latter may never be yielded to subserve any religious advancement. With the individual, religion is primary and an end; with the State, it is only secondary, and a means. To suppose that there could be any other true relation between the two, would make the State a nullity. Hence whenever the demands of civilization and of freedom are disregarded, and the State tramples on these interests for the sake of any religious considerations, it has gone beyond its true bounds, and altogether transcended its legitimate authority. We may say that the State in such a case is wrong, not because it has sought to maintain its religion, but because it has made this its *supreme end*, and reduced to an inferior importance what are really its highest objects of pursuit. The principles upon which we must determine the right and the wrong of a State's action, in any given instance, are not those Divine laws which are to control the spiritual life of the individual for eternity. There are temporal and earthly interests for the individual; and it is to subserve these that there is a State, a community, among men. These interests are undoubtedly secured more perfectly through the agency of some religion; and hence the proper and necessary connection of religion with the State. But in this connection, religion is ever the servant, never the sovereign. It is to be used to secure some end; and may never be changed by the State so as to become, itself, the end to be secured. The highest question for the State to ask is, not what does religion demand, but what are the demands of civilization and freedom? since these cover the individual's highest temporal and earthly interests. The wrong of persecution by the State, can be demonstrated on no other grounds. It is wrong because it makes religion an end, and interferes with the highest civilization and freedom, the only true end of the State.

From another part of the same article, we cite this brief paragraph:

Says M. Cousin, in his Report upon the Public Instruction in Germany: "The general system of instruction is grounded on the Bible as translated by Luther, the catechism, and Scripture history; and every wise man will rejoice in this; for, with three-fourths of the population, morality can be instilled only through the medium of religion. Luther's forcible and popular translation of the Bible is in circu-

lation, from one end of Protestant Germany to the other, and has greatly aided in the moral and religious education of the people." The distinguished philosopher also observes, that he regards it as a great calamity for France that they have not a translation of the Bible of equal merit, and of as wide a circulation.

Professor Tayler Lewis thus disposes of the "specious plea of neutrality," and the equally specious use of the word "secular," in application to this controversy:

Let us test this specious plea of neutrality. What does it imply? If carried strictly out to the exclusion of everything religious, or having a religious tendency, it must consistently demand a like exclusion of everything that in the least manifests the opposite tendency, under whatever specious disguises it may be veiled. It does not alter the case in the least, that opinions, regarded as irreligious, or as undermining, or in any way weakening the grounds of belief, take to themselves the specious names of Literature, or Politics, or Political Economy, or Phrenology, or the Philosophy of History. No such sham pass-words should give to Buckle and Combe admittance where Butler and Chalmers are shut out. Everything that makes it less easy for the child to believe his catechism, "taught at home," as they say, is a break of the supposed concordat. The mere objection is to be heeded. It is enough that things seem so to serious men, as capable of correct reasoning as any on the other side; or that it is the opinion, the prejudice, if any choose so to call it, of a devout ignorance. The thoughtful religious man might be willing to forego his objection, if there were or could be real impartiality. He might trust a true moral and religious training as fully able to counteract anything of an opposite tendency. But to let in the enemy, and then take away the weapon of defence—this is a neutrality hard to be understood.

Now there can be no doubt of the fact, that there is admitted into our schools, our colleges, our educational libraries, into the reading-rooms connected with them, much that is thus *deemed* irreligious in its tendency—at least, by the holders of our stricter creeds. There is much that is silently alienating the minds of their children from the doctrines held sacred by their fathers. We might go further: there is much that tends to undermine all religious belief, even of the freest cast. What young man can have his mind filled with the atheistical speculations of Mill and Spencer, or be exposed to the uncounteracted theories of Darwin and Huxley, and yet retain unimpaired his belief in a providence as taught by Christ, a providence that "numbers the very hairs of our heads," or listen as before to the prayer that ascends from the family altar? These writers profess a kind of theism, it is said; but wherein, as far as any moral power is concerned, does it differ from a belief in quadratic equations, or the dogmas of heat and magnetism?

The matter, as we have stated it, would be too plain for argument, were it not for those magical words, *secular* and *sectarian*, that some are so fond of using. "The State knows no religion," they say; it is wholly "a private concern" between the *individual* and his Maker. The "State knows no God." They wonder the zealous bigot cannot see how clear this makes everything. If he would only assent to propositions so easy, so self-evident, we should have peace. But set these confident logicians to define what they mean by terms so fluently employed, or ask them to show us how the State can keep clear of all action; direct or indirect, for or against, an interest so vital as religion, so all-pervading, so intimately affecting every other, and how soon they begin to stammer! What is secular? The one who attempts to define it would perhaps begin with a negative. It is that which has no connection with religion, no aspects, no relations, no tendencies, no suggestions, beyond this

world, or the narrowest view of it, this *age* or *seculum*. Now let him apply it to particular branches of education. There is the learning of the alphabet, spelling, reading. But what shall the child read? It would be very difficult to find a mere reading-book—unless its contents were an empty gabble, like the nonsense Latin verses of some schools—that would not somewhere, and in some way, betray moral or immoral, religious or irreligious ideas, according to the judgment of some minds. But let us waive this, and go on. Arithmetic is secular. Geography is secular; though we have seen things under the head of physical geography that some classes of religionists might object to as betraying a spirit hostile to the idea of the earth's creation in any form. But go on. Including the pure mathematics, as being pure mathematics and nothing else, we have about got to the end of our definition. No thinking man would pretend that the departments of life and motion, chemistry, dynamics, physiology, could be studied apart from a higher class of ideas. But secularity would interfere here in a very strange way. When these roads of knowledge thus tend upward toward the eternal light it would shut down the gate and eject the book. Natural philosophy, as taught by Newton and Kepler, gets beyond secularity. When, on the other hand, after the manner of Humboldt, Lamarck, and Darwin, its progress is in the direction of the eternal darkness, the study of it becomes entirely *unsectarian;* it violates no rights of conscience!

In other departments it is still more difficult to set the secular bound. History, the philosophy of history, political philosophy, psychology, ethics, however strong the effort to dereligionize them, do all, when left to their proper expansion, spurn any such bounds. Art, too, when wholly secularized—poetry stripped of its religious ideality—how long would they resist such a narrowing, suffocating process? A lower dogma was never maintained than this of a wholly secular education, or one more utterly *impracticable*. The subject must inevitably die under the operation, and religion must come back again into our schools and colleges, to save them from inanity and extinction.

There may be stated here some reasons why this plea of neutrality, though so false, is yet so specious and misleading. It arises from the fact that the statement of moral, religious, and theological ideas demands clear and positive language. The hostile forms, on the other hand, are disguised under vague and endlessly varying negations. They are Protean, too, in their appellations. They take to themselves the names of literature, art, philosophy, reform. This procedure shows itself in reading-books intended for our primary schools; in text-books prepared for the higher institutions; in essays and periodicals that strew the tables of reading-rooms attached to our colleges and academies; and, above all, in the public lecturing, male and female, which may be said to have become a part of our educational system. For example: Should the writer of this attempt to explain before such an audience "the Doctrines of Grace," as they are called, or that unearthly system of ideas which can be traced through the whole line of the Church—Patristic, Roman, and Protestant—in their production of a strong unearthly character, then would be immediately heard the cry of bigotry, or the senseless yell of Church and State. And now for the *opposing* "dogmas," as they really are, notwithstanding all their disguises. They make their entrance under endlessly varied forms. Pantheism has free admittance; but that is not dogmatic—it calls itself philosophy. In some lecture on progress, or history, the most essential of these old "Doctrines of Grace" may be sneeringly ignored or covertly assailed; but that is literature. Darwinism is expounded, with its virtual denial of anything like creation; or Huxleyism, which brings man out of the monkey, and the monkey out of the fungus—that is science. Or it may be the whining nonsense which glorifies the 19th century at the expense of the far honester 18th, and talks so undogmatically of the deep "yearning" for some-

thing better—that is, "the coming faith." And so goes on this exhibition of impartiality, with its exclusion of everything dogmatic and theological.

On these points the barest suggestions are enough for thinking men who are observant of the real signs of the times. We have proved the falsehood of this plea of neutrality. We have shown what a sham is this common cant of "secularity." There are but two conclusions to be drawn: Either the State cannot educate at all; or, in so doing, it must have regard to something predominant—so predominant, we may say, in the moral and religious state of the nation that it enters into the very character of our nationality as much as our language, our literature, our political philosophy, or anything else that is vital and ruling in the national mind. There *is* a national mind, and Christianity as yet is an important part of it.

From an unusually full and forcible discussion by Dr. R. W. Clark, of Albany, we select several strong and effective points:

### *Different Aspects of the Conscience Question.*

As believers in the Bible, we are under the most solemn obligations to communicate its truths to the rising generation. I am bound, as a moral being, accountable to God for my influence, to do all in my power to make known its truths to every human being. I am even bound to send it to the most distant nations, that it may educate the ignorant, enlighten the superstitious, and fit man for the duties of this life and the rewards of the life to come. Much more am I bound to give it to the children in my own country, where every valuable institution depends for existence upon its circulation and influence. Between the Holy Scriptures, as the supreme authority, and my conscience, I can allow nothing to enter. To me, the Bible is the higher law in Church and State in all the relations of life. It is the basis of our State as well as the Church. Civil freedom has its roots in its laws, in the virtues it inculcates, and can draw its strength and power from no other source. But the Romanist tells me that he is as conscientiously opposed to the Bible as I am in favor of it. His conscience prompts him to exclude from the child's mind the light of God's word, and introduce in its stead the teachings and superstitions of Popery. I ask him upon what his conscience is founded. Has he exercised his own reason and judgment in matters of religion, or has he avowedly yielded them up to the law of obedience to his superior? Does he not regard the traditions of men, decisions of councils and the will of Popes as higher authority than the Word of God? If, then, such a conscience is to be admitted on an equality with one, or with millions, as in our land, enlightened by divine truth, then we must extend the principle still farther and recognize the authority of the Pagan conscience and every conscience upon whatever it may be founded. The premise granted, we cannot stop short of this conclusion.

But even allowing that these consciences are deserving of respect, what is to be done with the consciences of the Protestant Christians in our country? Look at the facts in the case. We have in the United States some sixty-five thousand common schools, containing seven millions of pupils, sustained at an annual expense of eight millions of dollars, nine-tenths of which at least is paid by Protestants. The President of the United States, in his late message, puts our population at forty millions. The highest number that I have ever heard the Roman Catholics claim in our country for themselves is seven millions. This leaves thirty-three millions of non-Catholics. Leaving out of view the atheists and infidels, we have twenty millions or more of Protestants whose consciences demand that the Bible should be kept in the schools. Now the point is, which class of consciences shall rule in this matter? If the Bible is put out, obviously the consciences of the twenty millions of Protestants are sacri-

ficed to the consciences of the Romanists. Besides, they are no longer even on an equality; for by this act the consciences of the Romanists are respected *more than those of the Protestants.* Then it should be remembered that this clamor for the exclusion of the Bible does not come from the seven millions of Romanists in the land, but it comes from the priests. The mass of common people in the Roman Catholic communion, I believe, do not desire to have the Bible removed. There are tens of thousands of Roman Catholics in these United States, whose consciences have never been troubled by this Bible question. I believe that they have never thought that their temporal blessings, or that the final salvation of their souls, were periled by reading God's Word. I know that the priests are troubled. But I cannot, without more light, see either the reason or expediency, of sacrificing all the other consciences in the land, to the claims of theirs.

Common schools are the offspring of Protestantism. We can have them because we are not under the dominion of the Pope. He has proved conclusively that Romanism is the enemy of common schools, of popular education in every form. Americans will not, if they are wise, put an institution that they love so much into the hands of its enemies. The glory of our system is universal education: that of Rome is universal ignorance. The meridian of Romish ascendancy *was the midnight of the world's history!*

## *The Bible in State Reform Schools, &c.*

Turning from this point, let us consider the bearing of the question under discussion, upon those schools that are established by the State for the children of paupers and criminals, and upon the institutions for the unfortunate classes in society. If the principle that the State has no right to provide religious instruction is admitted, then the Bible must be removed from every institution and school that is supported by the State. You must remove it from all the institutions for the deaf and dumb, and the blind, from alms houses, jails, and reform schools for juvenile offenders; and from every institution that is supported by the State. Its banishment must be absolute and universal, if you are to have a State without religion. In the schools connected with alms houses, and other public institutions, there are thousands of children, who, but for those schools, would never have known anything of the Bible nor felt its moral influence. Their parents being vicious, or addicted to crime, have left them exposed to every degrading and corrupting influence. In visiting such schools, it appeared to me that their great charm was the religious influence that was thrown over the pupils. It was a thrilling spectacle to see these poor outcasts, thus provided by the State with the bread of life, and trained up for usefulness. As an aid to discipline in these schools, the teachers find the Bible absolutely indispensable.—Many of the children committed to their care, owing to past neglect and to the wicked habits already contracted, would be beyond their control were they not allowed to make use of the teachings of the Holy Scriptures.

Suppose that the Bible is excluded from the school for the blind, which is supported by the State. Here are gathered, say, one hundred blind children, who day by day read their lessons by tracing the raised letters with their fingers. They become acquainted with geography, philosophy, portions of history, but from the beginning to the end of the year, their fingers never light upon the word Bible. They never trace out the words "Believe in the Lord Jesus Christ and thou shalt be saved"—never read that sublime and stirring declaration, "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive the things which God hath prepared for them that love him." Would it not be the greatest cruelty to add to the darkness that surrounds this unfortunate class the deeper moral darkness produced by the exclusion of God's blessed word? Are the consciences of a class of our

citizens violated by allowing a stream of light from God's mercy seat to enter their souls, and cheer them in their dark pilgrimage through this world?

Take also the institutions for the deaf and dumb. These have been established in almost every State in our Union, at the public expense; and come under the same general laws that govern our common schools. Who with one spark of humanity in his soul, with the smallest amount of interest in the welfare of others, would advance the idea that this class of persons should be deprived of religious instruction?

You are all well aware of the efforts that have been made, for several years past, to make our prisons institutions of reform. The idea has been, not simply to punish the criminal, but to save him from the personal disastrous effects of his own vices and crimes; to make of him, if possible, a good citizen, and a Christian man. The agency used in this work of Reform, which has been attended with great success in many prisons throughout our land, has been the Bible.

There is no name that I can mention, before an Albany audience, more respected than that of General Amos Pilsbury, the efficient and successful Superintendent of the Albany Penitentiary. Meeting him casually on Monday last, I inquired of him if he had the Bible in his Penitentiary. He replied, "We have a copy in every cell, and the prisoners read it through several times. They often express to me their deep interest in its narratives and truths, and some have said they found something new in the Bible every time they read it. Several have committed whole chapters to memory, and," added the General, "*the men who do the most work in the shops of the prisons, are those who learn most of the Bible.*" In reply to other inquiries, he stated that he had at present four hundred convicts, and that he needed the influences of the Bible as much for the discipline as for the reformation of the criminals.

The details of General Pilsbury's success in the Albany Penitentiary, and the letters of gratitude and thanks that he has received from discharged convicts, for his kindness to them, for the religious influence that he exerted over them, and even for his firm discipline, would fill volumes. They present the most conclusive and beautiful commentary upon the power of the Bible in our prisons. Would it be wise for us to give up such prisons as these, and adopt as our models the prisons of Spain and Italy, into the cells of which the Bible never enters? If the Bible must come out of schools on the ground that the State has nothing to do with religion, the same principle must drive it out of our prisons, and out of every institution connected with the State. This is the inevitable logic of the premise that has been admitted. Are there any Protestant ministers or laymen prepared for this? Or do any Protestants lay the flattering unction to their souls, that when the Bible is removed from all these schools and public institutions, that this is forever to settle the question, and that henceforth in this great Republic, the very existence of which disturbs every papal throne in Europe, we shall lie down as lambs in our fold, with none to molest or make us afraid? Or do they suppose that by first giving up the Bible and thus taking the religious basis from under the schools, they will obtain a better position from which to contend with the foe? This is what some of them say in the pulpit, in the newspapers, and in private circles.

## *The Bible and the Chinese Population.*

But we have still other classes to deal with, in this great question of education, and let us see how we stand related to them. In California there are several thousand of Chinese, many of whom own property and pay taxes. One of them, we will suppose, sends his children to a public school; and there in the reading lesson they are taught that Christ was superior to Confucius, and that men ought to worship God rather than idols. The children come home and do not manifest the usual reference for the idols that are in the house. The parents become offended and ex-

cited, and soon the whole Chinese population are making war against these schools. They declare, first, that the State has got nothing to do with religion; that it is a perversion of the public funds to give to the mind of a child a religious bias. They declare, secondly, that their rights as citizens are trampled upon, and that in this free country they are resolved no longer to submit to such encroachments upon their religion. Thirdly, they say that their consciences are violated, and they demand a division of the school fund, that their children may be educated according to their own views—that is, in the principles of idolatry. Now, what shall be done? Remember that as we deal with the thousands now in California, we must in justice deal with fifty millions of Chinese who might come and settle in all our States and cities.

First, shall we yield to them the doctrine that the State has nothing to do with religion? If we do, we shall be the first nation that ever existed on the globe, from the time of Adam to the present hour, that yielded to such a doctrine.

Secondly, we must acknowledge that the State is atheistical. For it must believe in a God, or not believe in a God. It cannot, in the nature of things, occupy a neutral position. The Chinese Government must believe in idolatry, or not believe in it. The Government of the Papal States must believe in the Pope, or not believe in him, and you cannot have a State without a religion of some kind. There never was one, and there never will be one on this earth. The Governments of Europe are divided into Protestant and Catholic. If the Government is not Protestant it is Catholic, and vice versa.

But we are told our Government tolerates all religions. True, it does. But toleration is one thing, and the yielding up of the national life to the demands of idolatry or Romanism is quite another thing. The Papal States stand or fall through their belief, or disbelief in the Pope. The Chinese Government stands or falls through its faith, or disbelief in idolatry The roots of the American Government run into the Bible, and with the Bible our Government stands or falls. If the Chinese get the majority here, they will overthrow the Government and establish one in accordance with their religious ideas; ideas that do, and in the nature of things must, control the politics, education, and social habits and customs of a people. If the Romanists gain a majority, they will establish a Papal Government. And for one, I think we had better wait until they take it from us, rather than stand, trembling, and give it to them, while in population we are thirty-three millions to their six or seven millions.

## *The New Creed for the United States.*

Listen to the boastings of the foes of our schools over what has already been accomplished in Cincinnati. The *Western Watchman*, of St. Louis, a Roman Catholic paper, says: "The much vexed question of Bible reading in the public schools of Cincinnati is at length settled. * * * The resolution of the board is sweeping; and not only is the Bible excluded, and all hymns, prayers, and whatever else savors of religion. Books, too, in which Christianity is taught, must be replaced, or expurgated, and no vestige of religious truth can be allowed to disgrace the hallowed precincts of the school room. Protestants are found for the first time in the history of our State school system, taught that no religion, not even that weak dilution of it, which we call Puritanism, is compatible with the well being of their much extolled institution. Our school instruction must be purely materialistic. If the name of the Author of Christianity is mentioned at all, He must be spoken of as one of the men who figured prominently in history, as we would speak of Mohammed, Julius Cæsar, or Napoleon. Under no circumstances may we hint to the child that the great preacher and teacher was God. We may not even tell him that he has a soul, or that there is any code of morality outside the statutes of the city, and the records

of the police courts. There must be nothing in the character or surroundings of our schools which might offend a Jew, a Mohammedan, a disciple of Confucius, or a common infidel. Our State has no religion, and our schools can have none."

This logical and practical issue of the proposed withdrawal of the Bible we commend to consenting Protestants, as coming from the very men on account of whose consciences it is proposed. Coming from such a source and in such a connection, surely the mere ideal conception of so fearful a result in the establishment of a godless State, must have a weighty argumentative force to every honest, thoughtful Christian mind!

To certain objections and references of "The Catholic View," the *American Educational Monthly* thus replies:

The charge is, that the public schools are infidel schools, and that the Government is unjust in taxing Catholics to promote infidelity; and the consequence is, Catholics say, they cannot send to such schools.

This is certainly a hard accusation; and it is one which Catholics must prove, before they can expect the public to acquiesce in it. Is not the Bible read? Yes; but, says the writer of "The Catholic View," "To read the Bible without note or comment to *young children* is to abandon them to *dangerous speculation*, or to leave them dry and barren of *all* Christian knowledge." In the first place, is this so? Are "young children" really the ones to indulge in "dangerous speculations?" And is all scriptural truth so shrouded in symbols and mystery that a child cannot understand it? Does it require note or comment to be able to gather the meaning of the decalogue, the histories, the Saviour's teachings, the plain precepts of the Gospel? Either the writer has a very confused idea of the mental workings and abilities of "young children," or else he is sadly pushed for an argument to sustain his case.

"But we cannot consent," Catholics say, "that our children shall receive secular education without religious training." We do not ask them to do it. All we ask is that, like other denominations, they do their own religious training without looking to the State to help them do it; that they cease to harp upon the injustice of the Government in not doing for them what it does not do for others, and what others have the good sense not to ask it to do for them.

The place for religious instruction as such, that is, for *catechetical and doctrinal teaching* and Biblical *exposition*, is not the school room at all. The clerk of the Board of Education, in his History of Public Education in the City of New York, has well said, "Each denomination is coming more and more distinctly to realize that the true protection of the young from adverse proselyting influences is to be found, not in withdrawing them from the common ground of the future citizens, the common school, but in fortifying their minds and hearts through the teaching of parents and the systematic weekly training of special religious instructors."

But not only is the school-room not the place for teaching religious doctrines; the State, with us, has no mission, no right to contribute directly or indirectly of its funds for this end. Ours is a *civil* Government only, and has a right to tax the people for *civil* purposes only. It is not a union of Church and State. It is, therefore, not a country in which religious institutions may be supported by Government funds. Hence, all references to the practice of European nations in sustaining denominational schools are to no purpose. As arguments in favor of a distribution of our public school funds for carrying on denominational schools, they are value-

less. There is no parallel between the two cases. The State-systems of Europe, in supporting religious institutions, are but acting in accordance with the fundamental principles on which they are based. With us, however, for the State to assume to provide for the religious instruction of any portion of the people would be contrary to the fundamental principles of our governmental system ; it would be a usurpation of power striking at the very foundation of our civil and religious rights, and of our existence as a nation.

Dr. Seward, of Middletown, N.Y., puts some points so clearly that we insert them, though at the risk of some repetition :

It is urged that our Government, which knows no State religion, places all creeds upon the same footing ; that the reading of the Bible in our schools sanctions and commends a *Bible* creed, and it should be dispensed with as *unjust* and *oppressive* towards certain classes of our citizens who reject the Bible, either as a whole or in part.

Admit, for a moment, the validity of this reason. Then, for the same reason, you must throw out, with the Bible, many of your *text books*, which quote the Bible, or which enforce Christian maxims. You must purge your readers and speakers of whatever they contain that commends the beauty and excellence of the Bible. You must purge your grammars of the parsing lessons that are taken from the poetry of Isaiah, or David, or indeed from any such author as Milton, who might be objectionable as a Christian author. You must purge your histories of all facts and dates that are given on Bible authority. You must purge your astronomies of some of the very names of the heavenly bodies, because they coincide with, if they are not taken from, the Scriptures. If it be unjust to have the Bible itself in the schools, then it is equally unjust to have there anything which sanctions the Bible, or which leads to it by exciting either interest or curiosity. And as many of your text books very manifestly do this, you must throw those out also.

And again. When you have excluded the Bible, what are you to do about the discipline of your schools? and about the morality of your schools? If our children may not be taught religion there, they must be taught some morality at least, or our school system is worst than rotten to the core. But *what system* of morality shall be inculcated and carried out by the enforcement of discipline? It must not be a Bible morality, because that is oppressive to some who do not accept the Bible ; and it must not be a Christian morality, because that is equally oppressive to others who do not believe in Christianity.

And again. If the presence of the Bible be oppressive in the schools, why is it not equally oppressive elsewhere? And how soon before we shall be asked to remove it *wherever* it is oppressive? from our courts of law ; from our halls of legislation ; from the regulation of our daily business.

We have already Bible truth and Christian morality incorporated into our laws and our customs ; and we object to removing them. The reason which is urged for dispensing with them here, is equally valid for dispensing with them everywhere ; and we cannot consent to what *points to* A CLEAN SWEEP of the Christian Scriptures, and the Christian Sabbath, and Christian oaths, and Christian customs from the land. If to retain them wounds the conscience of some, yet to remove them wounds our conscience no less.

But this is not our whole answer. We reply further, that the distinct recognition of Christian sentiment and Christian morals, which is actually the matter complained of as oppressive, is not to-day inaugurated, but has come down from the past. It is proof, therefore, of what was the original design of our Government, and what was the intention of its founders. You may dispense with prayer in your

schools; but there was prayer in your first Congress. Presently you may have no Sabbath; but there was a Sabbath at the beginning of our national existence. And every distinct recognition of the Bible, and of the Christ of the Bible—whether upon the statute book, or in the regulation of judicial proceedings, or in the legalizing of holidays, or wherever it is found—is proof of what the Fathers intended; that they meant this to be a land of freedom, but not of licentiousness—the abode of Bible liberty, and not of Infidel, nor Pagan. The issue which now is raised (because the Bible in the schools furnishes a convenient point at which to make it) is of the nature of an *innovation;* it proposes a *departure* from earliest religious sentiment and usage. We are suspicious of all such innovations; we cannot counsel any such departures. And if we wish to hold fast, if we cannot consent to relinquish, what has been handed down to us, we are simply faithful to our own institutions, and faithful to the memory of those who planted them. We thus are steadfast to our original principles; and in such steadfastness do we find the brightest promise, and the chief security, for the future of the nation.

The generous Frenchman and brilliant Roman Catholic Preacher, to whose eloquence his own countrymen have paid abundant homage, said justly the other evening, at the Academy of Music, "The foundation of your people is the Bible, the book that speaks of God; the living word of Jesus Christ. * * * A belief in Jesus is at the root of this nation. * * * I have found here liberty associated with Christianity, and have been among a people who do not think to be free they must be parted from God!" Let us give no future traveler opportunity to reverse this judgment.

Some say, "Let us dispense with the Bible, and so save our schools." But you will not save them thus, so far as *Romish* exactions can defeat you. Romanists tell you plainly (not to say defiantly) that they will have none of your schools; that they are determined on "denominational" schools; and when they are made "denominational," they must be made Roman Catholic, or they will still be unsatisfactory, and therefore will still be opposed.

In view of the fair warning which Rome gives us, there is but one way to save the schools, and that is to save them as they are. When you have begun to change them at her bidding, you must go on changing them at her bidding, for this present contemplated change, as she declares, does not suit her at all. And if you mean to resist her exactions anywhere, it is easier to do it at the outset than after you shall have strengthened her exactions by concessions—concessions, too, which she plainly declares will never satisfy her.

## We cite next some paragraphs from an argument of R. H. Dana, in 1854, upon an issue raised by a Roman Catholic father with a School Committee in Ellsworth, Maine, concerning the reading of the common English Bible in the school.

But our opponents may say that they do not object to the Bible, but to the translation. We cannot read the original in the schools. This is the common English Bible, which has always been used. It is not a "*Protestant* Bible." Great portions of the translation were made by men in the bosom of the General Church, before the Reformation, by Wickliffe, Tyndale, Coverdale, and Matthew. Testimony as to its accuracy has been borne by learned men of the Roman Church. As a well of pure English undefiled, as a fountain of pure idiomatic English, it has not its equal in the world. It was fortunately—may we not, without presumption, say providentially?—translated at a time when the English language was in its purest state. It has done more to *anchor* the English language in the state it then was, than all

other books together. The fact that so many millions of each succeeding generation, in all parts of the world where the English language is used, read the same great lessons in the same words, not only keeps the language anchored where it was in its best state, but it preserves its universality, and frees it from all material provincialisms and *patois*, so that the same words, phrases and idioms are used in London, New York, San Francisco, Australia, China and India. To preserve this unity and steadfastness, the Book of Common Prayer has done much, Shakespeare, Milton, and Bunyan have done much, but the English Bible has done ten-fold more than they all.

From the common English Bible, too, we derive our household words, our phrases and illustrations, the familiar speech of the people. Our associations are with its narratives, its parables, its histories and its biographies. If a man knew the Bible in its original Greek and Hebrew by heart, and did not know the common English version, he would be ignorant of the speech of the people. In sermons, in public speeches, from the pulpit, the bar and the platform, would come allusions, references, quotations—that exquisite electrifying by conductors, by which the heart of a whole people is touched by a word, a phrase, in itself nothing, but everything in its power of conducting—and all this would be to him an unknown world. No greater wrong, intellectually, could be inflicted on the children of a school, aye, even on Roman Catholic children, than to bring them up in ignorance of the English Bible. As well might a master instruct his pupil in Latin, and send him to spend his days among scholars, and keep him in ignorance of the words of Virgil and Horace, and Cicero and Terence and Tacitus. As a preparation for life, an acquaintance with the common English Bible is indispensable.

If the Bible is not read, where so well can the principles of morality and all the virtues be taught? "How infinitely superior," says Maurice, "is a gospel of facts to a gospel of notions!" How infinitely superior to abstract ethics are the teachings of the narratives and parables of the Bible! What has ever taken such hold on the human heart, and so influenced human action? The story of Jacob and Esau, the unequalled narrative of Joseph and his brethren, Abraham and Isaac, the pathetic and romantic story of Saul, the death of Absalom, Naaman the Syrian, the old prophet, the wild, dramatic, poetical histories of Elijah and Elisha, the captivities of the Jews, the episode of Ruth, unsurpassed for simple beauty and pathos, and time would fail me to tell of Daniel, Isaiah, Samuel, Eli, and the glorious company of the apostles, the goodly fellowship of the prophets, and the noble army of martyrs. Where can a lesson of fraternity and equality be struck so deeply into the heart of a child as by the parable of Lazarus and Dives? How can the true nature and distinctions of charity be better expounded than by the parables of the widow who cast her mite into the treasury, and the woman with the alabaster box of precious ointment? Can the prodigal son, the unjust steward, the lost sheep ever be forgotten? Has not the narrative of the humble birth, the painful life, the ignominious death of our Lord, wrought an effect on the world greater than any and all lives ever wrought before? even on those who doubt the miracles, and do not believe in the mystery of the Holy Incarnation, and the Glorious Resurrection and Ascension!

We adduce, in conclusion, brief extracts, having a general or special bearing upon the subject.

THE State, say some, has no right to act as a sectarian teacher; and for it to command, or even to tolerate, the reading of the Bible in the public schools, is to make it a sectarian teacher, by making it, through the Bible, disseminate doctrines which they reject. And it is sincerely thought by some good men that there is no fair way of doing justice to these demands, but that of removing from our common school

system "whatever may conflict with the religious belief of any portion of the community, trusting to family instruction, Sunday schools, church influences and similar means, to cultivate the religious nature, etc."

The concession amounts to the position that the State has no right to exert in its schools any moral influence whatever, that shall be above the standard of the lowest of its citizens—a monstrous dogma, whose statement is its own sufficient refutation. Nor is this the worst of it. Inasmuch as it is the essential tenet of the infidel that the Bible is not the word of God, and is not to be appealed to as such, in that moment when he can get the State to cease treating it as such, he practically subsidizes the State as the propagandist of his infidelity. So that when the question is reduced to its fundamental elements, there is no avoidance of the conclusion that Romanists, Jews, and skeptics demand the exclusion of the Bible from the public schools *as a sectarian measure in their interests;* that is, they ask the State to desert its old policy of impartiality among all sects recognizing the Bible, and do a thing which shall directly inure to their benefit, and make the State, to a degree, a co-teacher with them of their peculiar notions about religion.

So long as a sound morality lies at the foundation of all competent civil government, it is both the right and the duty of the State to teach good morals to the children in its schools. And not only can there be no good morality taught there without the Bible as its manual, but there can be none taught to which every "conscientious" objection brought against the Bible in the schools, will not as much apply.—*Congregationalist.*

THE question has now entered upon a new stage. The Roman Catholics have found out that, when the Bible is left out, the schools will be entirely irreligious and "Godless." That is not what they want. They do not desire a free chance, and a negative toleration—they want a positive opportunity. They want Roman Catholic instruction, at least for their own children. It is therefore idle to discuss any further the advisability of a concession which would not be satisfactory. The majority of the American people are not ready to see the schools become utterly neglectful of religion, and if it is unjust for the majority to dictate to the minority, it is no less so for the minority to coerce the majority. The ideal of the Roman Catholic system is, that education shall be in the hands of the Priesthood, and that they shall exercise discretion as to the subjects to be studied, the amount of knowledge the pupil may acquire, and the method of study which he shall pursue. It is a system calculated to produce *dependent* men and women, who never go beyond the limits marked out for them, and never walk without the leading string. The common school regards knowledge as a boundless field, in which each one may, and ought to, walk as far as his strength will carry him. Its method aims to train the individual to independence and self-reliance. It is the scientific method as opposed to the scholastic. It aims to train the powers, so that they may be applied to any new demand which may be made upon them, while the other method leaves the man all astray—uncertain, the moment he passes out of the circumstances in which he was trained, and the conditions for which he was prepared. There can never be any question, as long as the two systems exist side by side, which best fits men for worldly success, above all here in this new country; and it is inevitable that parents will choose the system which they see is best calculated to give their children worldly success. Here we find, unquestionably, the ground of the Roman Catholic hostility.—*The Living Church.*

THE State has, in America, very wisely solved the problem of public education, by refusing to recognize the differences of theologic opinion as they prevail among the churches. It has placed the Bible upon the teacher's desk, to be daily read. It has sanctioned the use of the universal prayer taught by Christ. The fatherhood of God,

the mission of Jesus to the world, the responsibility of every human creature to the All-seeing One, the duty of love to our neighbor, the necessity of purity of thought, as well as outward propriety of conduct, are lessons which cannot fail to be conveyed by a daily reading of the inspired volume. And we submit that these will be more effective as lessons for youth than the doctrine of the sacraments, predestination and free-will, or the Divine authority of the successors of St. Peter, or the invocation of saints, or purgatory. "To read the Bible," says the Roman Catholic, "without note or comment, to young children, is to abandon them to dangerous speculation, or to leave them dry and barren of all Christian knowledge." We hold that to read the Bible thus is to convey to the young child the idea of Christ, to impress upon his mind that image of purity and all-loving tenderness which is in itself an invaluable possession.—*Methodist* (*N. Y.*)

In determining the character and influence of these schools for ourselves when called upon to decide whether we should prefer to divide the school money among the sects, or apply it, as now, to the sustenance of unsectarian schools, we may confidently affirm that those public institutions are not only not "godless," but are positively moral and religious in their influence. There is a daily recognition of the Divine Presence and Providence in the reverent reading of His inspired word, in the utterance of the Lord's Prayer, and in the songs and hymns that form so important a portion of the training especially of the younger children.

But our school books, certainly the great proportion of them, have been prepared by devout, religious men; and while the peculiar views of no sect are spoken of either with approbation or disapprobation, the great fundamental truths of the Christian religion are, with more or less directness, presented in them, and the virtues of a truly Christian temper receive constant illustration. The copies that are written and re-written for practice in penmanship until indelibly imprinted upon the memory —the incidents in the history of the nations, pervaded as they are with evidences of a Divine Providence—and the selections for constant reading in the admirable compendiums now in use, are replete with the most impressive moral and religious lessons. In all the States where the public school system is established, high moral qualifications are demanded of the instructors, and, both by precept and example, moral and religious truths are required to be inculcated.—*Christian Advocate.*

Start with the principle that nothing must be taught in our public schools that trenches upon the convictions of any in regard to religion; concede that there is nothing of the nature of general religion that the State may sanction, or is bound to sanction; give it up that the Bible is a sectarian book, and all public education is plainly at an end. An expurgation of books and instructions that would meet this demand would leave little to be taught that was valuable. The impracticability of the principle that no one's prejudices must be offended, has led us, therefore, to pronounce its advocates the advocates of the destruction of our entire common school system. On but one principle can we sustain common school education, so essential to our national perpetuity, and that is by starting with the principle that we are a Christian country, and that heathenism, infidelity, and all kindred systems must submit to the preference of Christianity. Mr. Webster well says: "Objection to the multitude and differences of sects is but the old story, the old infidel argument. It is notorious there are certain great religious truths which are admitted and believed by all Christians; * * * and cannot all these great truths be taught to children without their minds being perplexed with crushing doctrines and sectarian controversies?"

Shrewd and blasphemous Thomas Paine said in his Age of Reason: "Let us

devise means to establish schools of instruction, that we may banish the ignorance that the ancient *regime* of kings and priests has spread among the people. Let us propagate morality, unfettered by superstition."

Superstition was his name for religion, and he simply wanted to oust religion from the schools, and thus make an infidel world. This is the present purpose of Rationalism; while Catholicism hopes simply to get public money to teach her sectarianism. With these diverse purposes the two are leagued to the same result: Paine and the Pope, Rationalism and Rome.—*N. W. Ch. Advocate.*

The only reason that has yet been given why the Bible should not be read in the schools is that it is not fit to be read. The Romanist gives one set of reasons why it is not fit to be read, and the infidels give another set of reasons, but this is the result of all the arguments. But neither party has given an instance of any person, old or young, in school or out of school, ever being injured by reading the Bible. If it corrupts the young, why not give some example?—*Western Ch. Advocate.*

Since the foregoing was in form, we have received a third discourse of Dr. R. W. Clark, from which we take the following additional views and points, well worthy of consideration:—

Professor Stowe, in his Report on Elementary Instruction in Europe, says:—"In regard to the necessity of moral instruction and the beneficial influence of the Bible in schools, the testimony was no less explicit and uniform. I inquired of all classes of teachers, and men of every grade of religious faith, instructors in common schools, high schools, and schools of art, of professors in colleges, universities, and professional seminaries in cities and in the country, in places where there was a uniformity and in places where there was a diversity of creeds, and I never found but one reply, and that was, to leave the moral faculty uninstructed was to leave the most important part of the human mind undeveloped, and to strip education of almost everything that can make education valuable; and that the Bible, independently of the interest attending it, as containing the most ancient and influential writings ever recorded by human hands, and composing the religious system of almost the whole of the civilized world, is, in itself, the best book that can be put into the hands of children to interest, to exercise, and to unfold their intellectual and moral powers. Every teacher whom I consulted repelled with indignation that moral instruction is not proper for schools; and spurned with contempt the allegation that the Bible cannot be introduced into common schools without encouraging a sectarian bias in the matter of teaching; an indignation and contempt which I believe will be fully participated in by every high-minded teacher in Christendom."

If the Bible is taken from these schools, and all religious and moral instruction suppressed, and the millions of voices that have been accustomed to sing religious songs are suppressed, we relinquish the greatest power that Almighty God has placed in our hands to mould aright the elements that endanger the Republic. Instead of thereby saving civil liberty, we take the first step towards its destruction. Instead of preserving religious toleration, we pave the way for intoleration. Instead of strengthening the State, we demolish one of its main pillars, and encourage the foes of liberty and the Bible to go on until every pillar and column is shattered, and the whole fabric, which has been so long our boast and glory, is level with the ground.

Or to divide the school fund would be just as fatal. For this would be virtually saying to the Roman Catholics, you can retain your allegiance to a foreign power, and yet be good American citizens. You can educate your children in a system that is in antagonism to Republicanism, and derive the funds for this from a Republican Government. The taxes that you pay to support the American Government that

gives to you protection and toleration, you may receive back again, to use for the purpose of undermining that Government. For why do you ask for a division of the funds, except that they may teach principles contrary to those now taught in our schools? If our schools are in harmony with the Government, theirs will not be. For they already acknowledge that their consciences are not in harmony with the principles of our Government. And how can they be when they owe allegiance to the Government of Rome? They cannot serve two masters, and I apprehend they do not strive very hard to do it.

Then, if we divide the funds with the Roman Catholics, we must, in order to be consistent, divide, on a basis of taxation or population, with all who differ from our fathers and from us. We must ascertain precisely what taxes the Jews pay, and what the infidels, and atheists, and the Chinese in California pay, and divide with each, that each class may have their separate schools. Then to preserve our glorious independence, and our religious toleration, we must have schools where the children are taught by the State that Jesus Christ has not yet come into the world. We must have others based upon infidelity and atheism, and others in which idols are set up for worship. After all this is done, can we pray to God to prosper the Republic; to preserve our blessed institutions, and to make us faithful to posterity, as our fathers were faithful to us?

The whole influence of the measure is to train up infidels and atheists. Nor will it be long before the discovery is made that those who have yielded up the Bible to Romanism have virtually yielded it up to Atheism. See the adroitness of the foe; see how he *gains more* than he bargained for. He has shut off the light of God's Word from the two million Catholic children in the schools, and at the same instant shut off the same precious light from the five million Protestant children. Yielding to his conscience, his rights, his system, we have sacrificed our own.

With what joy would the great Council, now in session at Rome, receive these glad tidings! And in the secret interviews of the Cardinals and Bishops, what opinions would they be likely to express of the intelligence, sagacity or manhood of the millions of Protestants in America who have been caught in such a trap? They might say that "it cost us armies, and blood and treasure to save France from the Huguenots. Three centuries of persecution and war has not wrested the Bible from a little band of Waldenses. The Hollanders conquered us when we were mighty, and have kept the Bible in their schools. But America, in the hour of her strength and glory, we have taken by *a fallacy*. We told them that they had a State without a religion, and they believed it! Nay, more. Protestant ministers came forward to help prove it! We also told them that, as a logical sequence, they must have a school system without a religion, and they believed that too." These gentlemen might quietly add: "We have struck the American Republic the heaviest blow that it has ever received. Slavery fought their national liberty, and they conquered. We assail their religion, and they yield without a struggle. We have burnt Bibles by the hundreds in the past, America delivers them up to us by tens of thousands. Our emissaries stand at the doors of sixty-five thousand schools and receive them from two hundred thousand teachers." They then go to the reform schools, almshouses, institutions for the blind, the deaf and dumb, that are supported out of the public treasury, and take the Bibles from all these. They then go to the jails and prisons, scattered over the land, and remove the Bibles from the chaplain's desks and from every cell, and destroy, at a single blow, the great reformatory system among prisoners that American philanthropists and prisoners' friends have toiled for fifty years to build up. They may then write over every prison door and upon every reform school, and every institution for the blind and deaf and dumb, and every public school in every village, town and city from Maine to Georgia, and from the Atlantic to the Pacific:—"A STATE WITHOUT RELIGION."

Henceforth, Romanism, infidelity and atheism walk together. They unite in hostility to the Bible, and consequently in hostility to institutions founded upon the Bible. Can we withstand these combined forces acting against the religion and the principles of honesty, integrity and virtue, which constitute the only possible basis of free institutions?

God founded our nation as truly as he founded the Kingdom of Israel; and the language that he addressed to His ancient people through His servant Moses he addresses to us: "Behold I have taught you statutes and judgments. * * * Keep therefore and do them: for this is your wisdom, and your understanding in the sight of the nations which shall bear all these statutes, and say surely this great nation is a wise and independent people. * * Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life; but teach them to thy sons and thy sons' sons. * * These words which I command thee this day shall be in thine heart, and thou shall teach them diligently to thy children."—Deut. chapter 4 and 6. Can any one prove that these commands have a local application, or have been abrogated?

The Bible is the book for all nations—for the world. Its principles constitute the basis of every free, just and prosperous government. Its light illumines the conscience. It creates and sustains the doctrine of human rights. It is as intimately connected with the growth and destiny of nations as with the development of individual character and happiness. And shall there be a spot in this land from which it is excluded by law? While we rejoice that the gates of other nations are being opened to receive the Bible, shall we by authority of the Government of the United States close the doors of sixty-five thousand schools against it? How will this appear in the eye of Heaven?

Mr. F. H. Newhall, in *Zion's Herald*, discourses with a healthy irony upon the (so-styled) American idea of absolute religious liberty, especially seeking to *enlighten* those who hold it, as to its wide meaning and logical reach. Here are a few detached sentences, together with his terse conclusion:

Many who are willing to prohibit government from deciding between Papist and Protestant, yet insist that it shall decide between Christian and Deist, still more would they insist that it shall decide between Christian and Pagan or Atheist. But how inconsistent is this! The disciple of Comte no more believes in a personal God than a Papist believes in justification by faith. What shall we say of the monstrous inconsistency of teaching in our commonest school-books as historic facts, stories for which there is absolutely no authority but the Bible? Stories which, however sacred they may be to the Christian, some of the most learned critics of our time have decided to be no more worthy of belief than the myths of Hesiod? Suppose that the children of the learned Ewald should emigrate to America, what right has government through its common schools to teach them that Moses was an inspired lawgiver? What right would government have to intrude its faith upon the little Strausses, if there are any, by teaching them that Jesus Christ was a real historic personage?

But do not the very reading books universally used in our schools inculcate these religious dogmas on almost every page? Are they not penetrated through and through with the assumption of a personal God? The plain fact is, that all our textbooks would have to be re-written from end to end. The Bible pervades all of them throughout, and as to the dogmas of Theism, they are interwoven into the warp and woof of all the science and literature that is taught and used in our schools to-day.

In order to provide books perfectly free from religious dogmas, no more feasible plan occurs to us than to translate and enlarge the French Encyclopædia. It would be a work of immense labor, but no toil or sacrifice is too great in the cause of religious liberty. Denial of moral distinctions is an axiom in systems of speculation that number many and distinguished adherents to-day. What right then has government to inculcate by law that such denial is heresy? Yet it is doing that very thing to-day in every common school in America. Does not this show how the American people have yet to learn the very alphabet of toleration? All this shows the reflecting mind what an immense work is yet to be done to make our government and our educational institutions really free. Perhaps, before the work is ended, it may be discovered that there is, after all, such a thing as TRUTH, and that it is discoverable, not only in physics but in metaphysics, not only in chemistry but in ethics; that the eye of the soul sees as keenly and as clearly as the eye of the body, yea more, that religion has as solid a foundation as astronomy.

## Result of the experiment in infidel France, of a godless system of education :—

In illustration of the necessity of infusing some religious or moral instruction into every general system of education, we need only refer to the example of France previous to her revolution, and you see her infidel philosophers preparing a system of education without religion, "the design of which was," says Burke, "to abolish the Christian religion under all its forms, whenever the minds of men were prepared for it. These enthusiasts," says he, "do not scruple to avow their opinion that a State can subsist without any religion, better than with one; and that they were able to supply the place of any good which might be in it by a project of their own, and this system they called a civic education."

Well, the experiment was made. The Bible and every book inculcating its principles were banished from all their institutions for public instruction; and what was the result? "Religion and its ministers were brought into contempt;" the temples erected for the worship of Almighty God were closed (or only opened for the entrance of "the Goddess of Reason,") the passions of men were let loose, the social ties dissolved, the domestic affections stifled, the foundations of civil society broken up, and a scene of horror ensued which no man can look back to, even at this distance of time, without shuddering at the depravity to which human nature, uninfluenced by religion, may reach even in an enlightened age and country. So complete was the desolation, that when the storm had subsided, and a committee was sent to Paris by one of the religious Societies of London, to ascertain the moral condition of the people, they searched four days in all the bookstores and print shops of Paris, before they could find a single copy of the Bible.

This civic education was the result of the French philosophy, the character and tendency of which is well described by one of its votaries. "I have consulted," says Rousseau, "our philosophers; I have perused their books, I have examined their several opinions; I have found them all proud, positive and dogmatizing, even in their pretended scepticism; knowing everything, proving nothing, and ridiculing one another; and this last is the only point in which they concur, and in which they are right. Where is the philosopher who for his own glory would not willingly deceive the whole human race? Where is he who in the secret of his heart proposes any other object than his own distinction? The great thing for him is to think differently from other people; under the pretence of being themselves the only people enlightened, they imperiously subject us to their magisterial decisions, and would fain palm upon us, for the true causes of things, the unintelligible systems they have erected in their own heads. While they overturn, destroy and trample under foot all that mankind reveres; snatch from the rich and great the only curb that can restrain their passions, tear from the heart all remorse of vice, all hopes of virtue, they still boast themselves the benefactors of mankind."

Such is the history of the experiment made in France of what was called a civic education, uncontrolled and uninfluenced by any religious sentiment or principle, and it would be strange indeed, if at this enlightened era there should be many advocates for introducing it here.

A word in closing. The foregoing citations, selected and condensed with much care from a large amount of matter, include all the points thus far brought out in the discussion. It is a gratifying fact that the question is everywhere awaking the deepest interest. Its various phases are set forth by well-digested articles in the Protestant press, by discourses, addresses, and discussions all over the land. Let the discussion go on, and upon points in which Christian men are disagreed let the fullest and fairest investigation be made and allowed on either side. And especially, we trust that the entire ministry, of every name, will first thoroughly study and then discriminately exhibit the principles and facts of this vital issue, in the pulpit, and if it can be wisely and usefully done, on the platform and through the secular press.

## *The "Tax-Levy" School Law.*

Section 10 of the Law passed May 12, 1869.

Sec. 10. Hereafter,[1] an annual amount, equal to twenty per cent. on the excise moneys, received for said city in 1868,[2] to be distributed under the direction of an officer to be appointed for that purpose by the Board of Education of said city (whose compensation shall be paid from such amount), for the support of schools educating children gratuitously in said city, who are not provided for in the common schools thereof,[3] excepting therefrom schools receiving contributions for their support from the City Treasury.

(The amount allowed to each child is a little over ten dollars.)

1. "Hereafter," *i. e.* year by year—its operation is thus permanent.

2. The *same amount* is fixed, 20 per cent., on *excise moneys* for 1868.

3. "Who are not provided for in the common schools." Now, hear what a Special Committee, appointed by the Board of Education, Sept. 15, 1869, say in their Report of Oct. 6, 1869:

"The Committee caused to be made a thorough examination into the seating capacity of the School Buildings in the city of New-York. The average attendance for the year ending December 31, 1868, was 86,154, while the number of seats is 125,987, showing an excess of seats over the average attendance of 39,833. This clearly shows that no additional School Buildings will be required during the year 1870, and for some years to come."

How about the above limitation in the Tax Levy Law? According to the facts reported by this Special Committee, are not the 20,000 children "provided for in the common schools of said city" by the "39,833 unoccupied" seats?

We add, that the apportionment under the above Law amounted to $220,000, which was duly distributed to Catholic and Protestant schools in nearly the proportion of four to one.

# THE CHRISTIAN WORLD.

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## *Encyclica of Cardinal Caterini.*

REV. S. M. HOPKINS, D. D.

THE chairman (Prefect) of the Committee of the Cardinals on the Papal Council is Cardinal Caterini. Among other preparations for the meeting he addressed a circular letter to the Bishops present in Rome proposing certain questions, seventeen in number, in regard to the condition of the Church as respects certain points of discipline. Each Bishop is called upon to answer for his own diocese; and three months, or four if necessary, are allowed them for the purpose. Two or three of the topics presented in his circular deserve our attention. The third and fourth relate to the matter of civil and of mixed marriages. The inroads made upon the Roman church through the medium of those affections supposed to be presided over by the Roman divinities of Love and Marriage, have long been a source of grief and anxiety to the Papal hierarchy. Cupid will often shoot his arrows from heretical eyes and dimples into Catholic bosoms: and Hymen contumaciously refuses to call in the aid of a priest, but resorts to a minister of the Gospel, or even to a Justice of the Peace, for the light that shall kindle his torch. The second step naturally follows the first: Although a Papal dispensation permits mixed marriages in Protestant or free countries (*ubi haereses impune grassantur*, as Cardinal Caterini observes), yet the clergy are directed to interpose all their influence to prevent them. If a son or a daughter of the Church is perceived to be in relations with a heretic which naturally threatens marriage, the priest of the parish is to advise, warn and protest against it; and finally is only to give consent under a solemn promise that any children of such a marriage shall be brought up in the "Catholic faith." Now sacerdotal interruptions to the natural course of true love are very apt to be regarded in all communions as an impertinence. The business of a priest or minister, quoad hoc, by general consent is to solemnize matrimony: not to give his advice about it in advance. The result of such advice being offered, particularly if it take on the form of remonstrance or threats, is that the parties will

make known rather emphatically their determination to do just as they please about it. The consequence is a quarrel between the priest and the Catholic party—which the Protestant party is not slow to help on. And so when the marriage ceremony comes to be performed, the two find it more agreeable to their feelings, as it is also much easier for their purses, to pledge their vows before a civil magistrate or a Protestant minister. The radical mischief of this is, that it is the beginning of independence and self-will in matters of religion. If a man makes up his mind to despise the "sacrament" of marriage, and finds his union quite as legitimate and quite as happy as that of his neighbors who have paid the priest all his dues, he is very likely next to think as little of the "sacrament" of penance and even the "sacrament" of extreme unction. In short, Cardinal Caterini and the Bishops may as well let this matter alone. They will make no headway in the sphere of the domestic affections, with their spiritual enginery. They must make up their minds that nature as well as Christianity fights against their sacramental system, and submit the very heavy losses they are daily incurring in consequence. Patrick will continue to fall in love with Jerusha Ann; and Kathleen will now and then lend an attentive ear to the vows of Jonathan; and the result in both cases will be the founding of a new Protestant family. The children will grow up to be a fresh source of grief to Cardinal Caterini; or since the Cardinal is now seventy-five years old, to the Cardinals who may survive him.

And this leads to the mention of the sixth topic of the Encyclica, which relates to that very sore subject at present with all Romish ecclesiastics—public school education. The Cardinal wrings his hands at the mention of it, as the Pope has done before in his Syllabus. In his view, it is a matter of the profoundest grief (Dolendum summopere est) that the public schools and other higher institutions of learning should be in so many places withdrawn from the control of the clergy and given over to the management of the municipal authorities: and he entreats the Bishops to tell him what can be done to remedy this distressing condition of things.

Indeed the Roman Catholic mind may be said to be at present quite awake to the dangers and evils (Papistically considered) which flow from an equal and uniform system of public school education. In this country, entire ignorance is well nigh impossible. Education our adopted fellow citizens will have for their children: and it does not take them long to find out that our district and public schools furnish the best and cheapest means for it. As for any danger to their children's faith from the study of grammar, arithmetic, geography, etc., or even from the reading of a few verses of Scripture at the opening of the school, they are quite indifferent. The priests, who perceive that *any* education in which their own dogmas are not taught, is substantially Protestant edu-

cation, have been already this long time studying the problem which Cardinal Caterini proposes. They are doubtless prepared to inform him that the only ground on which they can stand in this country is to withdraw all Catholic children into schools under the direction of the priests, to be supported by public school money: schools in which, according to one of the propositions in the Pope's Syllabus, the clergy have the right of directing in regard to "the choice of studies, the selection of the teachers and the training of the pupils." Such schools will satisfy them, and nothing short of it.

The priests have reached this ground only as the result of a very melancholy and alarming experience. They thought at first the whole undermining of faith among the children of Catholic families was due to the reading of the "Protestant Bible" in the schools. They demanded that it should be expelled; which in this State (New-York) was granted. They had then no reasonable excuse for complaining of the schools; but the evil they soon found was not abated. They had made a mistake. They should have offered no objection to the Bible; but admitting that religious truth was a necessary part of public education, should merely have claimed that they must separate public schools in which *their* religious books could be read. In this they might have succeeded. But unprincipled politicians and short-sighted priests are apt to overreach themselves. The Bishops have really not a leg now to stand upon in this State in claiming a share of the public school money for separate Romish schools. Many earnest Protestants have thought that it was not only a matter of policy but of right to consent to the exclusion of the Protestant version from the schools. If the priests attempt any thing further, the whole Protestant sentiment of the country can be rallied against them. They lost their opportunity, and must submit to the consequences.

On the whole, then, it would appear that the Bishops at Rome cannot have much to say calculated to relieve Cardinal Caterini's distress.—They must inform him that, in the United States, the children of Catholic families generally attend at the public schools; study the same books with Protestant children, under the same discipline; and that these schools are so jealously guarded that Romish priests have no right or power whatever to interfere with "the choice of the studies, the selection of the teachers, or the training of the pupils." And they must add that this system is operating most fearfully against the interests of the Romish Church in this country: and, to conclude, that they know of no practicable remedy.

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The first number of a new paper at Madrid, called *La Iglesia* (The Church), declares, in its statement of principles, that "It is impossible to establish differences between the worship rendered to the Virgin and that to the Son. Its glory and object are identical."

## *The Papal Supremacy.*

The argument against the claim of the Pope to the primacy of the Universal Church is thus concisely put by an English Church paper :— "It cannot be denied that our case *is* a strong one. In the first place, it cannot be shown that Peter had any primacy at all as against Paul, James, or John. Then we cannot help seeing that if our Lord had meant to say that He would found His Church upon him He would have said so ; and there is the enormously strong fact that in the Liturgy of St. James the casual expression occurs : 'Thy Holy Catholic Church which Thou hast founded upon the *rock of faith*.' Then we find that the Apostles, so far from their regarding St. Peter as the source of jurisdiction, went about preaching the Gospel and founding churches as they saw fit. Then there is the further difficulty that, even if St. Peter had a supremacy over the other Apostles, no means were provided for transmitting it to his successors ; and that the Pope is after all no more than a sort of chairman elected by a handful of Italian ecclesiastics, whose reputation has at times not been pre-eminent for piety and learning. Next there is the awkward fact that his claim to be Universal Bishop came in the first instance, not from Old but from New Rome, and was actually denounced by the reigning Pope as savoring of Antichrist. Then, when the Pope did make the claim himself we find it rejected by the entire East. Later still we find the entire West in a conspiracy to reduce it to a mere name (our forefathers, for instance, would receive no bull or nominee from Rome) ; they have had all the stronger nations of Europe casting off the Papacy even in name ; and lastly, we have seen the Southern countries practically in revolt. Is it possible to believe, in the teeth of these facts, that the doctrine of the autonomy of national Churches is equivalent to national apostacy ?

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The Infallibility of the Pope is the goal of Ultramontane ambition. It has been the work of centuries to pave the way for it. National synods have been forbidden ; the authority of metropolitans usurped by Papal legates, and the Church is really, as Cardinal Cajetan expressed it, "the Pope's slave." The only thing needed is to make Papal infallibility an article of faith, in order to justify Ballarmine's epithet of *Vice God*.— The consequences of the dogma of infallibility, supposing it to be ratified by the Council, are apparent. The Pope will hereafter settle all theological difficulties *ex cathedra*, and the conclave at Rome will have the merit of deciding that, for them, as well as for all past and all future Councils, the Church has no manner of use. Theology will be made easy, and doctrinal investigations will resolve themselves into—Inquire at the Vatican. The post-office will do the work of commentators, as at the Council of Trent, where votes were cast in accordance with latest advices from Rome, and whither, as Hagenbach somewhat sarcastically says, "the Holy Ghost was carried in mail bags."—*Presbyterian.*

## *Father Hyacinthe's Creed.*

*Why he finds it impossible to remain in the Church of Rome.*

"Salvation in Jesus, by grace alone, through faith—salvation in him, known and realized in blessed peace and power, lifts its possessor clean out of the world of superstition and delusion. It raises him above the reign of priestly mediatorship. The One High Priest above does all the proper priestly work for such a one. A thousand bonds are snapped asunder in a moment, when the soul of a poor sinner finds its full rest in Christ. You need not prove to *him* that pains and penalties, purgatorial fires and priestly indulgences and absolutions, pilgrimages, high masses, and beads and censer, are all empty, needless, and vain. No! the *vital principle* of all these has been nailed already to the true cross. The *principle* of them no longer triumphs in his heart. Grace reigns there now. He stands fast in the liberty wherewith Christ hath made him free, and he rejects every priestly interference that would bring him into bondage. The true Priest—the Great High Priest—has emancipated him from the thraldom of every usurper. The snare is broken and the captive has escaped."

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Le Universe, an Ultramontane journal of France, lately contained the following:

"The Catholic Church is in the commencement of all things. It has always existed, and will always exist. It was before time, it is in time, it will be after time, without spots, or wrinkles, or any change. It does not change; it is developed. It is from God, it is through God, it will be God, for God has constituted it to fill the human race with divinity, that it may become an increase of God."

"As the Father begets the Son, and as from the Father and the Son proceeds the Holy Spirit, in like manner the Pope engenders the bishops, and from the Pope and the bishops proceeds that Holy Spirit which manifests itself in the infallible law which forms and governs the flock."

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There are in the State nearly one million and a half of children of school age, about a million of whom attend the public schools during some portion of the year; while one hundred and twenty-six thousand were attending private schools. Six normal schools are also in full operation; the attendance on which, in the aggregate, amounts to four thousand two hundred. The total number of public school houses is eleven thousand six hundred and ninety-eight; and the estimated value of these, with their sites, is more than eighteen millions of dollars.

These facts show the great proportions to which our common school system has grown. There may be defects in it, but taken as a whole, it commands and receives the hearty commendation and the cordial support of the great body of the people. Under our form of government, in which the voice of the people is so potential, the State has a direct interest in so educating the masses that they may intelligently understand their duties as citizens; and no tax should be paid more cheerfully than that which enables all, without reference to station or condition, to acquire the rudiments of a good English education. The Legislature should do all in its power to sustain and perfect a system which aims to accomplish this result.—*Gov. Hoffman's Message.*

At a meeting in London of the General Committee of the Protestant Alliance, these resolutions were carried unanimously:

I. That it is the bounden duty of Protestants, whatever may be their views of church government, or their political opinions, to unite in a solemn protest against Rome, and boldly to declare their rejection of her unscriptural doctrines, and their determined opposition to all her claims for authority, precedence and national support.

II. That at the present crisis, the Protestant Alliance ought to be strengthened by more prayerful and zealous help, in order that it may enter with vigor into new spheres of labor. It is of the utmost importance—

(1.) To prevent public funds being applied to the support of separate education under Romish teachers in universities, schools, workhouses, and other national institutions.

(2.) To insist that no Romish ecclesiastics be allowed any official precedence in the United Kingdom, on account of titles conferred by foreign power.

(3.) To secure for the inmates of convents personal freedom.

(4.) To preserve to prisoners in our goals their right to reject the ministrations of priests.

(5.) To stimulate the ministers of all Protestant denominations to more earnest declarations of Protestant truth from the pulpit.

(6.) To continue and extend the efforts of the Alliance, for the enlightenment of the people, from the platform and the press, and to urge upon electors the paramount duty of selecting men of sound Protestant principles as their representatives in Parliament.

## *The Manner of Controversial Teaching.*

Not merely the positive, but the *exclusive* aspect of Divine truth should be clearly exhibited. The element of limitation must be introduced as expressed in the word *only;* as otherwise, truth may be taught without eradicating error. This is evident from the nature of the case. The human mind is not a mechanical vessel of given capacity, by filling which you may exclude all else. It is rather a prolific living soil, full of indigenous, and, alas! noxious weeds and roots in the shape of evil tendencies and corrupt fancies. There must be eradication, and constant pruning away of the errors which naturally and spontaneously spring up out of corrupt human nature. If not, the merely positive teaching will be mentally supplemented by pre-existing errors.

There are, in fact, two classes of errors, and consequently two modes of treatment. Errors of defect, such as Socinianism, merely require to be supplemented by positive teaching concerning the Divine nature in Christ and the vicarious character of his propitiatory atonement. But errors of excess require the element of limitation to be introduced.—That is, the error which overlays the truth must be pointed out, cut off, and eradicated. It must be stated and refuted, otherwise it will remain in the mind and act as a poison, and adulterate the pure food of Divine truth. Of this error the Galatians were guilty, and of this, Rome is the most awful instance. Her errors are all errors of corruption by addition. She teaches all our positive truth, but without its element of limitation. She holds two sacraments, but not two *only;* justification by faith, but not by faith *only;* the Bible as a rule of faith, but not the

Bible *only*; the sacrifice on the cross, but not that sacrifice *only*; Christ the Head of the Church, but not Christ *only*; Christ the Mediator between God and man, but not Christ *only*, etc.

This, in fact, is the radical error of fallen nature—not so much openly to deny the revelation of God, but to corrupt, destroy, and neutralize it by human inventions and additions. Hence we read in the Divine word the solemn cautions:

"Thou shalt not add thereto, nor diminish therefrom."

"Add thou not to his words, lest He reprove thee, and thou be found a liar."

"Full well have ye made void the law of God through your traditions."

"If any man add to these words, God will add to him the plagues which are written in this book," etc.

On this principle of exclusiveness and limitation the Reformation is based; on this it was carried out by our Reformers. The Sacraments are "two *only*." We are justified "by faith *only*." "In such *only* as rightly receive" the sacraments have they a wholesome effect or operation. The Body of Christ in the Supper is given, taken, and eaten "*only* after an heavenly and spiritual manner." The written Word of God *only* is the rule of faith and practice. "Christ *alone*" is without sin; and there is none other sacrifice for sin but "Him *alone*," finished on the cross.

## *Modern German Catholicism.*

The accredited author of the present line of thought among the German Catholic theologians is Franz Baader. He was regarded by the German Protestants as the greatest philosopher in the domain of Catholicism, and until very recently as the only great one left among them. Between the years 1838 and 1841, near the end of his life, he promulgated the following pamphlets, the mere titles of which show quite clearly the stand-point and the line of attack: (1.) On the Separableness, etc., (Frennbarkeit) of Popery from Catholicism. (2.) A Glance at de Lamennais. (3.) Observations on the Roman Catholic and the Græco Russian Churches. (4.) On Churchly Overseership, (Vorstheheramt). (5.) On the Feasibility, etc., of an Emancipation of Catholicism from the Roman Dictatorship. (6) The Catholicism of the Orient and the Occident. In this same spirit follow the numerous German Catholic pamphleteers who have been roused into discussion by the evident aim of Pius IX. in summoning an Œcumenical Council. Prominent among them are the famous Munich publications: (1.) The Pope and the Council, by Janus. This has already been translated in England. It carries out very fully the lessons of Baader, and in respect to its historical researches on the subject of

the infallibility, is regarded as beyond controversy. (2.) On the Valuation of the Infallibility of the Pope and of the Church, by J. Frohschammer. Part of his line of argument is in this wise : " Since this itself (namely, the hierarchical Church or the Council) is not infallible, its declaration of the infallibility of the Pope cannot be regarded as infallible, and is in no wise binding upon the belief of Catholics. The assembled Bishops will accomplish by this declaration nothing more than this ; that they, in declaring the *extremely* fallible Pope infallible, give thereby once again a clear and decided testimony, that they themselves, when assembled in an Œcumenical Council, are nothing less than infallible." (3.) *Reform of the Romish Church in Head and Members ; the Task of the Impending Council.* This production treats of a great variety of subjects in a most learned and able way. It bitterly opposes the idea of papal infallibility ; proves that the temporal power of the Pope was of purely human and civil origin; urges the projects of " decentralization," the abolition of the contemplative orders, and of the Jesuits, and calls for a thorough change in the method of clerical education. It concludes with this appeal : " Free the Church from these injuries and defects ! must be the watchword of all enlightened Catholics."

Beside these pamphlets there are also others which deserve mention. One by Dr. Michelis, a distinguished professor of philosophy, bears a title of the most pungent kind : *The Infallibility of the Pope in the Light of Catholic Truth and the Humbug,* (the original word), *to which the Latest Defence of it Leads.* The author says that " The infallibility of the Pope can as little become a dogma, as that four persons can be defined to exist in the Trinity." Three papers from the pen of Dr. J. J. Overbeck, must also be noticed : (1.) The orthodox Catholic view in opposition to Popery and Jesuitism, as well as to Protestantism. (2.) The orthodox Catholic Church ; a protest against the Popish Church, and a call for the formation of Catholic national churches. (3.) The providential situation of orthodox Russia and her office in the restoration of the orthodox Catholic Church of the Occident. This last writer proceeds to say : " If an infallible Church do exist it must be the Oriental Catholic Church. To this point of belief all Roman Catholics and Protestants must come at last." The author continues, that since neither the doctrines of the Roman Catholic Church, nor the creeds of Protestantism can establish their infallibility, he looks with longing to the ancient Greek Church, which has preserved its doctrines and traditions in purity from the earliest periods of Christianity. To the seven Œcumenical Councils, which were held before the division of Christendom, the author thinks the Church must go for infallibility.—*For. Cor. of Christian Intelligencer.*

# *Christ our Argument.*

REV. R. W. DALE.

In our controversy with Rome our strength is to come from God.—The ignorant contempt with which not very long ago, it was the custom of English Protestants to speak of the theology of the Romish Church, and of the intellectual power of those who submit to her claims, is passing away. How it could ever have been forgotten that she had the undivided control of the highest European thought for centuries, and that since the Reformation she has had the allegiance, not merely of blind enthusiasts and impassioned saints, but of the brightest genius and the wealthiest learning, the keenest logical acuteness, incomparable sagacity, and the loftiest eloquence, is unintelligible. And no one who has any acquaintance with the writings of that stately succession of scholars and theologians who have gradually built up the vast and wonderful structure of Romish belief, will ever dream that the mere diffusion of education, or a general increase of intellectual activity, will render hearty faith in the creed of the Church of Rome impossible.

And the Romish theory of the priesthood and the sacraments will be destroyed, not by argument, but by Christ. If logic could have destroyed it, it would have perished centuries ago. It has its roots in a region of our nature into which logic cannot penetrate. Give men the alternative of obtaining forgiveness by believing in a creed, or by confessing to a priest, and there are vast numbers who without hesitation will turn to the priest. The priest stands before them as a personal representative of Christ; it is far more natural to trust in the priest than to trust in a set of theological propositions. Give them the alternative of securing salvation through a doctrine or through a sacrament, and they will cling to the sacrament. In the Eucharist they are assured that Christ is personally present; they feel far more certain of securing eternal life by receiving Christ Himself than by receiving a doctrine about Him.

You may demolish every proof which is alleged in defence of priestly claims, you may illustrate, and as it seems to you with irresistible force, the terrible evils which these claims have inflicted on the spiritual life of the Church; but if, when they have forsaken the priest, men suppose that they are to have nothing but a "method of salvation" instead of a personal Saviour—nothing but a book in which promises of forgiveness are printed, and no immediate access to One from whose lips they can receive absolution—your argument and your history will, in thousands of cases, be powerless. No logic can master the craving of the soul for Christ. We must satisfy the craving, or the error will not be renounced.

We must preach Christ—the living Christ—till men shall feel that He is so near to them that the intervention of the priest is an imper-

tinence and an affront. We must preach Christ—the living Christ—till men shall feel that He is near to them always and everywhere, and that his alleged union with the consecrated elements is rather a hindrance than a help to faith.

## *Jesuitism and Liberalism—an Outline Sketch.*

The order of Jesuits set up papal absolutism against the popular tendencies of the Reform, and, seizing the potent engines of education and diplomacy, sought to control the policy of Europe in the interest of Rome. In this it was inspired by the principle of unreserved submission to the papal will, making dogma, sacraments, practice, discipline, all secondary to the notion of the infallible supremacy of the Pope in the Church and over peoples and states. Said Gretser, in the seventeenth century, "When we speak of the Church, we mean the Pope." But the Reformation, which summoned into existence this reactionary propagandism of the Jesuits, spread to some extent the leaven of Liberalism within the bosom of the Church. Of this the Jansenists and the school of Port Royal, led by Pascal, Arnauld, Nicole and Quesnel, were a notable example. The one party has aimed at the centralization of power at Rome—the concentration of authority in one personal will; the other at a measure of organic independence and of individual freedom within the Church in harmony with the progress of modern society; and since intensity of devotion to the Pope has marked the Italian clergy, while Liberalism has been more characteristic of the French, the former school has come to be known as the Ultramontane, and the latter as the Gallican. There have been, of course, fluctuations between these two schools, according to the temper of the popes and of the times, and so long as no direct issue was raised between them the Church could hold them both; but it was reserved for Pius IX. to bring these opposite principles to an issue, first in his own person, and next in the Council convened by his authority, and already so largely subject to his dictation. Scared by the ghost of Democracy that he had raised in 1848, the Pope threw himself into the hands of the Jesuits, and struck for the opposite extreme of absolutism and infallibility. From that day Pius IX. has grown bolder in his usurpations of prerogative within the Church, and more arrogant in his denunciations of powers, peoples, and opinions without the Church, until the former culminated in the proclamation of the Immaculate Conception of the Virgin as a dogma of the Church, without the authorization of a Council, and the latter in the famous Syllabus of 1864 against the errors of modern society.

The reactionary movement at Rome, while it carried with it such French prelates as were ambitious of promotion or were wedded to ecclesiastical unity, revived in French Liberals the old free spirit of the Gallican Church. This spirit found vent in a Congress of Catholic Liberals, held at Malines in August, 1863, at which Count Montalembert made his noble declaration for liberty of conscience:

"Of all the liberties which I have undertaken to defend, the most precious, in my view, the most sacred, the most legitimate, the most necessary, is liberty of conscience; . . . liberty for truth and liberty for error; liberty for ourselves and liberty for those who differ from us. . . . I feel an invincible horror at all punishments and all violences inflicted on mankind under pretence of serving or defending religion. The fagots lighted by the hands of Catholics are as horrible to me as the scaffolds on which Protestants have immolated so many martyrs. The gag in the mouth of any sincere preacher of his own faith I feel as if it were between my own lips, and it makes me shudder with distress."

Such sentiments, uttered with applause in an assembly of Catholics, were, in fact, a public protest against the encroachments of papal absolutism; and in the Papal Encyclical of the following year, the opinion that "liberty of conscience and of worship is the right of every man" was condemned as an error "very hurtful to the safety of the Catholic Church and of souls;" and the opinion that "the law of the Church does not demand that violations of sacred laws should be punished by temporal penalties" was also denounced as contrary to the truth. The Syllabus appended to this Encyclical, after enumerating various religious and philosophical errors for the animadversion of the faithful, denounces also the doctrine that "the Church has not the power of availing herself of force;" the doctrine that "the direction of public schools in which the youth of Christian states are educated must appertain to the civil power;" the doctrine that "marriage may be a civil contract;" and the notion "that the Roman Pontiff can and ought to reconcile himself to and agree with progress, liberalism, and modern civilization." All these opinions were condemned as damnable, and the Pope set himself resolutely against freedom of conscience, of worship, of opinion, of the press—in a word, against whatever characterizes the onward movement of modern society.

If the Council shall declare the Pope infallible and shall endorse the Syllabus, there will no longer be a Roman Catholic Church, in the sense of a communion, but a *hierarchy* centralized in Rome, and arrayed against the free spirit of Christianity, against the spirit of scientific inquiry, and against all the forces and tendencies of modern society. In that event, the Council will have enabled Christendom to understand the position and aims of Rome, and to define its own position towards a power so audacious in its pretensions and so portentous of evil. But though the Council should put on the appearance of unity in a result which can be reached only through a strong moral coercion, the fact of internal dissentions bordering upon schism has already been exposed; the eloquent appeal of Father Hyacinthe for "a Council really representing the Church universal, not the silence of some and the constraint of others," has rung in the ear of two continents his protest "against those doctrines and practices which call themselves Roman, but are not Christian," and "against the divorce, not less impious than mad, between the Church and the society of the nineteenth century;" and the hierarchy that shall dare this outrage stands already arraigned by *Janus* at the bar of history for the long series of abuses and crimes by which this culmination has been reached, and at the bar of conscience upon the indictment that "a great and searching reformation of the Church is necessary and inevitable, however long it may be evaded."—*Nation.*

## *Hyacinthe and Fenelon--Lacordaire, Lamennais, and Montalembert.*

When Fenelon's opinions were condemned by the Pope, the saintly Archbishop ascended his Cambray pulpit, read the interdict, and proclaimed his submission. He acknowledged no error in his proscribed opinions; he acknowledged, however, the authority of a man, incomparably more fallible than himself, to silence his utterance of what he himself deemed the divinest truth. This course of Fenelon has been one of the most deleterious facts in the modern history of Romanism; it has been sanctified as an example, and has done infinite mischief. Pere Hyacinthe has been superior to it. If he is equal to Fenelon in Chris-

tian character, he is superior to him in intellectual integrity and dignity as in oratorical power, and, therefore, the Christian world looks for important results from his example.

But let us not hope too much. Perhaps the time for any great revolutionary effects from individual example has gone by in the history of civilization. Pere Hyacinthe is evidently not a Luther; but he may, therefore, be the better man for his times. His manly avowal of the rights of reason and conscience against the policy of the Vatican was a great utterance to the Papal world; his subsequent calm but steady attitude has commanded the confidence and admiration of the thinking world. He waits, as we all wait, to see what will be the course of the Roman council. When the result shall appear, the time will have come for him, and all like him, to appear also on the arena. That hour will determine his fate as one of the historical regenerators of humanity, or as an historical failure.

Europe has had to mourn over another signal example of the power of Rome to subdue her noblest and most powerful thinkers, and to defeat the most promising plans for the regeneration of the Church, an example which may well admonish us against too sanguine calculations in the present instance. Not a few of us remember the movement of the Abbe de Lamennais, Pere Lacordaire, Montalambert, and their coadjutors. Seldom, perhaps never, had Popery a better opportunity of self-renovation, and of reconciliation with modern thought, than when these brilliant and devout Frenchmen were combined for that grand purpose; but the fatal folly of the Vatican interfered, and the hope was lost—finally lost, we fear. They were cited to Rome: Lacordaire submitted; he sank lower and lower in his self-humiliation; he remained a great preacher, but lived and died an abject devotee and ascetic; he used "flagellation," killed himself by macerations, and died a wreck, every nerve thrilling with pain. Lamennais had written a great work for the Church on religious "Indifferentism;" it promised, in connection with his other labors, to have a greater power for religion than Chateaubriand's "Genius of Christianity" had in countervailing Voltarianism under the first Empire. It seemed, indeed, to thoughtful observers, the very complement of Chateaubriand's work; the decisive means of the restoration of faith in France. In many respects it was a greater production than Chateaubriand's. If Chateaubriand's was a greater poem (in prose), this was a greater argument, an overwhelming appeal to reason and conscience. But Rome defeated his splendid intellect. After the Pope's interdiction he retired into literary solitude, and into himself, a defeated, melancholy man; he became a skeptic; he repelled his old brother priests from his dying bed, refused all religious offices and consolations in his last hours; ordered, in his will, that his body should be borne to the grave by poor men and be buried in

the Potter's Field, without a recognition of the Church or any religion whatever. Montalambert formally submitted, but his fine intellect has ever since struggled, like an encaged eagle. He has expended his superb powers in writing books on mediæval Christianity, on St. Elizabeth of Thuringia, and the "Western Monks," commanding the admiration of the world for their piety, and disgusting it by their fanaticisms.

Still, ever and anon he has given out expressions of sympathy with the liberal thinkers in the Church, and now on his dying bed, he indorses the German Bishops in their opposition to the proposed measures of the Roman Council. He is dying in the unnatural struggle between his faith and his reason. The splendid intellect of St. Beuve suffered also moral blight in this struggle; he was one of the disciples of Lamennais, but the proscription of the Pope threw him, with his master, into skepticism. He has recently been buried, repelling the mortuary rites of the Church, and disappearing in darkness. Another brilliant mind, Maurice de Guerin, one of Lamennais's most promising disciples, was also eclipsed in the same fatal catastrophe. Readers of the life of Madame Swetchine and the letters of Eugenie de Guerin, know the interior history of this struggle, and must be astonished at the indisputable piety which was mingled with the fatal folly of the adherents of Rome in the contest.

Let us hope better results for Pere Hyacinthe and his associates. But whatever may be the fate of individual reformers, the great aggregate movement of European progress marches on. Popery is doomed. It is *effete*, and cannot endure unless it reforms and conforms itself to modern thought. If it does so it ceases to be Popery; if it does not, it dies. This is the necessity of the age, the decree of fate, the fiat of God. The Church can no longer martyr men at the stake; the progress of civilization has ended that. Popery has substituted moral and intellectual martyrdom for it; but the time has come in which this also must end; end it must, if Pope, hierarchy, Council, and all have to go down in the struggle. If the present Council sustains the Pope's barbarous "Syllabus," the foundations of Popery will be shaken away; if it does not, Popery succumbs and is lost. In either case the end is at hand.—*Christian Advocate.*

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THE RUGGED WORK OF THE REFORMATION was done differently in different lands. In England it proceeded from the throne downward, and it was not for long very thorough. People changed to and fro, as the Crown ordered, with undue facility. In Scotland it went from the people upward to the Crown, and it was deeper in the popular heart accordingly. But it has not passed there without censure. The Scotch

people were very stern in their treatment of the artistic and antique about the system they had voted out. Knox has been called the Ruffian of the Reformation by very polite people. In fact, in a rude mother-wit kind of way, he thought, and persuaded his people, that the rooks would best be kept away by having no rookery; and he and certain other men on the Continent acted on this principle throughout, and discarded all, or nearly all, that could not possibly vindicate itself from the Bible. Their representatives have had trouble like their neighbors, on other grounds; but on this side they have been comparatively free of it. We may imitate their method with advantage, and when the choice lies between the æsthetic, the mediæval, the patristic, ecclesiastical, and the simply Christian, however unattractive on general grounds; let us keep from the side on which three hundred years' experience has shown the risk to lie.—*Dr. J. Hall.*

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THE POSITION OF THE TWO PARTIES TO-DAY is both interesting and instructive. On the one hand, Protestantism challenges the fullest inquiry and investigation,—asks for a free press, a free platform, a free opinion. It demands but fairness. It is absurd to say that the logical sequel of all this is free-thinking. Freedom of opinion does not ignore legitimate authority. But adhesion to doctrines which you have proven true is one thing, and adhesion to doctrines because you are bade, and about which it is wicked to inquire, is quite another. How does the Roman Church treat this spirit of inquiry, even when not divorced from her own faith? The Rev. E. Ffoulkes writes his impressions of twenty years, and courts reply. His book is placed on the Index, and he is excommunicated. Father Hyacinthe resents interference with his liberty as a preacher. He is excommunicated. The most eminent of German Romanists writes "*Papst Fabeln*," and "*Janus*," and *it* is placed on the Index. In the French Jesuit Magazine, Pere Matignon has essayed to reply to Bishop Maret. How? By vehement assertions, falsification of history, and violence to fact. The latest instance is most flagrant:—Mr. Renouf, professor in the Irish Roman Catholic University, has written another work on the case of Pope Honorius, feeling that this was *articulus stantis vel cadentis ecclesiæ*. Father Bottata, a Jesuit, and the *Dublin Review* have replied. How, again? By pious frauds, "gross falsifications," misquotations, suppressions, mutilations, literary sleight-of-hand of every sort. We have long been used to it, and in reading Roman documents, generally reverse the text to arrive at the meaning. But the conclusion is that no person anxious to arrive at facts ought to receive a single statement of a Romanist author of the Ultramontane school, whether historical, theological, or linguistic, nor any reference to books, without ample corroboration and support.—*Prot. Church.*

However divided Protestantism may be from a dogmatic point of view, it is united in its opposition to the Papacy, and that, whether it be effete and dead, as a religious system, or not, it never had greater life than to-day, as a protest against Rome. It is this consideration which leads us to believe that the Council is likely to be productive of results, of various kinds, in the religious world, which far outreach human foresight. It may do much to give solidity, organization, and life to Protestantism, for, admitting that the latter were as dead as it is said to be, it would be strange if it did not take a new lease of life from the contest to which it is called.—*Ibid.*

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A correspondent of *L'Italie* writes from Rome in October: "In the last century, when the two sons of Maria-Theresa, Leopold and Joseph, Charles de Bourbon, King of Naples, and the King of Portugal, whose minister was the Marquis de Pombal, increased their efforts to reduce the unfavorable influence of the clergy upon civil society, certain bishops suggested to the Court of Rome the calling of an Œcumenical Council, in which the omnipotence of the Pope was to be solemnly affirmed.—The Council needed to be preceded by a declaration of doctrines analagous to the recent *Syllabus* of Pius IX. Mgr. Ab. Indagine presented to Pius VI. a list of propositions called a *Corollario*, approved by twelve bishops of the Austrian empire. The *Corollario*, which was not published, contained sixty propositions, expressing the quintessence of the pretensions of the Romish Court." The writer goes on to quote some of these propositions, of which the following are examples:

"The Vicar of Christ participates in all the honors due to Christ; he is sovereign in the Church, priest of priests, bishop of bishops; if any one believes that he can be placed on a level with these, let him be anathema!"

"The Pope is superior to the Church, superior to the Council; if any one believes the contrary, let him be anathema!"

"The tribunal of the Holy Inquisition is a paternal institution, designed to establish and maintain the holy verities of the papal power; if, therefore, any one believes that the Inquisition is an institution of cruelty, because it employs torture, fire, and sword, let him be anathema?"

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The Question of Infallibility.—The correspondent of the *Memorial Diplomatique* at Rome, says that though it is not possible to enter the Council and hear what is said therein, it is, nevertheless, possible to glean from the conversation of the Bishops outside its walls what passes there. He says that the question is rather one of form than substance; that the Pope really exercises the doctrine of infallibility when he pronounces *ex cathedra*, inasmuch as no Bishop will take it upon himself to protest against a brief, a bill, or a decree emanating from the Holy Seat; so that, in point of fact, it is merely a question of covering the deed by a decree of the Council. From information he had derived from respect-

able sources, a method had been discovered of reconciling discordant opinions. In accordance with the traditions of past Councils, the proclamation of the dogma of the infallibility of the Pope will simply consist in establishing the absolute principle by adding comminatory clauses against those who gainsay it. Thus, for example, after having declared the infallibility of the Pope, the Council will conclude "*Si quis negaverit, anathema sit.*" To testify the spirit of conciliation with which it is animated, the Council will, under the inspiration of the Sovereign Pontiff himself, essentially modify the old form, which would inevitably excite recrimination on the part of the adversaries of the Church. Instead of proclaiming the dogma in an absolute manner, the application will be restricted to matters purely religious; instead of imposing it as a law on consciences, the acceptation will be merely recommended. I have reason to believe that many Bishops who would have desired to set aside the consideration of the subject have shown themselves disposed to support it in the form I have indicated. So far as concerns the Catholic Powers, it is evident that thus limited exclusively to matters of faith, the infallibility of the Pope, not being applicable to the relations between Church and State, cannot provoke the conflicts dreaded from the proclamation of such a dogma.

## *The King's Favorite.*

*"Solche Leute will der Kornig kuessen."*

Such the King will stoop to and embrace,
Who, when they no hope or path can trace,
Sink at his feet,
And grace and guidance from his hand entreat.

Such the King with blessing will secure,
Who, when they behold one scorned and poor,
Who is Christ's own,
Revere him more than princes on a throne.

Such the King will evermore defend,
Who accept the burden he does send,
And calmly sit,
Trusting to him to raise it when 'tis fit.

Such the King will ever deign to teach,
Who can profit e'en by children's speech,
And gladly know
That they are only learners here below.

—EICHENDORF.

# *SPECIAL MISSIONARY INTELLIGENCE.*

## FROM OUR OWN MISSIONS.

### *Chili.*

VALPARAISO.—MR. MERWIN.

Our hands are *tied* by the retrenchment which the Board has been compelled to make. I wish that the Christian public at home might know what this means.—No schools for the children of native converts can be established in Valparaiso nor in Talca, where they are so much needed and so often called for by members of our congregations, who are too poor to pay for the support of teachers and the rent of rooms. *No more* printing of religious tracts, nor of communications to the daily press, to follow up the many good results already secured by these means,—until Christian people at home "offer willingly unto the Lord." *No* missionary journeys to carry the pure Gospel into the interior and along the coast to people, some of whom are anxious to hear the glad tidings.

The question is—Shall we, or shall we not, have *more tools* to work with? We are down in the mine. We thank God and the Christian public for that. We are glad that you who hold the ropes at home have determined to let down enough to keep the Missionaries from starving, and thus to sustain the congregations already gathered. But to extend the work we must have more *tools*, funds for printing, for schools and for missionary tours.

The poor saints in Judea were assisted not only by the prayers of their Christian brethren throughout the world, but also by their liberal gifts. I plead for the poor saints in Chili, that they may be helped, by placing a good education within reach of their children, and by elevating their countrymen. Already many families have been blessed through your instrumentality—immorality, infidelity and superstition have been checked through the preaching of the Gospel here, and by the printed page. Oh, do not tell us that we must inform our native friends that this glorious work is to be curtailed by the indifference of Christians in the United States!

One of our church members is taking steps for the formation of a Bible Class among the poor, in another part of the city. He is an intelligent and humble disciple of the Lord, and has already offered prayer very acceptably at our Monday night Bible Class. Another church member has done the same. Sometimes Mr. Ibanez, the Chilian who has the ministry in view, assists me in the introductory exercises of our service on the Lord's day. We hope to see a praying and working church established here.

VALPARAISO.—MR. TRUMBULL.

As Secretary of the Committee of Supervision of the Mission in Chili, I beg to be heard in a plea for assistance in carrying forward schemes for the evangelization of the republics of this continent of South America. The legal hindrances in this country are now to a great extent surmounted. We have before us an open door.

First, I would call the attention of evangelical Christian churches in the United States to the work under the care of the Rev. Mr. Gilbert in the Capital, Santiago, who labors indefatigably, preaching in English to a congregation of eighty or a hundred members, and also in Spanish to another congregation of equal size. Here we have raised funds for erecting a neat church for Mr. Gilbert's congregation; seven thousand dollars have been obtained to cover this outlay, and a debt of four thousand dollars still remains to be provided for. I beg the American churches to extend assistance that this may be cancelled. In my congregation between five and six thousand dollars have been already given toward this excellent object. The Missionaries, Rev. Messrs. Gilbert and Merwin, have become personally responsible for the balance remaining unpaid.

May we not look to our brethren at home to enable the American & Foreign Christian Union to pay this indebtedness for the roof that shelters these two congregations, the one in English and the other in Spanish?

The second item to which I ask attention is the matter of using the press:—there are hundreds who will read while they fear to come and hear a Spanish sermon. I have printed a series entitled "Religious Tracts." Already No. 18 in the series has been printed. These we scatter gratuitously; they go into the towns of the interior, and from time to time we hear the echoes;—they are a means of bringing the reformed doctrines to the knowledge of many who have no other opportunity for knowing them.—Many there are in this country who call themselves Protestants, yet who are strangers themselves to the Gospel. The impression they produce is that Protestantism is synonymous with unbelief and infidelity. This it is of the utmost importance to counteract; and, to do so, we desire to bear our testimony to the truth through the press. For thirty dollars we can publish three thousand copies of a tract of ten pages. Are there not Christian friends who will assist in this matter that the way of life may be pointed out to the people sitting in darkness?

Apropos of this, a man has just called on me from the country, saying he had obtained a few of our tracts—that he had doubts in his own mind and desired to converse—and also that he wished he might have a supply given to him of the tracts we have printed, to circulate them among his countrymen in the interior, so as to open the way for the Scriptures.—I have promised him an assortment of them. His history is that of many others. He had been a thoughtful Romanist; then he had been led to disbelieve because of the abuses of the Roman Church; now his mind is again drawn towards religion and he would find out the truth according to the Word of God. Four times he has called for religious conversation.

The third item to which I beg to call attention is that of schools. There are native parents who, having become interested in Biblical religion, desire to have their children instructed in schools where the Roman Catechism is not introduced. Mr. Gilbert has maintained such a school aided by the Society in New-York, but with considerable loss to himself; the Society, being compelled now to retrench its outlay, has to withdraw this aid. What then shall be done? Are the thirty children, now brought under Bible influences, to be sent to their homes? In Talca, members of Mr. Sayre's Spanish congregation ask if they cannot have a school; three hundred dollars a year would sustain it; and yet he is unable to commence.—Cannot this aid be provided, to pay rent and, in part, compensate an instructor? Here, in Valparaiso, an evangelical Spanish school is also needed; Mr. Merwin has similar requests from parents that attend his ministry, and yet cannot go forward for similar want of funds.

O, Christian friends in America! the time is short, and we ought to work while the day lasts. To you this continent belongs to care for its evangelization. I would not have you do less for Asia or Africa, but for your neighbors I ask that you do more, that a corrupt and darkened form of Christianity may be reformed, and that Christ, where he is only known partially, may be known completely and savingly.

Yours truly, DAVID TRUMBULL.

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MR. GILBERT.

IT is still noticeable that so many come to our house with the hope of receiving money if they attend our meetings. A coachman wishes a private interview. At the end he says: "Very well, if you cannot promise to help a man when he is out of employment, your religion is no better than ours." I asked him to go along with me, and hear a single sermon. He declined, saying that his confessor would reprove him severely for it.

Another comes. He is hard pushed for money, and expects something considerable if he becomes a member of our community. Not being guaranteed material aid, he comes not for the spiritual bene-

fits. Two men with their wives follow us after the meeting, to talk about school for their children. Seem much disappointed that we make a little charge for tuition, and do not promise to give them something to become Protestants. We have not much hope of them.

A good looking young lady comes to connect herself with us in some way—claims to have three children, to have been deserted, and to be in destitute circumstances. Mrs. G. proposes to go to her room and ascertain the state of the case. She makes excuses, and does not return. A well-dressed widow wishes to obtain relief—she has heard that I have a "big heart." Her story is recent bereavement—six small children, and destitute circumstances. She tells where she lives, but I find that her story is a lie: we shall hear no more about her wishing to come to our meeting, because she cannot impose upon us. A young man from a good family has attended the meeting for six or eight months, but has proved to be bold, unscrupulous, and shameless. He even wished to become a member of the church, and was offended because he was advised to *wait*. For the short time we have known him, he has been extraordinarily bad—has by his ill treatment obliged his wife to leave him—stolen poultry from a neighbor, and a valuable flask from a poor blind man—has borrowed all he could and pretended that he was robbed—attempted to obtain money of me, and also of his mother, by feigning himself sick—obtained his board of three different people (who were poor) under false pretenses—recently was released from prison for trying in three places to obtain papers of qualification for voting. He is also known to be a thoroughly dissipated man. Although we know so much of him, and although he has in some way or another defrauded at least seven members of our congregation, he still attends the services. This man is detested, and is becoming a little shy, yet it illustrates the sad truth that society in Santiago does not frown on rascality, as it would if the conscience of the people were better educated. In Chili, a man will cheat his neighbor of all he has, and still hold up his head. Society does not exactly approve of these things, but they are done, and a man does not lose his standing in society by reason of almost any fraud that fails to send him to prison.

Attendance last Sunday was as follows: English service 50—Spanish service 70——Sabbath-school 45. Last week a Mrs. G—, a native woman and mother of seven children, was propounded for admission to our church. Her husband has been a member from the first, and a very consistent member too. Four of the children attend our school. Four new scholars joined the Sabbath-school last Sabbath.

### *Another Chilian Church.*

We have to report the organization of a Chilian Reformed Church in this city.—Five native Christian converts confessed the Lord Jesus Christ, in a congregation of eighty or a hundred persons, of whom the majority were their own countrymen. Afterwards, in union with a number of American, English and German friends, who are communicants in the Union church, these native disciples sat down to partake of the Lord's Supper. The services were conducted in the Spanish language.

The pastor, Rev. Mr. Merwin, preached, in preparation for these solemnities, on the subject of confessing Christ before men, from Matthew x: 32; appropriate hymns were sung, suitable passages of Holy Scripture were read, and penitential prayers offered. The converts then presented themselves, and after assenting to a statement of doctrines, embracing the essential points of evangelical truth, avowed in solemn covenant their adhesion to the Lord Jesus Christ.

Although this has been but a diminutive beginning, if numbers be made the test by which to judge of its importance, yet the occasion has been highly interesting, inasmuch as most of these persons have been during a considerable period interested in the Gospel, through reading and conversation, and have taken their stand deliberately after reflection, notwithstanding many social and domestic

influences tending to detain them. They who would here own the Gospel of our Lord Jesus Christ in native circles, must be willing to bear an amount of odium resembling that which the disciples of the Lord endured at Jerusalem and Rome during the early Christian ages. We rejoice that there are not wanting those who, for love to the Redeemer, are willing to endure the scorn of men in confessing Him openly.

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## *Northern Mexico.*

MONTERY.—MISS RANKIN.

I wish I had the means of sending out a dozen more men. I have that number whom I could immediately employ, had I the money to support their families. We have at present fifteen men and women laboring as evangelists, colporteurs, and Bible-readers, and their success proves beyond a question the adaptation of Mexican converts to labor among their own people. Wherever they go, congregations of interested Mexicans are gathered, and souls are converted to Christ. Never have I heard Christ more earnestly and faithfully preached than by these native missionaries, and I often wish those who believed "no good thing can come out of Mexico" could be present at some of our meetings, and listen to the prayers and earnest appeals. At Ville de Cos, a place of some five thousand inhabitants, in the State of Zacatecas, there is a church consisting, at last accounts, of seventy members. One year ago last July, two of our colporteurs, accompanied by two of the Bible Society's agents, went to this place, and commenced reading and explaining the Scriptures. After a few weeks their labors resulted in the conversion of some thirty souls. Among this number was the Mayor of the city, who, being an intelligent and influential man, took the work and carried it on after the departure of the colporteurs. The work continued to prosper, and although the converts have been subject to every kind of persecution from the priests, they remain steadfast, and go on increasing in numbers and grace. At Montmorelles also a highly interesting work has been in progress during the past year. Last February I sent two men there (of whose eager reception an account is given in the Christian World of May, 1869). After a few weeks a dozen or more gave evidence of conversion.—Among them were two men of considerable wealth, who gave a new large hall for public service. A church has been organized, worship and Sabbath-school and week day meetings are constantly kept up with an increasing interest. At San Rosalie a church of fifteen has recently been organized, and several more give evidence of conversion. In Merquital, a place three leagues from the former, a similar work is in progress. Large congregations are gathered, who listen with eager interest to the teachings of the Holy Scriptures.

One of the first converts to the Protestant faith, who seems to be especially endued with power from on high, is located at present at San Francisca, a place some five leagues from Montery. A wish was expressed by the people that a man should come and remain with them for a while. He has gathered a congregation of Mexicans, who manifest a deep interest in the Scriptures—a great awakening has followed, and twenty or more have been converted. A church is soon to be organized. I could mention many other portions of country where the "leaven" of the Gospel has been placed with corresponding results. And why are there not many more of these bright spots in Mexico?—Simply for want of means to carry the Gospel to those sitting in darkness. Many more of the Mexican converts might be employed had I the means. I have been obliged since my return to refuse several who have offered their services. I often wish that the churches who have ample means could witness the moral destitution which prevails in Mexico, and also the great encouragement God is giving us to labor for the salvation of these long neglected people.

I am now and then subject to some persecution. About a week ago, the image of the Virgin Mary was torn down and broken. It was immediately laid to the Protestants, and I have had to bear it all

as they regard me as the chief of sinners. The Seminary has been pelted with stones and some glass broken. I do not think the Protestants had any part in the destruction of the image in a direct manner, but perhaps the light emanating from the Bible has opened the eyes of the people to see the folly of image worship, and they concluded to demolish it themselves.

## *Central Mexico.*

CITY OF MEXICO.—REV. H. C. RILEY.

A WELL known gentleman, who is accompanying the Hon. W. H. Seward in his journey through Mexico, writes to a New-York merchant, and tells him that Roman Catholicism is loathed by most of the better class of educated men in this country; that the power of the Roman Church is broken; that the opening for Christian missionary labor here is unparalleled; that he had supposed the people must run through a long course of infidelity before the Gospel would be successfully introduced among them,—but that he has found that our mission has made great progress here within a short time—that he believes this city (Mexico) can be benefitted more with a less amount of money than any city on the American continent; and asks him to use his influence to induce the Union and other Societies to stand by this mission.

If the American Evangelical Church will, for a few months, contribute from its abundance generously to the Gospel cause in this land, hundreds of evangelical congregations may be gathered in this Republic ere long.

Give the Bible and Bible institutions to Mexico, and there will soon be peace within its borders. Mexico may ere long become the champion of Protestant Christianity in Spanish America. Would it not be well for the United States to have a Protestant Republic by its side?

About forty native Protestant evangelical congregations now meet weekly in this part of the Republic. With a little practical sympathy and substantial help from the American churches, these Mexican congregations might not only be sustained, but their power for good be largely developed in behalf of distracted and demoralized Mexico. Hyacinthe's words have been received with deep enthusiasm by many leading Mexicans.

In Puebla, the second city in the Republic, and the darkest stronghold of Romanism in this country, a Protestant congregation has for many months back been in the habit of gathering quietly and without calling the attention of the public to their work. Recently, with a reinforcement from the capital of three native missionaries, they commenced working publicly and boldly, to the disgust and fear of the Roman clergy. The latter ornamented their church doors with placards, excommunicating those who should read the Protestant tracts. They also sent for Spanish missionaries from the capital, and for several evenings gave a series of sermons in several churches, in which they cried down both the Protestants and the liberal Government that tolerated them. They also sought to bribe the most prominent of the Protestant missionaries, named Ponce de Leon, offering him a large sum if he would leave the place.—But to give a crushing blow to the Protestant congregation, a "curate" was employed to bribe a number of roughs, on Sunday, Nov. 28th, to make a systematic attack on the evangelical congregation, burn their Bibles and tracts, and stone their leading men to death. A small and partly ruined chapel, which had been presented to the Protestants, was being repaired—they had meanwhile hired a small house in the rear of the chapel. This house was approached by a passage-way along the side of the chapel. The passage-way was entered from the street by a gate. As the hour for holding service drew near, the Protestants found the mob gathering in the neighborhood of their chapel, and most of them determined not to enter their place of worship on the second floor of the house. Nine, however, gathered in the room, and leaving another to watch the gate, sang a hymn. The watch at the gate, finding the mob rapidly increasing, locked the door, and gave the cry of alarm, and with five others escaped over the neighboring roofs. He then ran

for the police, but at three places was denied any favors for the Protestants. At the fourth station his request was listened to. Four of the Protestants in the place of worship, thought that they were in honor bound to remain by their standard and protect their Bible and books. The mob, armed with knives, pistols, and stones, and led on by two Roman Catholic "curates" in citizen's dress, made a rush at the street gate,—bursting it from its hinges, many fell with the door, and were trampled by the crowd that poured into the passage-way and up the unroofed steps to the room where the Protestants were gathered. The latter had closed the door of the room and barricaded it with their Bible stand and chairs. When the mob found the door secured against them, one of them fired a pistol shot through it. Then a panel was broken, and a well-dressed person put his face through, and asked the four in the room to open the door, telling them that he was a public officer, and would guarantee their lives. Ponce de Leon, the leader of the little band, then opened the door and stood before the infuriated armed mob. With a Christian courage that awed them, he instantly addressed them, saying that if they wanted to kill him for preaching the Gospel, there he was, for he would preach as long as he lived—that they were deceived and mistaken, for that he simply preached Christ. For five minutes they listened to the brave old man who, with the courage of a Paul, preached to them the same Jesus. As soon as he ceased speaking, they snatched up a Bible, and commenced tearing it to pieces. Ponce de Leon expostulated with them for so doing, begging them not to tear the Word of God. Part of the mob got into a neighboring room and stole $60 and some clothing. Several boxes of Bibles found there were opened, and the Bibles taken into the street, where part were burned and others stolen. Some tracts and other books shared the same fate. The well-dressed person (named Uriarte) who had pretended to be a public officer, took Ponce de Leon by the arm, and told him he was going to take him to the Bishop's palace. While proceeding together along the passage-way towards the expectant mob without, Uriarte vainly shouted to them to wait, that he would soon have Ponce in the street. Too impatient to wait, they flung a shower of stones,—but, while not a stone struck Ponce, Uriarte was hit by a very large one and knocked to the ground. Ponce de Leon then ran back along the passage-way, but, met on the steps by the knives of the mob, turned into the chapel, where he encountered a man with pistol in hand pursuing another of the Protestant band. The moment that this man saw Ponce, he turned towards him and fired, but although close to him missed him. Ponce and his friend then darted across the chapel, up the steps to the choir and through a window to the chapel roof. The crowd then gathered outside, put ladders against the chapel, and seemed to have hemmed their victims in, but they made a desperate leap on a neighboring roof, and over roofs and walls escaped. One of the two remaining Protestants was stoned and the other was beaten, but both at length were rescued by the police, who took some of the mob prisoners. The city was intensely excited. The cry of the mob was "death to the Protestants, and death to the liberal government that tolerates them."

The Mexican Protestants pity and forgive the deluded mob, and only determine to work for their countrymen the more boldly. The Puebla congregation excites intense interest, and will be sustained generously and bravely.

A Bible, that Ponce de Leon's wife, some time since, induced him to purchase and read, was the means of leading him to a clear knowledge of his Saviour and His truth, and to a life of generous self-sacrifice in behalf of his native land. He has been the means of organizing many evangelical congregations, and expects to have gathered over a hundred before the end of 1870. From many parts of the country requests come to the evangelical churches in the capital for evangelical effort in their behalf. The great advance and liberal movements in Mexico have usually commenced among the poor, and

this Christian Protestant movement is earnestly espoused by large numbers of this class. It is making great headway under the protection of the "laws of reform" that separated Church and State and gave liberty of worship in Mexico.—These laws emptied and destroyed the convents, prohibited religious processions, the wearing of ecclesiastical robes, and the carrying about of the so-called "host" in the streets, established civil marriages, and in many other ways shattered the political power of Rome in Mexico.

A Roman Catholic congregation in a neighboring town recently "pronounced" in favor of the evangelical church, and after uproarious ringing of bells passed their church over to a Mexican Protestant missionary. The general government has recently leased the Protestants a large church building in the capital.

In studying the situation in Mexico, the Protestant Mexican church ought not to be overlooked. It is an element of peace and a strong advocate for the education and elevation of the masses.

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## *Spain.—Seville.*

[We have commissioned Mr. Romanista, (in place of Mr. Alonzo,) and he is now in charge of our Mission work, the *San Bernardo.* His services and Sunday-schools are held in the Room rented by Mr. Hall. Mr. Romanista is laboring under the supervision of the Rev. L. S. Tugwell, who will report upon his work.]

Rev. Mr. Tugwell says: "The better classes are now coming forward for books, asking for D'Aubigne's History, Life of Luther, &c. We have twelve young ladies in our Juvenile Training College, preparing to go out as teachers. This number will be kept up to twenty, if we can get funds for their support through preparatory courses." Mr. Clough writes from Seville: "We have 2,000 members on our church books. We have a Training College in connection with our church, and have fourteen ex-priests and students from the University living with me. We have regular hours for rising, prayers, classes, and retiring. I hope to open ten Sunday-schools this winter. There are churches organized also in Cadiz, Huelva, Malaga, Granada, and Constantine. At the latter place, last Lord's day, 800 persons, with the Mayor and whole council, attended our church."

Mr. Cooper writes from Huelva, a large town near ancient "Tulshish," and about fifty miles from Seville: "I made application to the Alcalde for a stall for the sale of Protestant publications during the great annual fair. He expressed his gratification that such an opportunity was to be offered, and kindly selected for us the very best site. The editor of the newspaper, unsolicited and unknown to us, announced that there would be at the Fair an agent to sell the Bible and other books containing an exposition of Christian truth completely stripping the false dress of neo-Catholicism. From the opening to the close of this three days' Fair, a deep interest was taken in our books, and a crowd of persons surrounded the stall until near midnight. No molestation was offered. A priest told Antonio, the colporteur in charge, that he should 'like to buy all the books and burn them.'—'Where is the money?' replied Antonio, 'we have plenty more.' Three young men asked to look at some books, and after glancing at them, deliberately tore them in pieces. The following morning their father called and made apology, expressing on behalf of the young men their regret at the unseemly conduct. The mistress of one of the Government schools bought 24 copies of 'Visit of the Children to Jesus,' for presents to her pupils. A priest bought a Bible, and stealthily carried it away so as not to attract attention. A civil guard rode up and bought three Bibles, saying—'A few months since we were not allowed to read a newspaper, but now we may read the Bible.' The first and second Alcaldes of the town bought Bibles, and the Alcadles of seven neighboring towns purchased books, and gave Antonio their names, inviting him to visit their several townships. Very many persons from country places took away small parcels of books." The distribution during the fair was between seven and eight

hundred copies—including about 1,300 Bibles and Portions. The Bibles and Testaments were those sent out by the American & Foreign Christian Union.—It should be borne in mind that these Bibles and books are sold at a merely nominal price, not sufficient to pay expenses, and yet enough to teach the purchaser that to gain the book he must pay a price.

REV. L. S. TUGWELL writes, Dec. 16:—Romanista has entered upon the work at San Bernardo. The joy of the people was almost unbounded. On the first evening of the re-opening the room was filled twice. No sooner was the first congregation dismissed, than the people who had been waiting in the street during the services crowded into the room, and again filled it, and Romanista was obliged to hold a second service. I intend Romanista to live in San Bernardo, and to work it thoroughly. Up to the present time he has held only three services a week there. But next week night services will be commenced. The following is to be the routine: Sunday, Sabbath-school, and one (if possible two) services.—Monday, night-school.—Tuesday, Bible-class.—Wednesday, night-school.—Thursday, service.—Friday, night-school. He will visit the people in their homes as much as possible during the week. He is an earnest, hard-working man, and willing to be guided. I trust, with God's blessing, he will do a great and good work. I give him a text, and make him write one sermon a week and bring it to me to be examined, &c.—We must have a day school as soon as possible. The parish priest is doing his very worst in the way of opposition, little thinking that he greatly helps on the work.

The Master's work in our hands grows surprisingly. We have now about one hundred and seventy children and young persons under daily Christian instruction. These were all under Rome's deadly teachings a few months ago.

### *Cincinnati.—Miss Purlier.*

In a former report a little girl was mentioned, who desired to be a missionary—she has since received encouragement, counsel and aid from abroad to assist her beginnings, and thus far she seems faithful. Mrs. ——, who was found halting between the crucifix and the true Sacrifice, now attends public worship and finds some that can sympathise with her perplexities. It may be hoped that she will escape the snare in which anxious souls often fall. Hundreds of children you are aware profess their love to the Lord Jesus, and three-fourths of those in the Industrial school will do the same with as much simplicity, and far more religious knowledge. Blessed Spirit! breathe on these hearts, that there may not only be blossoms but fruit that shall remain! Knowledge is power; for some, despite the priest's prohibition, have returned to the school with renewed zeal. I labor to remove all prejudice from the minds of the children, for Protestants are not destitute of prejudice and bigotry, and hatred is the legitimate offspring of this parentage.—Next to the love of Christ, and necessary to it, is the knowledge of religious truth. This I would not forget in my school, or in my visits. Therefore, too, I feel justified in the expenditure of time and money in distributing religious truth. About three thousand papers and tracts have been distributed the last month. The eagerness with which they are sought, and the pleasure with which they are read is encouraging. If a few are destroyed, it is not encouraged by companions, as formerly.

The inmates of the City Prison have been transferred from the Sisters of the Good Shepherd to the Work House, now under the special care of a Protestant superintendent and matron. God has heard prayer and blessed efforts to secure this result. The Jail and Hospital are still accessible, and can be visited as time permits. The poor in body and in soul still call at my home, nor can I respond to half the calls made to visit the sick, the poor, and the wretched, while little direct effort is made to enlighten and improve the moral condition of the Roman Catholic portion of the community in this city except by your missionaries. What a work!—and what inadequate instrumentalities!

Whence comes the spiritual bread for all this multitude? Where are the reapers for the harvest? The work demands strong arms, wise heads, and hearts of love. O pray, for we are only feeble gleaners.

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### *Mrs. Schiller.*

THE mother of one of my sewing girls said—"We won't have the Bible taken from us altogether. I heard it will only be taken from the Public Schools." I answered, "That is all"—to which she said, "Oh, I am so glad! for I was afraid that it would be like it was in some foreign countries, where the Bible was taken from the homes as well as from the pulpit."—In another visit to the mother of a sewing school girl, I was surprised to learn that both parents were Roman Catholics. I found her very friendly and intelligent.—We conversed on the subject of religion, and I left some tracts, which she read and sent back the following Saturday with the request to lend her a book with such reading in it. This woman gave me a dozen spools of cotton for the Sewing-school.

## *CURRENT EVENTS.*

*Our Sectarian and Common Schools.*—The Committee of the Union League Club upon the diversion of public moneys of this City from the legitimate objects of political government to sectarian purposes, have made a report, in which they show that during 1869 the Roman Catholic Schools, Churches and Societies of this City received $412,062 26; the Protestant Episcopal, $29,335 09; Reformed, (Dutch), $12,630 86; Hebrew, $14,404 49; Presbyterian, $8,363 44; Baptist, $2,760 34; Methodist Episcopal, $3,073 63; German Evangelical, $2,027 24; miscellaneous, $44,085 12. Total, $528,742 47.

Of the Roman Catholic institutions, the House of the Good Shepherd received $40,000; the Sisters of St. Dominic, $10,106 20; St. Bridget's School, $23,540; St. Mary's, $29,000; and St. Vincent's Orphan Asylum, $15,000. In addition to these munificent donations, the Common Council, in 1866, gave this sect a block of ground on Madison Avenue worth $200,000, and, in 1852, a block running from Fifth to Fourth Avenues, and from Fiftieth to Fifty-first streets, now worth $1,500,000. In 1846 another block was given, now valued at $1,500,000, thus making an aggregate of $3,200,000 worth of real estate alone.

The framers of the Report call special attention to the clause inserted in last year's tax levy donating over $200,000 "for the support of schools educating children gratuitously, who are not provided for in the common schools," and this while there are 39,000 vacant seats in our common schools. The Report concludes by urging the removal of this obnoxious clause from our statute book.

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*Another Case of Forcible Detention and Removal.*—A prominent pastor sends the following statement (addressed to himself), as vouched for by his Sunday-school Superintendent and the teacher referred to by the writer, a girl of 17:

"As I am a stranger to you, but not to my Sabbath-school teacher, I will take the liberty to ask you to see my *teacher*, and tell her not to go to our house; if she does, she will be taken a *prisoner*, as I am, in the cell of a Catholic Church, for being a *heretic*. My teacher instructed me in religion, but my father and mother are both Catholics. So that I may not be a heretic, I will be sent to ——— Convent to be a nun. I do not want to go, but I am forced to go—but I will never be a Catholic nun. When I get there I will try to get away from the Convent. There are — girls to go away on —— night; some are sent because they will not be Catholics. My teacher's

name is E———. I dare not give the rest of her name, for fear it will fall into the hands of the priest. My name is ——— ———. My teacher was my best friend when I was sick. She visited me every day—she did more for me than my father or my mother could do—if it had not been for her I would have died. I am sorry that I could not see her myself, and tell her to keep away. Do not forget to give this letter to her. She will tell you some things that you would be shocked to hear; your wife can see her, and she can tell her what they do in the Convent, for she knows."

*Escape of Mary Ann Smith from a Convent.*—It will be remembered that her father, who is a Roman Catholic, had the girl arrested and confined in St. Mary's Convent, South Orange, N. J., and subsequently in the House of the Good Shepherd, a Catholic institution in this city, for having renounced her faith and become a Protestant. The Newark Conference, with the late Rev. H. Mattison as its champion, took up the young woman's cause, but the New-York Courts declined to interfere with her father's right to imprison her so long as she was under age. A few days ago she effected her liberty by escaping from the institution named, and she is now receiving the protection of a Christian family here.—*N. Y. Times.*

## *EDITORIAL NOTES.*

On one side, at least, the discussion on the School Question goes bravely on. The arguments in support of the exclusion of Bible reading have been fully and fairly traversed, and abundant reasons assigned for retaining the Book in the Schools. So far as we have seen, these reasons have been entirely ignored by writers on the other side. Their only rejoinder has consisted in the repetition of previous assertions.—Will they not condescend to a little more *argument*, at least to some examination of the views and reasonings of their opponents?

A single erroneous statement occurs in the Report of Mr. Rankin, cited in the February *World*. It is in the third article of the famous Ordinance of 1787, not in the Constitution, that the affirmation is found, "Religion, morality, and knowledge being necessary to good government, and the happiness of mankind, schools and the means of education shall forever be encouraged."

Prof. Taylor Lewis, in the *Christian Statesman* (Phila. of Feb. 1), deals very plainly with those who talk so heedlessly about the "Protestant Bible" and the "Catholic Bible." He says:

"There is but *one* Bible. Every scholar knows, every man claiming to be well informed knows, that whatever unimportant verbal differences there may be between the Douay Roman Version and that of King James, between the Latin Vulgate and the Protestant German, French or Spanish Versions of the Scriptures, they are substantially the same book. A single paragraph would be amply sufficient to present all the diversities of diction that can be twisted into even the appearance of a dogmatic difference. There is nothing in the Douay Version that contravenes any Protestant objection to Romanism; there is nothing in any Protestant English or European Version that would really weaken the true force of any Biblical argument that the

Romanist might ground upon the Vulgate or any vernacular translations from it.—The reason of this unanimity is found in the fact that the versions on both sides were made by scholars who did not dare, in the face of each other, to allow dogmatic differences to override the stronger catholicity of learning, and of a science so determinable as Philology."

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The Observer, Evangelist, and the Christian Union, have printed the Report of the New-York Union League, respecting the "Abstraction of Public Moneys in 1869 for Sectarian Uses," with strong and urgent words of appeal to American citizens, in opposition to the entire scheme of State appropriations to denominational schools and charities. This is the only ground that can be justly and safely taken. Let the Press and the Pulpit of the land unite in support of this as a fundamental principle, and the first great step toward the right determination of the issue with Romanism is assured.

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One of the most thorough discussions of the Bible in the Schools we find in a discourse of the Rev. Dr. Rice of Lafayette, Indiana. We commend to the friends of the Bible in the West, the wide circulation of this admirable pamphlet. It bears the imprint of Rosser, Spring & Co., Lafayette, Ind.

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Instructive and interesting articles, bearing upon the facts and schemes of Romanism, abound in the current issues of the Religious Press. The Christian Union of Feb. 5 has the first of a series of papers upon persons and scenes in Rome, by T. O. R. Keatinge, D. D., now a Protestant, but long a priest in Rome. This paper depicts, in life-like style, the personal history of Pius IX. The New-York Evangelist, of Feb. 3, contains a lively sketch of St. Peter's Chair at Rome, by Rev. J. B. Dunn. He shows conclusively that it is an old Mohammedan chair, and did once bear the inscription, "There is one God, and Mohammed is his prophet." The Philadelphia Presbyterian, of Feb. 5, has an incident showing the minuteness and persistency of the espionage maintained by the Romish priesthood over every individual baptized or taught within their Church or seminaries. The design of the incident is to urge upon Protestant ministers and churches a similar consistency and watchfulness.

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Education in England.—The Education Bill which will pass into law will be a measure emanating from the Government, and supported by the entire weight of its influence. That it will endeavor to hold the scales even between contending parties may be judged from a statement in the late speech of Mr. Forster, who is the highest authority in the English Cabinet on this subject: "I am certain that public opinion will not allow dogmatic differences to be an obstruction to a national system

of education; I am quite sure that it will not allow the State itself to interfere, or empower others to interfere with the religious education of any individual; and I am also sure that the public opinion will not allow the State to prevent the teaching any more than the preaching of religion."

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A WELL known citizen of Auburn, N. Y., writes from the city of Mexico under date of December 4, 1869:

"I have remained in this city nearly a month, visiting the old churches and convents, and observing the manners, customs, and superstitions of the people. The power of the Church is broken, and the opening for Christian missionary labor is in my judgment unparalelled. I had supposed the people must run through a course of infidelity for a long time, before the Gospel would be successfully introduced; but I find the Rev. Mr. Riley has made great progress within a short time. He has already established fourteen congregations in this city, and has many helpers in the good work. I believe that this city can be benefitted more, with a less amount of money, than any city on the American continent."

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THE Scottish Reformation Society, after some years of successful effort in the establishment of Protestant Classes in Scotland, has begun a similar work in England. The number of such Classes this winter in London and the provincial towns is over seventy. The movement has also spread to Ireland. The Classes are chiefly for young men, and working men, and are conducted by clergymen.

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DR. R. W. CLARK'S Sermons have been printed by Lee & Shepard, Boston, under the title of "The Question of the Hour—The Bible and the School Fund." We need hardly commend them to those who have already read the selected portions contained in our issue of February.

Another valuable contribution to this subject may be found in the History of the Public School Society of the City of New-York, (just issued from the press of Wm. Wood & Co., 61 Walker-street, N. Y.,) by Wm. Oland Bourne, A. M. It is a work of 800 pages, and embodies full reports of the exciting controversies relative to the sectarian distribution of Common School moneys for twenty-five years. Price $5.00.

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AN effort has been undertaken, by gentlemen specially interested in the work, to procure a special Fund of $25,000 to sustain our Mission in Mexico City and Valley. To this fund we should be glad to receive contributions that will not lessen the receipts for other work. We take the occasion to say to our friends that we *need now at least* $10,000 *additional to our regular receipts in order to carry forward the work in hand without retrenchment.* We have recently received several generous donations from regular contributors. *May we not look to all our helpers for special donations to carry us happily through the present exigency?*

# *LITERARY NOTICES.*

STUDIES IN CHURCH HISTORY: The Rise of the Temporal Power; Benefit of Clergy; Excommunication. Philadelphia: Author and Publisher, Mr. Henry C. Lea. 8vo. pp. 515.

Like Mr. Lea's previous historical treatise on "Sacerdotal Celibacy," this volume evinces a thoroughness of research into and mastery of the facts, a carefulness of consideration and judgment respecting those facts, a calm poise of temper in their treatment, and a directness, force, and elegance in their expression, which must place it in the first rank of authoritative histories, a place already assigned to his previous work by leading scholarly minds of England. We cannot too strongly commend both volumes to all who would attain a just and complete apprehension of the Romish Church history.

EVENINGS WITH THE SACRED POETS. By Frederick Saunders. New York: A. D. F. Randolph & Co. pp. 495.

This beautiful volume of "Quiet Talks about the Singers and their Songs," is a fitting accompaniment to Dr. Schaff's "Christ in Song," by the same publisher. It aims to present "the essence of all that is most interesting, in anecdote and historic illustration, concerning the sacred poetry and hymnology of the Christian ages." And the aim is achieved with a clear connected statement of the historic relation of the Singers to their times, with an admirable judgment and taste both in selection and comment, and in a style that combines delicacy and refinement of sentiment with simple appropriate transparency of utterance. Every sympathetic reader must experience a deeper appreciation of the value and richness of these long-accumulating treasures of Sacred Song.

THE POPE AND THE COUNCIL. By Janus. Boston: Roberts Brothers.

The London *Record* justly says of this world-famous volume: This book, characterized by great ability, singular grasp and scholarship, demonstrates, with proofs infallible, that the Ultramontane doctrine of the Pope's infallibility is the centre of an arch based upon error, raised by cunning craft, settled and cemented by shameless treachery. And this most damaging exposure of Popery proceeds, we repeat, from divines who term themselves "faithful Catholics." No Ultramontane is able to sneer at the scholarship of the book; nor can they take off the edge of its blows by ascribing it to the malice of "Protestants."

THE PRIMEVAL WORLD OF HEBREW TRADITION. By F. H. Hedge. Boston: Roberts Brothers, pp. 283.

The words "Hebrew Tradition," as applied to the Revealed Scriptures, indicates the essential character of this volume. Apologue, myth, fable, allegory, idyll, speculation, and parable, are the terms used by the author throughout with reference to the veritable incidents and the fundamental doctrines of the Christian Revelation. The publishers have done their part well, as is their invariable custom.

PATER MUNDI; or, Modern Science Testifying to the Heavenly Father. By Rev. E. F. Burr, D.D., author of "Ecce Coelum." Boston: Nichols & Noyes.

The establishment of an existing harmony between natural theology and modern science, and the rebuttal of infidel assaults by putting the atheistical theory to annihilating tests, is the author's aim. It is a noble defence of the truth, comprehensive, and thorough in argument, and set in language at once clear, cogent, and rich in illustration.

YOUNG AMERICA ABROAD—DOWN THE RHINE. By Oliver Optic. Boston: Lee & Shepard (pp. 341, $1 50).

Mr. Adams is manifestly *the* favorite of the boys. This fact might be counted as conclusive as to the merit of his books. But they will bear the most careful inspection of careful parents. The tone of Books and Magazine is eminently healthful, while the matter is spirited and instructive. Let them be read freely.

BOY FARMERS OF ELM ISLAND. By Rev. Elijah Kellogg. Boston: Lee & Shepard (pp. 300, price $1 25.)

THE FRONTIER SERIES—PLANTING THE WILDERNESS; OR, THE PIONEER BOYS. By J. B. McCabe. THE CABIN ON THE PRAIRIE. By Rev. C. H. Pearson. Boston: Lee & Shepard. Price (each) $1 25.

These volumes too, we think, may be commended as supplying a substitute for books, positively evil in their effects, which might otherwise be sought—for boys, and girls too, will get hold of something of the sort. There is instruction of various kinds, as well as entertainment, in these books.

## MAGAZINES.

The Religious Quarterlies for January are filled with noticeable discussions, and upon many well-timed topics.

THE CHRISTIAN QUARTERLY, of Cincinnati, leads the rest in its typeical excellence. Its main subjects are: The Creed Question, Christian Apologetics, The Newspaper and Periodical Press, The Papacy and Civil Government, Saul of Tarsus and Paul the Apostle. Last and spiciest, entitled "Eyes of the World," is a rejoinder to the Catholic World on the Spirit of Romanism, with a part of which we hope to entertain our readers hereafter.

THE BIBLICAL REPERTORY AND PRINCETON REVIEW. New York: Charles Scribner & Co., 654 Broadway.

Fresh topics, treated clearly and strongly, are: The History and Literature of Civil Service Reform, The Early Regeneration of Sabbath School Children, What the Greeks Thought of the Religion of the Jews, The Reign of Law, etc.

THE AMERICAN PRESBYTERIAN REVIEW. New York: J. M. Sherwood, 654 Broadway.

Among others, we have been especially interested in the following: Sin and Suffering in the Universe, by Rev. A. Barnes; Inspiration and the Historic Element in the Scriptures, Biblical Theology with Reference to the New Testament, The Development of Doctrine; Solomon's Song, a New Reading of its Plot, etc.

THE NEW ENGLANDER. January. New Haven. Edited by Profs. Fisher & Dwight & W. L. Kingsley.

Embellishment — Divinity School of Yale College — principal articles: The Chinese Migration, The Life of a Jesuit Father of Our own Day, Father Hyacinthe, Review of the Life of Dr. Joseph Addison Alexander, Moral Results of the Romish System. This last is the best—most thoroughly prepared, and written in admirable spirit—upon this mooted question of Statistics. As the Catholic World has noted our questioning condition of mind concerning a previous article, we hope it will take note of our satisfaction with this one; and, if it can, set squarely to work upon these plain statements and figures. Don't let it *charge* unfairness, unless it undertakes *fairly* to prove the charge.

OUR MONTHLY, a Religious and Literary Magazine for the Family. February. Cincinnati: Sutton & Scott, 178 Elm street. A finely printed and admirably filled Magazine of 75 pages.

The leading articles of this second number are: The Theban Legion, a serial; Presbyterian Principles; The Notable Women of Christianity; German Historical Criticism of the Bible; Health, and How it is Sought; The Great Home Mission Field.

THE METHODIST QUARTERLY REVIEW. New York: Carlton & Lanahan, 805 Broadway.

In the perusal of this and previous numbers of this able Review, we have felt, as often before concerning other Quarterlies, that no better means could be devised for a closer union of Christians of different names than the better knowledge of each other's views and spirit which may be gotten from these representative Periodicals. If every Christian minister and intelligent layman would habitually read one or more of the Denominational Journals, besides his own, we believe the effect would be to make his own views more definite, while it would lead him to see and feel that the points of agreement among all true-hearted disciples were more, and were those only to be counted essential.

THE SABBATH AT HOME. January and February. Boston: American Tract Society.

The new volume has unusually attractive dress, is filled with instructive matter prepared in a fresh, interesting style, and has a number of useful illustrations. Most excellent Sabbath reading it is for all the members of the household.

LITTELL'S LIVING AGE. 30 Bromfield street, Boston.

No. 1,340, for the week ending Feb. 5th, contains: The Alabamas of the Future, "Gentleman's Magazine;" Glimpses of Christmas in the Days of Old, "Cornhill Magazine;" Mr. Froude and Queen Mary, "Blackwood's Magazine;" The Republican Diplomatists of the United States, "Spectator;" John, Part III., "Blackwood's Magazine;" The "Rob Roy" on the Jordan, "Spectator;" besides Poetry and eight or ten short articles on various subjects. *The Living Age*, besides its usual large amount of the best scientific, literary, historical and political matter, is publishing two new and very interesting serial stories. The regular subscription price of this 64 page weekly magazine is $8 a year, for which it is sent *free of postage;* or for $10, any one of the American $4 magazines is sent with *The Living Age* (without prepayment of postage or extra numbers) for a year. Littell & Gay, Boston, are the publishers.

[Further Notices on Page 3 Cover.]

# *RECEIPTS*

*In behalf of the American and Foreign Christian Union.*

### MAINE.

| | | |
|---|---|---|
| Bath. A friend | $150 | 00 |
| So. Berwick. Cong. Church and Parish | 25 | 70 |
| Hallowell. Cong. Church, per Dea. Simon Page, to constitute Rev. C. G. McCully, Dea. S. K. Gilman, and Dea. Simon Page, L.M.'s | 104 | 23 |
| Norridgewock. Cong. Church and Soc'y, Rev. B. Tappan | 26 | 00 |
| | 305 | 93 |

### NEW HAMPSHIRE.

| | | |
|---|---|---|
| So. Merrimack. Rev. Dan'l Sawyer | 2 | 00 |
| Concord. Mrs. John Stickney | 1 | 00 |
| Northfield and Tilton. Rev. C. Custice Church | 17 | 00 |
| Winchester. Cong. Church, by Levi Sabin | 7 | 75 |
| Exeter. A friend | 4 | 00 |
| Hanover Centre. Cong. Church and Society | 4 | 50 |
| New Boston. Mrs. Mary Dodge, for Spain | 5 | 00 |
| Nashua. Pearl street Church and Society | 34 | 24 |
| " 1st Church and Soc'y | 55 | 00 |
| Lisbon. M. E. Church, Rev. R. S. Stubbs | 5 | 00 |
| | 135 | 49 |

### VERMONT.

| | | |
|---|---|---|
| Berlin. Mrs. E. H. Evans | 10 | 00 |
| Thetford. Cong. Church and Soc'y | 30 | 10 |
| | 40 | 10 |

### MASSACHUSETTS.

| | | |
|---|---|---|
| E. Hampton. Payson Church and Cong. | 60 | 24 |
| Lenox. Dea. Ezra Osborn | 1 | 00 |
| Salem. 1st Cong. Ch., for Greece | 46 | 40 |
| Boston. A friend | 30 | 00 |
| Ashfield. Cong. Church | 21 | 98 |
| Newtonville. Willie Thayers New Years present for Italy | 5 | 00 |
| Boston. Mrs. Freeman Allen, for L.M. of Mrs. E. A. Winslow and Chas. A. Reed, Jr. | 100 | 00 |
| Randolph. Mrs. A. Wales $15; Mrs. A. W. T. $10; a friend $5 | 30 | 00 |
| Lunenberg. Cong. Ch. and Soc'y, add | 1 | 00 |
| Chelsea. Broadway Church, ad | 1 | 00 |
| Webster. 1st Cong. Church and Soc'y | 6 | 50 |
| Boston. Tremont Temple Bapt. Ch. and Cong. | 50 | 00 |
| Wayland. Cong. Church and Soc'y. | 11 | 70 |
| Rockport. " " " | 25 | 00 |
| E. Weymouth. Cong. Church and Soc'y | 40 | 00 |
| W. Newton. Cong. Ch. and Soc'y | 89 | 20 |
| Lowell. Appleton street Ch. and Soc'y | 29 | 20 |
| Worcester. 1st Church and Cong. | 62 | 70 |
| Campello. Cong. Church and Soc'y. | 60 | 45 |
| Wilmington. J Skilton | 10 | 00 |
| Lowell. John street Church | 37 | 59 |
| Chelsea. A friend | 2 | 00 |
| So. Malden. Cong. Ch. and Soc'y, for L.M. of Rev. A. Bryant | 16 | 30 |

### MASSACHUSETTS—*Continued.*

| | | |
|---|---|---|
| Groton. Catharine Lampson | 1 | 00 |
| Boston. G. H. Davis, for Greece | 75 | 00 |
| Oxford. Rev. H. Bardwell | 2 | 00 |
| Taunton. Nathan Rand | 4 | 00 |
| Southampton. Cong. Church and Soc'y, S. Lyman, Tr. | 24 | 00 |
| E. Granville. Church, per C. Marsh, Tr. | 24 | 25 |
| Holyoke. 2d Church, per C. Marsh, Tr. | 16 | 08 |
| Chicopee. 2d Ch., per C. Marsh, Tr. | 15 | 18 |
| Long Meadow. Gents' Benev. Soc'y | 24 | 00 |
| Pittsfield. Mrs. Cha. H. Bigelow | 10 | 00 |
| W. Fitchburg. B. O. Hale | 5 | 00 |
| Hatfield. Cong. Church and Soc'y. | 65 | 07 |
| Oxford. M. E. Church | 22 | 00 |
| Westfield. M. E. Church, in part | 49 | 14 |
| Springfield. Florence street M. E. Church | 15 | 87 |
| " Union street M. E. Ch. | 9 | 60 |
| Oxford. Hannah M. Sanford | | 50 |
| Springfield. Charles Merriam | 500 | 00 |
| East Taunton. Levi Andrews | 2 | 00 |
| Boston. Bequest of the late Miss F. B. Banister, of Newburyport, Francis C. Briggs, Ex. | 470 | 00 |
| Whateley. Cong. Ch. and Soc'y | 9 | 25 |
| N. Hadley. " " " | 14 | 00 |
| Webster. 1st Cong. Church and Soc'y, add | 2 | 68 |
| Charlestown. Winthrop Ch. and Soc'y, for Miss Rankin | 148 | 00 |
| Readville. James Downey | 5 | 00 |
| Boston. Member of Dr. Adams' Ch. | 10 | 00 |
| W. Newton. Cong. Ch. and Soc'y, add | 1 | 00 |
| Boston. Mt. Vernon Church and Soc'y, add | 100 | 00 |
| Cambridge. No. Avenue Ch. and Society | 55 | 00 |
| Sutton. Cong. Ch. and Soc'y, for the L.M. of Rev. F. E. Fellows | 19 | 18 |
| Worcester. Miss L. P. G | 2 | 00 |
| Winchester. Cong. Ch. and Soc'y. | 190 | 56 |
| Bridgewater. Central Sqr. Cong. Ch., for the L.M. of Henry D. Sanford | 55 | 00 |
| Littleton. Orthodox Cong. Church and Society | 4 | 00 |
| Groton. Union Evan. Cong. Church and Soc'y | 34 | 55 |
| Salem. South Church and Soc'y. | 169 | 52 |
| Lowell. 1st Church and Soc'y | 43 | 00 |
| | 2,934 | 99 |

### RHODE ISLAND.

| | | |
|---|---|---|
| Newport. Wm. Guild | 4 | 00 |
| Slatersville. Cong. Ch. and Soc'y | 80 | 00 |
| | 84 | 00 |

### CONNECTICUT.

| | | |
|---|---|---|
| Norwich. Broadway Cong. Ch., per S. B. Bishop, Tr., for Mr. Merwin's field in So. America. | 180 | 00 |
| Guilford. 3d Cong. Church, Rev. Geo. M. Boynton | 1 | 13 00 |
| Norwich. 2d Cong. Ch. and Soc'y. | 94 | 00 |
| " 1st Cong. Church and Soc'y. | 77 | 85 |

CONNECTICUT—*Continued.*

| | |
|---|---|
| E. Woodstock. Cong. Church and Soc'y | 26 60 |
| Cromwell. T. J. Forbes | 1 00 |
| Bloomfield. Cong. Ch., in part | 13 78 |
| A friend, by Rev. A. S. Chesebrough | 25 00 |
| Hartford. Asylum Hill Cong. Ch., add. by Sam'l Colt, to make Jos. G. Colt a L.D. | 100 00 |
| " Centre Church, add | 25 00 |
| " Mrs. John Olmestead, for Mexico | 2 00 |
| W. Hartford. Cong. Ch. and Soc'y. | 46 32 |
| Bethlehem. Rev. Geo. W. Banks | 5 00 |
| So. Manchester. R. R. Phelps | 3 00 |
| New Haven. A friend | 4 00 |
| Willington. Rev. J. B. Griswold | 5 00 |
| New Haven. Mrs. H. F. Whitney. | 1 00 |
| Manafield Centre. Cong. Ch., per R. P. Barrows, Tr. | 43 51 |
| Greenwich. Jonas Mead | 9 00 |
| Hartford. Asylum Hill Cong. Ch., add. Rev. J. P. Skeele | 5 00 |
| " 4th Church | 148 06 |
| Putnam. Cong. Ch. and Soc'y | 42 00 |
| Bloomfield. Cong. Church. add. | 5 00 |
| Somers. Mrs. Rufus Underwood | 5 00 |
| " Sanford M. Billing | 5 00 |
| Lebanon. Rev. John Avery | 5 00 |
| Plainfield. Cong. Church, in full of L.M. for Rev. Wm. Phippe | 25 35 |
| So. Windsor. Cong. Ch. and Soc'y. | 60 27 |
| Middletown. So. Cong. Ch., which constitutes Rev. John P. Taylor a L.M. | 76 28 |
| | 1,060 50 |

NEW YORK.

| | |
|---|---|
| New York City. Mrs. Elizabeth Swan, for Italy | 25 00 |
| " Am. Bible Soc'y, for Bibles in Mexico | 2,500 00 |
| " 27th st. M. E. Church | 135 15 |
| Marshland. Miss M. Micheau | 5 00 |
| Kiantone. Cong. Church, in full of L.M. for Rev. W. A. Hallock | 7 00 |
| Greenbush. M. E. Church | 22 00 |
| Albany. Hudson street M. E. Ch., in part | 34 40 |
| Lewisburgh. M. E. Ch., in part | 29 60 |
| Troy. 3d street M. E. Ch | 18 00 |
| Poughkeepsie. Mrs. M. J. Myers | 25 00 |
| N. Y. City. Brick Church Mission per Rev. J. J. Lampe | 6 00 |
| New Hartford Ladies Soc'y of Pres. Ch., for Northern Mexico, per Rev. E. B Furbish | 59 51 |
| Durham. Alvin Cooper | 5 00 |
| Geneva Mrs. Rich'd Powis | 9 00 |
| Mechlinburgh. R. Tallmadge, M. D., $6; Mrs. M. Potter $1: Mrs. R. Tallmadge $1 | 8 00 |
| N. Y. City. Dr. Crosby's Ch., per Mr. L. P. Cummings | 147 95 |
| Rhinecliff. Mrs. Isaac Schultz | 1 00 |
| Port Richmond. Refermed Church, per A. W. Sexton, Tr. | 31 00 |
| Oswego. 1st Bap. Church | 7 75 |
| Mexico. M. E. Ch., which constitutes Rev. W. R. Cobb a L.M. | 37 00 |
| Fulton. Pres. Church, Rev. Mr. Shaw, part L.M. | 21 18 |
| " Cash | 2 65 |
| Pulaski. Pres. Church $9.65; Union Meeting $.0.60 | 19 65 |
| Sandy Creek, Pres. Church | 6 75 |
| Camden. Union meeting in Pres. Ch., which constitutes Rev. O. C. Cole a L.M. | 37 17 |
| " Delcos Penfield and M. D. Sanford, $5 ea | 10 00 |
| White Plains. M. E Church, add. | 6 00 |

NEW YORK—*Continued.*

| | |
|---|---|
| Hempstead. A. V. Cortelyou, to make Adrian Cortelyou Rapelyea a L.M. | 50 00 |
| N. Y. City. Mrs. A. C. Brown, $30 gold and $25 currency, for Northern Mexico, and to constitute Rev. R. Hill Brown and Rev. F. Illman L.M.'s | 60 85 |
| " John R. Hurd $25; Alex. Van Rensselaer $25 | 50 00 |
| " 22d street Mission Sab. Sch'l, to constitute Thos. Russell and Horsburgh Zabriskie L.M.'s | 60 00 |
| Haverstraw. Pres. Church, Rev. Mr. Freeman | 35 00 |
| Brooklyn. Cong. Church, Rev. Dr. French, for Greece | 96 25 |
| N. Y. City. A little friend (now dead) | 5 07 |
| Oswego. Cong. Ch., T. Irwin $.5; W. H. Wheeler $3; cash $2—which constitutes Mrs. T. Irwin a L.M. | 30 00 |
| Mexico. Pres. Church, S. H. Stone, Levi Mathews, F. E. Griffith, J. F. Becker, M. Midlam, Mrs. S. Butterfield, $5 ea.; B. B. Stone and wife $3; J. M. Midlam $2; others, $33.65 | 68 65 |
| Champlain. Pres. Church | 26 21 |
| Pulaski. M. E. Church on L.M. for Rev. H. Skeel: B. H. Allen and wife $3; L. C. Clark $2; Satia, Pride, Davis and Clark, G. J. Weaver, H. Hinman, $1 ea.; others, $4.11 | 13 11 |
| Chateaugay. Union coll'n in Pres. Ch., S. S. Clark $3; others, $3.75 | 6 75 |
| Batavia. Pres. Church | 36 20 |
| Rochester. Rev. W. B. Stewart on Mrs. J. Stewart's L.M. | 12 50 |
| Rome. David Ross | 1 00 |
| Rochester. Plymouth Church, for Northern Mexico | 148 00 |
| " 1st Pres. Church, for Northern Mexico | 164 15 |
| Oswego. A friend | 3 00 |
| N. Y. City. Dr. Crosby's Church, add. | 5 00 |
| Troy. U. Pres. Church, Rev. Mr. Adams, for Italy | 30 00 |
| Lansingburgh. A young lady | 1 00 |
| " A. D. Eddy, D.D. | 30 00 |
| N. Y. City. H. K. Corning | 50 00 |
| Candor. Cong. Church and Soc'y, per J. B. Hart, to constitute Lydia A. Brundage a L.M. | 20 00 |
| Barrytown. J. J. Buck | 10 00 |
| N. Y. City. J. D. Vermilyea | 100 00 |
| " Dividend on W. U Tel. Co. | 172 00 |
| Jordan. Pres. Ch., per O. M Perry, to constitute Dea. Cyrus Lull a L.M. | 35 00 |
| Lansingburgh. M. E. Church, add. | 7 00 |
| N. Y. City. Bedford street M. E. Church, in part | 103 37 |
| " Dividend on W. U. Tel. Co. | 40 00 |
| " 43d street M. E. Church, to constitute Rev. J. P. Hermance a L.M. | 60 00 |
| " 44th street U. Pres. Church, to constitute John Curry a L.M. | 40 00 |
| " Dry Dock Mission Chapel | 4 25 |
| Cuba. Pres. Church, per Rev. C. B. Gardner | 30 00 |
| N. Y. City. Thos Jeremiah | 10 00 |
| " Mrs. C. P. Turnbull | 20 00 |
| So. Argyle. U. Pres. Cong., Rev. J. H. Andrew | 25 00 |
| | 4,835 52 |

# THE CHRISTIAN WORLD.

Vol. XXI. APRIL, 1870. No. 4.

## *The One Bible.**

BY PROF. TAYLER LEWIS.

THE Kosmos is not more strictly *one* than the Holy Scriptures.—What a shame, then, to talk, at this day, of different Bibles—the Protestant Bible, the Catholic Bible—to set them in antagonism, as it were, and thus to foster that vulgar, malign, unthinking, anti-biblical spirit which is now so rife. One might as well talk of the Protestant God, and the Catholic God,—just as the Chinese say to the Missionary:—"Your Josh, our Josh, all very good Josh, every nation its own Josh."

Latitudinarian as are many of the best German scholars, this idea of essential variations receives little support from them. They know better. Diminished as may be their reverence for the Bible as the direct Word of God, they do not hesitate to express their wonder at the strange integrity of this collection of writings, the preservation of the Book as a whole, and its textual uniformity so greatly surpassing that of any Greek or Latin writings that have come down to us. Gesenius, Ewald, Hupfeld, never urged such an argument as this. It is reserved for men who talk of these German scholars but have never studied their works, and, in fact, know little or nothing about them. The learned rationalist is too familiar with the whole subject to attach importance to these various readings. He knows too well what they amount to. Many of them are mere matters of transcription and of the most trifling kind, such as in a classic might give rise to learned annotation, but would never be thought of as, in the least, affecting its literary value, or as casting any doubt upon its authentic integrity. They are differences of accentuation, the

* We have here condensed the pith of a second article contained in the "Christian Statesman," (Phila.) of Feb. 15. It is an unanswerable refutation of a chief position underlying the reasonings of all who propose the exclusion of the Bible from the Schools.

omission of the article, or its insertion, the use or non-use of the personal pronoun where the sense is not at all affected by it, or of a different particle, not in the least varying the idea, and dialectical changes in the verb. The few of a seemingly larger kind, we find to be the omission of unimportant words, and, now and then, of a brief clause, neither contradicting nor changing the sense conveyed by the full expression, and generally traceable to some other contiguous or parallel passage, to or from which they may have been misplaced. Then there are, especially in the Old Testament, a few cases where numerals are differently stated in some versions, and in some manuscripts of the original. It may be safely said that there is not a single example that would make the least difference in any dogmatic controversy between contending sects, or in regard to any thing disputed, or ever likely to be disputed, between Romanists and Protestants. The diversities of translation, the different shadings that may be given to words and figures, the choice of phrases as influenced, to some degree, by theological bias—all these, we may boldly affirm, are still less in their catholic bearing, we mean in their bearing upon the great question whether taken as a whole [various readings, translations, and all else that can be alleged], there is in the world One Bible, one body of Holy Scripture to which all christendom may appeal, as the one substantially unchanged and unchangeable authority.

The reason of so little actual diversity in modern translations comes from the fact, that they were made by *scholars in the face of scholars*, who would immediately detect any thing like forgery, interpolation, or the least departure from the substantial, and readily ascertainable text and gramatical sense of the original writings. Ignorant Romanists may make such a charge of falsifying; it may be connived at by reckless Jesuits; but no truly learned Catholic would venture the assertion, or dare to accept a challenge in such a controversy. Men like Dupanloup and Montalembert know better; the learned Catholics of Germany would never think of facing their learned Protestant compeers on such wholly untenable ground. Infidelity here may bluster, as it has always done: it may call to its aid the ignorance, or superficiality, of an unbiblical literary world; but the fact remains—the wonderful preservation, the wonderful unity and agreement of our written Scriptures amid all outward diversities of form, and all changes of language. What would we think if we heard men talk of a Protestant Homer, and a Catholic Homer, a French Homer, a German Homer, an English Homer, with allusion to translations of the old Greek poem into these respective languages? And yet it could be better justified than any thing of the kind in respect to the Holy Scriptures.

We venture the assertion that a candid man of good education, and whose mind had never been prejudiced on the question, might read

chapter after chapter of the Old and New Testament, in the common English version, in the Douay, in the Rheims, in the German of Luther, the Latin Vulgate, etc., without discovering any difference that would arrest his attention. He might, in this way, read through the whole Scriptures without finding any thing that could bear the name of a dogmatic contradiction. As the original texts, Hebrew and Greek, have ever been jealously guarded by rival keepers of the Sacred Writings, so the translations have had an equal safe-guard in the watchfulness, on all sides, of learned opponents. Such men as Abner Kneeland, or Joseph Smith, might make a dishonest or insane attempt of the kind, or some Jesuit priest might hope to escape detection in his adulteration of the Sacred Writings to accommodate them to Brahminism, or Buddhism, or some distant superstition from which he might thus win converts with impunity; but to suppose such a thing of the great scholars of the sixteenth and seventeenth centuries, when Biblical investigation was so thorough and so keen, or even of the century preceding, argues the greatest ignorance as well as the greatest unfairness. To think of Scaliger and Melancthon falsifying the Scriptures in presence of Cajetan and Erasmus; or Casaubon, Usher, Walton, making the same attempt, with the learned Catholic Bellarmin, and the learned sceptic Boyle, to watch them; or Grotius expecting to pass off his perversions under the keen eyes of the men of the Sorbonne; the thought is too absurd to be entertained by any one only moderately acquainted with the Scriptural history, and aware of the fact that anything of the kind, besides the special hazard alluded to, would have been in mad defiance of ages of critical and devotional examination of these universally accepted and universally cherished writings. However different the dogmatical interpretations of these learned men, they were, nevertheless, interpretations of the same writings, substantially, and of the same grammatical sense.

It may be safely said, too, that the more truly religious among Catholics, would not refuse to use Protestant Versions, should they be placed in circumstances under which the consultation of these versions would be more effective in bringing out the meaning or spirit of the original. Take men like the Port Royal Christians of a former age, such as Pascal and Fenelon; or the later Catholics to whom we have already several times alluded: they, doubtless, have a deep affection for the Version so intimately connected with their more devotional feelings. But men like these, we may well believe, would never think of stigmatizing the version of King James, or that of Luther, as a false heretical book, to be classed among profane and infidel productions, and to be read only on peril of damnation. Although Rome has long been opposed to the reading of the Scriptures by the common people, even when accessible in Catholic translations, yet it is only in modern times that such a style of speaking

has been employed by her towards versions known to have come from the highest scholarship of the Reformation. It has been because since that period there has come a new thing into Rome itself, a new plague, exceeding in evil that of the former papacy, dark as was its mediæval history. When, therefore, we say Rome, we mean Rome strictly—Papal Rome, *Jesuit Rome*, Rome "that sitteth on the seven hills"—and not that great and venerable body called "the Catholic Church" as it exists in Europe, and on which this Papal power has so long been sitting like a dire, stifling incubus she could not throw off. It is a distinction that Protestants ought ever to make, as enabling them, on the one hand, to preserve their charity, and, on the other, sternly to maintain the true interpretation of those solemn prophecies which so fearfully paint this terrible evil that was to be developed in the history of the Church. We can thus preserve a feeling of brotherhood for our fellow-Christians of Germany, France, and Spain; we can love them for the real saintliness often exhibited in their communions; we can pity what we regard their errors as growing out of this long, malarious oppression; we can ask their charity, in turn, for confessed defects in our own Protestantism: but with Jesuit Rome, Papal Rome, the Rome of Hildebrand and Borgia, there can be no communion. She herself utterly repels it, and we can only prefer her ban to her embrace. When Rome is gone; when this Jesuit Italian power has sunk like the millstone that "the angel cast into the sea" (Rev. xviii. 21), then may there be again one venerable mother, one Catholic faith, one Church with its open visible communion, as well as its pure spiritual unity.

The Jesuit opposition to the Bible in our schools, is an opposition to the Bible itself, to any Bible, to any version, under whatever form it may come, and from whatever authority it may emanate. For centuries has Rome been seeking to get wholly off from the platform of the Scriptures, and to seat herself broadly and firmly upon another—even the foundation of absolute papal infallibility. There can be no compromise with her. The Jesuit is dishonest in this matter, and the Protestant who is aiding him by making our schools as irreligious as he describes them, is, to say the least, unwise. Courtesy may prevent our calling him "foolish," but we cannot help regarding his course as being most mischievous, as it is most inexcusable.

"Thou Alone."—In looking over a Roman Catholic Prayer Book published under the sanction of the late Archbishop Hughes, I was suprised to find that matchless Protestant hymn, "Rock of Ages"—a hymn which has soothed the dying bed of thousands of Christians of every name, who are now singing the song of Moses and the Lamb. But in this version of the hymn there is omitted the stanza which contains that beautiful line,—"Thou must save, and Thou alone." Volumes could not more clearly define the difference between Protestant and Romish Christianity than this significant omission.—*Dr. Stryker.*

# *A Concise Disproof of all Ritualism.*

REV. N. H. SCHENCK, D. D.

WHAT place have altars, and incense, and candles, and priestly vestments, and bodily prostrations in the simple spiritual worship of Jesus? They belong now to no dispensation. Old things have passed away, and they have passed away with them. They pertain to a Dispensation that is ended. They have no place or appointment in the Dispensation of Christ. Is there a word about them in the New Testament except the denunciation of all attempts to introduce Judaizing practices? Go read, in the Epistle to the Hebrews, the exhaustive argument of Paul against the attempted commingling of the usages of the two Dispensations, as at once suggesting a doctrinal paradox, and as dishonoring Christ who, by his Gospel and sacrifice, introduced the world to a new spiritual epoch, with which all these things were in illogical contrast. An altar means a sacrifice, and a sacrifice means a priest and a victim. Of what use or meaning are the appointments without the act? But the act has been performed. There is no more altar, priest, or victim, except you say that Christ on Calvary *did not* "make there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world."

As there is and can be but one offering for sin, we are not told to make feeble and approximate imitations of Christ's sacrifice in remembrance of Him. On the contrary, it is only in the Passover Supper, where are none of the appointments of sacrifice, but only bread and wine, and only spiritual communion, there it is we "do show the Lord's death till he come," there hold him up in grateful remembrance and in all the glory of his redeeming power. And if it be true that in acceptable worship we can "only go before God with the expression of that which is dwelling in our hearts," what does the Romanist and the Protestant ritualist mean by his altar? Does he desire more of sacrifice than Christ has already made? What does he mean by vestments and incense? Does he regard himself as belonging to the Aaronic order of the priesthood and living under the Levitical code, or is he a minister of Christ who is declared "a priest forever after the order of Melchizedek"—that is, without a succession, without priestly genealogy, without predecessors, or successors, as having the priesthood complete in himself, without parentage, and having neither an instituted beginning nor a defined ending, "neither beginning of days nor end of life," and so abiding continually,—does he assume to himself a partnership in this Melchizedek priesthood of the Son of God? And what office has he? No sacrifice to offer. No inter-

cession to make. Why, then, a priest, and for what purpose the altars and vestments? Again, what does the ritualist have in his heart which he would like to express to God in the worship of lighted candles? If they in their day symbolized Christ, who in coming was to be the "light of the world," of what use or meaning the candle now that Christ has come? What need of the candle when the sun is up, except for those who are in chambers where the light of day is shut out or in caverns where the light can not come? What does the ritualist mean by his altar-facing, his attitudes and posturings toward a specific locality in the house of God, as though it were hallowed above all others by the especial presence there of the everywhere present Jesus? Does he forget the scripture which reads, "For Christ *is not* entered into the holy places made with hands, which are the figures of *the true;* but into heaven itself, now to appear in the presence of God for us," and that by his Spirit he is more present in the soul of some humble believer in a remote corner of the house of God than on all the altars that have ever been piously though vainly constructed? With the New Testament open before us, with the explicit teaching of the Epistle to the Hebrews, with Christ's own words ringing in our ears, must we not believe that all these things are derogatory to the dignity of Christ, are robbing him of the honor due to his name? For who can go before God with a worship that is either typical of a Christ not yet come, or supplemental to a sacrifice for sin which Christ has already completely made, without doing an offense to the Holy One and the Just, taking from instead of adding to the glory of his great redemptive work?

## *Ritualism in 1641.*

*Extract from a Speech of Lord Falkland in the House of Commons.*

A LITTLE search will serve to find them to have been the destruction of unity under the pretence of uniformity; to have brought in superstition and scandal under the titles of reverence and decency; to have defiled our Church by adorning our churches: and to have slackened the strictness of that union which was formerly between us and those of our religion beyond the sea, an action as unpolitic as ungodly. We shall find them to have tithed mint and anise, and have left undone the weightier works of the law; to have been less eager upon those who damn our Church than upon those who upon weak conscience, and perhaps as weak reasons (the dislike of some commanded garment or some uncommanded posture), only abstained from it. Nay, while masses have been said in security, a conventicle hath been a crime, and

which is yet more, the conforming to ceremonies hath been more exacted than the conforming to Christianity. So it seemed their work was to try how much of a Papist might be brought in without Popery, and to destroy as much as they could of the Gospel without bringing themselves into danger of being destroyed by the law. Mr. Speaker, to go yet further, some of them have so industriously labored to deduce themselves from Rome, that they have given great suspicion that in gratitude they desire to return thither, or at least to meet it half way. Some have evidently labored to bring in an English though not a Roman Popery—I mean not only the outside and dress of it, but equally absolute, a blind dependence of the people upon the clergy, and of the clergy upon themselves; and have opposed the Papacy beyond the sea, that they might settle one on this side of the water. Nay, common fame is more than ordinarily false, if none of them have found a way to reconcile the opinions of Rome to the preferments of England; and to be so absolutely, directly, and cordially Papists, that it is all that £1,500 a year can do to keep them from confessing it. But, by the grace of God, their share has been as small in the subtility of serpents as in the innocency of doves.

## *The New-York Conference of 1870.*

If we regard with attention the elements which distinctively characterise the Protestantism of the United States, we can hardly fail to see that for a large number of the leaders of religious thought and effort in Great Britain and on the Continent to be brought into contact with the men holding a similar position in the New World, especially upon their own ground, may prove of inestimable advantage, not only to the parties more immediately concerned, but to all identified with them. The interchange of ideas and sentiments on the noblest themes, and the fraternal fellowship and social intercourse with which these will be associated, must assuredly be beneficial to both the hosts and their guests.—Experience in connection with all the previous General Conferences of the Evangelical Alliance warrants us in anticipating that the engagements will be attended with much religious enjoyment, and spiritual benefit to those who may be privileged to take part in them. But we are sure that the universal aspiration will crave much more than this. Some permanent and enduring result is hoped for, is anticipated, is demanded; some closer bond between the Christians of Europe and America, and especially between those who are brothers in lineage and literature, as well as in religion, on both sides of the Atlantic, between the Christian people of the United States and those of the United Kingdom. How this may be best effected will doubtless come under the

consideration of the New-York Conference. One of the subjects which has already found its place in the programme is the "Relations, Spiritual and Ecclesiastical, between the United States of America and the British Empire," and another, the "Religious relations between America and Continental Europe." There will be speakers in abundance highly qualified to illustrate both these topics, and we need hardly say that no subject in the entire range of those which will be brought before the Conference can exceed them in importance.

The truth is, that the more closely the Christians of this country and America become united in affection and effort, the more not only will they both be benefited, but will the world at large become the recipients of the richest blessings. To achieve this end would repay the fatigues of many voyages across the Atlantic and the toils of preparation for many Conferences. Let all who can contribute to the great object, spare neither time nor pains.—*Evang. Christendom.*

## *Damnation Distributed.*

We cannot imagine more cheerful reading for an orthodox Catholic than the recent Papal Bull of Excommunication, which, though dated October 12, has only just been published. In the preamble, his Holiness recites how, for good and sufficient reasons, numerous proclamations of *ipso facto* excommunication have been issued by the Church from time to time, some of which have grown obsolete and useless in the changes of society and manners, giving rise to great anguish of conscience among the faithful. To relieve them from this unnecessary torture, he therefore proceeds to define now and for evermore the offences for which the aforesaid *ipso facto* excommunication is positively incurred, assuring them that these and no others are subject to that dreadful penalty.

This is really a work of benevolence, when we consider that by the ancient canons, in force up to the 12th of October last, there were several hundred offences so heinous as to be properly punishable only by this last resort of spiritual power—a penalty which separates from the church militant on earth and the church triumphant in heaven, without trial, sentence, or appeal, the unlucky sinner who either knowingly or ignorantly incurs it. In reducing these hideous transgressions, therefore, to the comparatively trivial number of three dozen, Pius IX. has earned a new title to the gratitude of his flock—though it must be confessed that some of them are drawn up in terms so general that a single one embraces matter which the older custodians of heaven and hell divided into twenty or thirty.

Having thus resolved to be more liberal than his predecessors with the treasures of salvation entrusted to his charge, his Holiness proceeds

to announce that all apostates and heretics, and all who refuse obedience to the Roman Pontiff, are excommunicated by the mere fact of their disobedience, and can only be reconciled by special application to himself. Geographers, we believe, estimate the population of the world at about a thousand millions, of which the Catholic Church boasts of possessing two hundred millions, including the Indians of Arizona and Paraguay. Thus, as the mouth-piece of Omnipotent mercy, Pius IX. at one word cuts off from all rational hope of salvation eight hundred millions of human beings, with their innumerable posterity, and it is no wonder that the official organ of his court declares this act of crowning mercy to be "une des plus belles pages du genereux pontifical de Pie IX."

Even this, however, does not exhaust the resources of his benignity, for he proceeds to include in the same curse all those who, without special authority from the Holy See, knowingly possess or read any books condemned by the Papal court. Thus, of the two hundred millions of faithful and obedient sons of the Church, a very large proportion of the educated and cultivated are at once cut off. We tremble to think of the innumerable Catholic libraries which are condemning their possessors to eternal punishment by sinfully including on their shelves volumes which have been prohibited by the infallible judgment of the Congregation of the Index. Think of the Englishmen who have ignorantly indulged themselves by possessing Bacon's "De Augmentiis Scientiarum," Gibbon's "Rome," Swift's "Tale of a Tub," Robertson's "Charles V.," Roscoe's "Leo X.," or even Combe's "Phrenology"! Pity the Frenchman whose historical researches have led him to peep into De Thou's "Historia Universalis" or Sismondi's "Republiques Italiennes," or whose literary tastes may have seduced him into the forbidden ground of Rabelais, or Montaigne's "Essays" or "La Fontaine's "Contes et Nouvelles," or who, if scientifically disposed, has studied Raspail's "Chimie Organique"! One would have thought, indeed, that the perusal of Raynal's "Indies" or Vertot's "Knights of Malta" was in itself sufficient punishment, but the infallible judgment of Rome has decreed otherwise, and the weariness of reading those interminable books is but the foretaste of the endless torments in store for their luckless students, nor will the owner of Montesquieu's "Esprit des Loix" be allowed to plead ignorance to avert condemnation. So the Italian is hopelessly lost whose rash curiosity has tempted him to look into Botta's "Storia d'Italia," or Giannone's "Istoria Civile di Napoli," or Ginguene's "Storia della Letteratura Italiana," or Dante's treatise "De Monarchia." Not many Italians, we presume, have incurred the penalty by wading through Roli's translation of "Paradise Lost"—but as the condemnation of the translation doubtless includes the original, we tremble to think of the number of Englishmen and Americans who may now be expiating their indiscretion in eternal torment. It is to be hoped that the proportion of educated

and accomplished Catholics is not very large, for we fear that this manifestation of Papal benignity may go hard with them.

Then the number of the saved is still further reduced by the condemnation of all who impede directly or indirectly the external or internal jurisdiction of the Church. As Englishmen and Americans are lost by the previous clauses on heresy and disobedience and literary culture, this cannot do much harm to them, but as France and Italy and Austria have resolutely set bounds to the external jurisdiction of the Church, and as the States of Central America have been somewhat recalcitrant on the same subject, we fear that some hundred or more additional millions are thus swept into perdition—especially as the succeeding clause specifically includes those who directly or indirectly subject ecclesiastics to secular tribunals—a crime of which all those states are guilty.

Then Spain and Mexico are likewise brought within the circle of condemnation by a clause which includes in the common curse all who invade or retain the revenues of the Church or of her ministers, thus striking off at a blow some thirty millions more from the rapidly narrowing group of the elect.

All these being particularly heinous offences, Pius then proceeds to withdraw any powers which may have been previously conferred on any one to pardon them, and to include in the common excommunication any dignitary or prelate who may dare to grant absolution for them, except *in articulo mortis*—and then only with a reservation in case the dying man recovers.

Ireland we looked upon as a favored spot, exempt from this contagious perdition, until we came upon a special clause, apparently designed to bring the green Isle under the ban. This includes all members of secret societies engaged in open or secret machinations against legitimate governments, as well as all who favor or give aid to such societies. Remembering Ribbonism and Fenianism, we felt that the doom of Ireland was sealed, and we grieved to think how few of the Patricks and Bridgets of America, who contributed their stamps to the "Sunburst," could escape.

Having thus weeded out the faithful until few are left, except the clergy and the inhabitants of the Roman Territory, who are known to be enthusiastically attached to their paternal clerical government, his Holiness proceeds to decimate the scanty remnants of his flock by pronouncing the same terrible anathema against a number of less wide-spread offences, such as holding converse with excommunicants, farming out masses, simony, and a number of other peccadilloes, mostly of a clerical character.

As we said before, there must be something particularly cheerful to a devout and obedient son of the Church in contemplating the care with which his spiritual father separates the black sheep from the white.—

Knowing that his faithful obedience secures him a place in heaven, he has the satisfaction of feeling that there is little danger of being crowded there so long as the vigilant custodian of the keys uses the power entrusted to him with an eye single to keeping out and not to letting in the countless millions of souls whose fate depends upon his will. On the other hand, as our comments are based on an official copy of the original document, no person who reads this need flatter himself with the hope that we have made a mistake, and that if he possesses any of the works we have mentioned, there is no excuse for him.—*The Nation.*

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The Reformation struggle was a battle for the right of private judgment. Hence the Rationalist flatters himself that he is carrying out what Luther began; and the High-churchman imagines that he gains an easy victory over the Evangelical and the Dissenter, by tracing an analogy between Protestant principles and the Rationalistic method.—The one looks on Luther as a half reformer, unable to carry out his principles to their logical conclusions. The other saddles on him the consequences of Rationalism, and credits him with giving impetus to the neological movement. Both fail to see the fallacy which underlies the argument. Both forget that the Reformation was a protest, not against authority, but against Papal authority; not against infallibility, but against human infallibility. The Protestant principle is the right of private judgment *in the interpretation of an infallible standard.* While it is easy to see how men who do not avow evangelical sentiments, can praise the efforts of the Reformers to secure the full franchise of thought, it is also just as easy to see that so far from Protestantism having any affinity for Rationalism, they are the poles apart.

At the risk of being charged with Bibliolatry, it is important, at the present day, to maintain, with Chillingworth, that *the Bible is the religion of Protestants.* Religion must have an anchorage, or it will drift into infidelity.—*Presbyterian.*

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### *Modern Civilization asserts itself against the Temporal Supremacy.*

The secular dominion—the dogmatic arrogance—the despotic nature of the Papacy; and the Papacy gathers up all its historic power—all its spiritual energy—all its proudest assumptions, and thus panoplied waits not for renewed assaults, but takes the offensive, and hurls her whole force against her vigorous and determined enemy. Within less than a century there have risen foes to Papal Rome in the civilized world more threatening to her existence than were the ideas and forces of the Reformation. The American Revolution, followed by that of France in

1789—the wars of Napoleon—the revolutionary movements of Europe in 1848—the growth of commerce and trade—the coming together of the peoples of different nationalities by means of steamboats, rail-roads, the telegraph, the press, all these have served to reveal and intensify the worth, the rights, the personal responsibility and privilege of the individual, and have united them in a protest against all despotism, civil and religious, and foremost against the Papacy as the mightiest and most terrible of all despotisms in the civilized world. The masses are becoming independent powers. Within her own bosom, Rome has nestled and nurtured her bitterest and strongest foe. She has seen born of herself a vast, wild, and godless democracy. Infidelity in France, the logical result of Romish superstition and despotism, started the old Christian cry of liberty, equality, and fraternity, which, without the moral checks and balances of Christianity, has for eighty years so deeply stirred the European mind. A profound and irrepressible yearning among the nations after human rights, after self-government and individual advancement, has found in Rome an unrelenting, merciless, desperate antagonist. The denial of the right of any church, Papal or Protestant, to control the institutions of the State and of the family, has to-day its warmest defenders among some of the very governments and nations who had given their power and their strength to Rome.

By reason of what has been called "the apostasy" of Northern Germany from the Reformation, and the cruel bondage of Southern Europe under the Roman yoke, the movement towards national freedom and personal independence has become godless, and, very widely, Atheistic. This movement is a protest, on the one hand, against Christianity as represented by Rome, and on the other against the crushing despotism of her temporal supremacy over governments and peoples. Let me quote a few passages from one of the most able works of the present century on the Papacy. It is the Prize Essay of the Evangelical Alliance, by the Rev. Dr. Wylie, of Edinburgh, in the year 1852, entitled "The Papacy," an 8vo. volume of 500 pages. It is a work of marvellous forecast and prophetic insight.

"The Papacy at this moment is fighting its third great battle. Its first was with the Empire; with that it was victorious. Its second was with Christianity in the persons of its Allgensian and Waldensian confessors; and in that too it was victorious. Its third great war is that which is now waging with an Atheistic communism, which has risen contemporaneously and with extraordinary intensity and power in all the Catholic countries of Europe. . . . It is plain that the issue of this war, to the Papacy, must be one of two things, complete annihilation or unbounded dominion. Rome must be all that she ever was and more, or cease to be. Europe is not wide enough to hold both the Old Papacy and the Young Democracy; and one or other must go to the wall. Matters have gone too far to permit of the contest being ended by a truce or compromise; the battle must be fought out. If the Democracy shall triumph, a fearful retribution will be exercised on a church which has proved herself to be essentially sanguinary and despotic; and if the Church shall

overcome, the Revolution will be cut up root and branch. It is not for victory then, but for life that both parties now fight. The gravity of the juncture and the eminent peril in which the Papacy is placed, will probably spirit it on to some desperate attempt. Half measures will not save it at such a crisis as this. To retain only the traditions of its power, and to practice the comparatively tolerant policy which it has pursued for the past half century, will no longer either suit its purpose or be found compatible with its continued existence. It must become the living, dominant Papacy once more. In order that it may exist it must reign. We may therefore expect to witness some combined and vigorous attempt on the part of Popery to recover its former dominion. It has studied the genius of every people; it has fathomed the policy of every government; it knows the principles of every sect, and school, and club—the sentiments and feelings of almost every individual; and with its usual tact and ability it is attempting to control and harmonize these various conflicting elements so as to work out its own ends." Again: "These two tremendous forces, Democracy and Catholicism, poise one another, and neither can reign so long as both exist. But who can tell how soon the equilibrium may be destroyed? Should the balance preponderate in favor of the Catholic element; should Popery succeed in bringing over from the Infidel and Democratic camp a sufficient number of converts to enable her to crush her antagonist, the supremacy is again in her hands.—With Democracy collapsed, with the State exhausted and owing its salvation to the Church, and with a priesthood burning to avenge the disasters and humiliations of three centuries—wo to Europe—the darkest page of its history would be yet to be written."—T. H. Skinner, Jr., D.D.

Among various statements found in a remarkable book which has lately made its appearance, and which, being of genuine Roman Catholic authorship, has almost startled the more violent partisans of the Papacy out of their senses—we mean "The Pope and the Council," by Janus, (translated from the German)—no admissions are more strikingly candid, and none conceived more thoroughly in the spirit of the true catholic as opposed to mere Romanism, than the following:—

"Of all the Fathers who interpret Matt. xvi, 18 and John xxi. 17, *not a single one applies them to the Roman bishop as St. Peter's successors.* How many Fathers have busied themselves with these texts! Yet not one of them whose commentaries we possess—Origen, Chrysostom, Hilary, Augustine, Cyril, Theodoret, and those whose interpretations are collected in catenas—has dropped the faintest hint that the primacy of Rome is the consequence of the commission and promise to St. Peter! Not one of them has explained the Rock or Foundation upon which Christ would build his Church, of the office given to St. Peter to be transmitted to his successors; but they understood by it, either Christ himself, or St. Peter's confession of faith in Christ, or often both together. Or else they thought St. Peter was the foundation equally with all the other apostles, the Twelve being together the foundation-stones of the Church (Rev. xxi. 14.) The Fathers could the less recognise in the power of the keys, and the power of binding and loosing, any special prerogative or lordship of the Roman bishop, inasmuch as—what is obvious to any one at first sight—they did not regard a power first given to St. Peter, and afterwards conferred in precisely the same words upon all the apostles, as anything peculiar to him, or hereditary in the line of Roman bishops; and they held the symbol of the keys as meaning just the same as the figurative expression of binding and loosing."—*The Pope and the Council*, pp. 91, 92.

## *The Spiritual Supremacy of the Pope.*

We find it equally contradicted by Holy Scripture and by the history of the Church. The only color of excuse for such a doctrine is the declaration of our LORD that he will build his Church on a *Rock*, which the Romish Church takes for granted to mean *Peter*. Now, the majority of the Fathers of the Church (and Rome is very fond of appealing to the Fathers), understand our LORD's words of the *true faith*, which PETER professed, while others, as JEROME, AUGUSTINE, THEODORUS, BEDE, &c., apply these words to our *Lord himself*—"the *Chief Corner-stone*"—"the everlasting foundation," which is only consistent with the general analogy and tenor of the Scriptural testimony to our LORD. In the next place, we contend that as the head of His Church, if any Apostle was supreme it was not PETER, but *Paul, the chief of the Apostles, on whom came the care of all the Churches daily.* If any Church took the lead in apostolic times, it was that of Jerusalem, and not of Rome, and therefore its Bishop JAMES, would naturally take the lead of other Bishops. Now we find it recorded by the pen of inspiration that when PETER attended the Council at Jerusalem, a Council be it remembered inspired by the Holy Ghost, and under Divine guidance, PETER was subordinate to JAMES, who presided at the divinely-guided and divinely-instituted Council. If PETER was ever appointed by our LORD to be supreme in authority over the other Apostles, how did it come to pass that in the first Council of the Church, under the very and direct guidance of GOD Himself, that PETER does not assume any *supremacy*, but is himself *subordinate?* On this point CYPRIAN writes as follows:—"Certainly the *other Apostles were what Peter was*, endowed *with an equal plenitude both of honor and power.*" AMBROSE declares that when PETER heard—"But what say ye that I am," he remembered immediately his place. He takes the precedence *in conference, not in honor;* the *precedence in faith*, not in *order*. JEROME has left it on record that *John and James*, our LORD's *favorite disciples*, never obtained any power or gift more than the rest of the Apostles, whom he declares "*all to be equal.*"

To us Protestants, who base our belief on GOD's written word, and that alone, the evidence of Fathers is but *historical* evidence at best, and so far a fallible guide—but to the Church of Rome, which sets *tradition* and the *authority of Fathers* on a level with the Word of GOD, as a rule of faith it is a matter of supreme importance whenever on this their own chosen ground of authority the fabric and figment of PETER's supremacy comes to the ground, and crumbles at their very feet. What, we ask, say the Fathers to the Papal supremacy?

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IT is neither a stronger nor a truer faith, as a writer in the "*Echo*" shows, which beguiles men from Protestantism to Ritualism and from Ritualism to Popery: "It is rather Doubt which does the work. A true age of faith is a Puritan age; an age which despises form because it is so deeply imbued with Spirit, and dispenses with outward authority because it is so full of inward assurance. All these external ceremonies of whose revival we hear so much, as if they were each a proof of the earnestness of public religion—all these high claims of sacramental mysteries and sacerdotal privileges which pretend to give tangible manifestation of intangible truths—all these, aye and the spirit-rapping and spirit-calling, which are their caricature and *reductio ad absurdum*,

are the evidences, not of how much faith there is among us, but of how deep and wide is the scepticism, the carnality, the materialism of our time. It is to *get* faith, and not because they *have* faith, that thirsty men pursue these mirages. But the true springs lie in another direction, and as years roll on it is a grievous sight to behold the generations following one another on the same delusive quest. One of the most honest and most learned of Rome's converts has recently, with admirable candor, published his protest against the claim of his new Church to be the only Mother of Saints, and has admitted that within the forsaken Church of his fathers he has witnessed a piety which all the seven sacraments of Rome do not aid their recipients to surpass. Surely (exclaims the writer, in conclusion) there will yet be an end of all this system of incantation and enchantment, worthy of the last days of heathenism in old Alexandria."

## *Political Popery.*

If there are any who believe that Popery is a religious and not a political system, the following passage from a recent number of the "*Westminster Gazette*" may help to enlighten them. It occurs in an article on the Pope's Jubilee. The writer says :—

The Catholic world is astir; it desires to testify not only its attachment to the Head of Christendom, but its unity in protesting against the godless Revolution, and against the policy of States, indifferent to religion, permitting the violation of law and justice. This united movement is a good augury for the future; it shows that public opinion in the Catholic world gladly seizes every opportunity of recording its judgment in favor of the rights of the Church in a manner the most significant. It relieves Catholic Europe in a measure from the reproach of tamely standing by whilst the agents of the Revolution, like the soldiers who cast lots for the garment of Christ, were plundering the possessions of the Church. If the days of Crusades are over, at all events a moral Crusade may do much to drive back the impious hordes of Atheists, Jews, and Liberals, which are encompassing the Church of Christ. If Catholic indignation has been somewhat slow in making itself felt; if the voice of the Catholic peoples has not penetrated as yet with sufficient distinctness and determination into the Cabinets of Kings or into the Revolutionary Parliaments of Europe; if the united will of the vast majority of the populations has been hitherto disregarded by a noisy and triumphant minority, it is because the voice and will of the Catholic world were wanting, not in fervor or depth, but in proper organization. A combined movement will remedy this defect. In the present year, when the Church is to meet in Council; when Bishops from the remotest ends of the earth will gather round the chair of Peter, the centre of Christendom, a favorable opportunity offers for the Catholic peoples to manifest to the enemies of the Church, to godless States and temporising rulers, and to the guides of public opinion, their determination not to tolerate the spoliation of the Church or the infringement of any of its inalienable rights in any country, far less in the States of the Church, or to permit that a hostile finger should be raised with impunity against the civil Sovereignty. The turbulent minority, which has hitherto ridden roughshod over justice, because it thought justice was weak, will recoil when it sees that the cause of justice, of law, and of reli-

gion is strong in support of the Catholic peoples of Europe. What, then, is needed is to convince the enemies of the Church and of the Pope that the majority is united and determined, and has made up its mind no longer to submit to the dictation of the leaders and fosterers of the Revolution. Every public movement which manifests this determination hastens the end of the domination which has been already too long allowed to dictate the policy of European States. In the support of the Papal army, in the collection of Peter's Pence, in the offerings for the celebration of the Pope's jubilee, Catholic France has taken the lead in a manner so significant as to control the policy of the Emperor, and to strike something like terror into the hearts of the revolutionary party in Italy. Germany, also, is bestirring itself with praiseworthy alacrity, and is organizing in almost every diocese, more especially in Prussia, united offerings to the Holy Father, and sending addresses expressive of Catholic determination to stand by the Pope and make good, as far as possible, the losses he has incurred from the spoliation of revolutionary Italy. In Italy itself, where the majority of the people abhors the tyranny and impiety of the dominant faction, a like spirit and generosity are manifested in spite of the cruel oppression and increasing poverty under which their unhappy country labors.

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Archbishop Manning and his friends occupy a much more logically tenable position than their adversaries. Given the principal positions of the Romish faith, and the personal infallibility of the Pope and his right to control the actions of States and individuals follows in due course. The great work of the present Council will be to make this clear, and to show, to the manifest conviction of all men, what a thorough despotism, in matters temporal as well as spiritual, the Church of Rome is. It is this exposure which men of sense and worldly wisdom like Dupanloup and others dread; and all their efforts are directed to cover up the monster and not allow its ugliest features to appear. We do them the justice, too, to believe that, if it depended on them, Romanism would be muzzled, and so trained and disciplined as to make it compatible with the enlightenment and progress of the age. It speaks much for the equity and love of fair dealing of Protestants in this country that all their sympathies are directed in favor of this party. We watch the fortunes of the fight, and we sympathise with Dupanloup as if he were fighting our battle. But the real interests of Protestantism, as it seems to us, lie in the success of the Ultramontanes. God forbid that we should do, or even wish evil, that good may come; but we cannot help seeing that the Ultramontane party understand their system better than their opponents. And we cannot help seeing, too, that if these men get their way in the Council, as we believe they will, they will raise a storm throughout Christendom which will wreck their Church. We know the struggle will be a fierce one. We know how numerous and how practical are their adherents among the laity in all countries; but, notwithstanding, time and progress, the spread of knowledge, and, more than all, the Spirit of God is opposed to them. The more their pretensions are advanced the more monstrous will they appear, till the reason and the conscience of the people sweep their dogmas for ever away.

*Evan. Christendom.*

# *The Bible and School Question.*

*The Cincinnati Decision.—Opinion of Judge Stover.*—Judge Stover began by a brief statement of the case, making prominent the fact that the practice of reading the Bible in the schools began in the city fifty years ago, and had continued ever since; but provision had been made in this time to excuse from that exercise any pupil whose parent or guardian desired it. He continued:

To this rule no offence was taken until in 1869, when the School Board passed these resolutions. The defendants justify this action of the School Board on the ground that many taxpayers are not believers in the Bible; that the members of the Catholic Church do not believe the King James version is correct and complete, and that others are, by disbelief, precluded by conscience from attending the schools.—We will dismiss all references to the past history, and all discussion of authenticity and authority of the Scriptures. Nothing is gained by the assertion that the Bible is not the revealed will of God. This is the same weapon that is always used by the disciples of unbelief in the plenary inspiration of the Holy Scriptures. We dismiss, also, references to persecutions by Christians. There never can be any just denial of the truth by showing the inconsistency of those who profess to know and teach it. Separated from all irrelevant matter, the propositions are: Had the defendants, in the exercise of their discretion, the legal right to declare that the Bible should not be read in the schools? If no such power existed, may this Court restrain the Board? The provision of the Constitution recognizes the existence of the Supreme Being, but gives no preference to sects. The protection it gives to religious worship, we may well conclude, is not intended to apply to those who, like the Athenians, worship the unknown God. It is the Christian religion that is recognized by the Constitution. The Legislature sustained this view, by exempting the family Bible from execution, by providing that each apprentice shall be provided with one, that a Bible shall be in the hands of every inmate of a jail, penitentiary, and reformatory institution. All this is at the public expense, and it is now claimed that the Bible cannot be read in the common schools. Nay, more, our halls of legislation and our Courts of justice are supplied with copies of the Bible, and it is only from the common schools that it is sought to be expelled, thus making them the only exception to the general recognition of the Bible as the exponent of morality and religion. The lowest view we can take of the religion contemplated and recognized by the Constitution, is that which acknowledges a Supreme Being; as revealed in our consciences and the worship of that Being. We conclude that the revealed religion of the Bible is that which is meant by the Constitution, and has been recognized by the Constitution and the legislation of the General Assembly. On no other ground can blasphemy be made criminal.

The True Religion.—The defendants claim that the instruction referred to in this bill of rights means the cultivation of the sense of right and wrong, and that the only religion meant by that instrument is written on human nature. This was a bold proposition, and hard to sustain on any other ground than that which justifies the Juggernaut, the sacrifice of the Hindoo widow, or the cannibalism of the South Sea Islanders. Without the teachings of the Bible we have no unvarying code of morals or of human duty; but the defendants say the natural conscience is to be developed. What is the process, what high and holy motive is to be presented to the pupil who is deprived of the teachings of the Bible? By this rule there would be no standard, and every man would be a law unto himself. The strife of opinion would be uncontrolled, and the moral power of the country would be dependent on individual caprice. We do not admit the assertion that the Bible leads to sectarianism; this is the work of man, not of God. The Scriptures teach we are all of one origin; but the

human lesson is different. We learn from the Bible to forgive injuries: not so in the profoundest systems of human philosophy. A volume that teaches immortality cannot teach exclusiveness.

Is READING THE BIBLE WORSHIP?—The reading of the Bible is not an act of worship. The lessons chosen are naturally those tending to elevate the mind and soul and heart. Its object is to calm the mind and give wholesome lessons in moral rectitude. No religious test is required, no act of worship, no sectarianism. These resolutions are a sweeping edict, and leave the pupils not only without a hope, but without a God. Not even natural religion may be taught. If a pupil asks about his origin, he may be referred to geology, but not to Genesis. If one asks why the sabbath is observed, the teacher must ask permission of the Board of Education before the question can be answered. In the whole case we conclude that we have complete jurisdiction; that the case presents equitable grounds for our interference; that the powers of the defendants have been transcended; that their action is *ultra vires* and void, and the injunction must be made perpetual.

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*$200,000* have been given the past year to Roman Catholic institutions in New-York, mainly for school purposes. Now, what is taught in these church schools which is not taught as well, if not better, in the common schools? Is it arithmetic, geography, grammar, history, writing, or music? No. The one thing taught in these schools, and the thing for which they are set up, is the religious doctrine of a particular church. Now I do not object to the Roman Catholic Church teaching her doctrines as widely as she can by all fair means. But shall you and I be taxed to pay for that teaching? This is the question. By an act of the last legislature the city treasury is to be taxed over $200,000 a year for such schools. Here we have the worst feature of an establishment—taxing one man to pay for another man's religion—without any of its redeeming characteristics. And this tendency has grown so rapidly of late that it has become really alarming. It threatens to subvert the whole spirit and history of the nation on the question of religious liberty. *The Tablet* says: 'We are here, and intend to remain here; and to remain here a permanent part of the population, and as Catholics.' Very well, by all means let them remain: but do they intend to be Catholics in distinction from being Americans? As citizens, which do they propose to put first, the Catholic or the American? By all means let them stay here, and 'as Catholics'; but shall you and I pay for their being Catholics, and pay for teaching their children to be Catholics, instead of being Americans?"—*Dr. J. P. Thompson.*

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It is painful to notice with what avidity some religious journals of the day seize on every utterance of minister or layman in favor of casting the Bible from our public schools. Men who have been honored for their wisdom and power of argumentation, seem to have lost those qualities the moment they approach this subject. Is it owing to their great candor? their desire to give all citizens their due? to exalt our political institutions? to save our nation from the evils of Church and State as they are felt in Europe? All these are worthy motives. But are there not rights elsewhere? Is not God to be taken into account in this controversy?

It is argued that we ought not to *force* the Bible into our schools. Who attempts this? Is not the effort made rather to *force it out?* Did not Romanists, Atheists, skeptics, Jews, *find* the Bible in our schools? On which side is the *violence?* Who would invoke power? Certainly not those who advocate the continuance of a custom from the earliest existence of our schools.

Another ground of objection to the Bible in our schools is, that it involves the teaching of a theological system. Can it be possible that Dr. Spear laid down this premise in seriousness? Who has ever demanded such a thing? In the reading of

the Bible without note or comment, does the Doctor find the injunction of a theological system? Would he risk his reputation as a theologian on a definition so narrow? What would be the great thoughts derived from the mere reading of the Scriptures in our schools once a day? Why, that God is, that he demands our service and love; that man is a sinner, and that a Saviour is provided for him. Not much more, possibly less. And is that sectarian? is that a system of theology? Do not Romanists, as well as all Protestants, admit so much? Nay, do not Jews and Infidels acknowledge that God is, and that we ought to obey him? that there is such a thing as sin and guilt? The premise is a fiction, and the conclusion can be no better.

It is argued that our Bible is sectarian. It has been asserted over and over—it is known as a historic fact—that our Bible is a translation by Roman Catholics, and sanctioned by a Catholic king. But this part of the argument is rendered null by the fact that Romanists have already declared their hostility to the introduction even of their own *version* into the public schools. They would have *no Bible* in the education of their children, nor, indeed, any where else. There is nothing on earth against which their ecclesiastical enmity is so terrible as against the word of God.—*Presbyt.*

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THAT the State owes an education to the children of the State, is an axiom of the country. It was enunciated at the beginning. It has been accepted by every party. It has been proclaimed in popular gatherings by all political leaders. Now, you cannot give to a human being any thing properly called an education, except by giving some *moral* training, because the moral nature occupies so large a part of the human being. Inasmuch as the moral training is an essential part of education, the State must decide on some *system of morals* which shall be adopted in schools. This system will run through all the reading books, geographies, histories, philosophies. There are four principal systems from which the State can choose, but it can use only *one* at a time, bec ause no two of the systems will work together. The four principal systems of morals are these: The system of idolatry, of atheism, of corrupted Christianity, of pure Christianity. Hindoostan has chosen the first; China has chosen the second; Spain and Austria have chosen the third; England, Scotland, Prussia, Holland, Sweden and the United States of America have chosen the fourth. Now this fourth system runs through all the books used in our Public Schools. You cannot ravel it out except by destroying the warp. This system begins at nine o'clock in the morning with the reading of the Christian Bible. But it does not stop there. In some form it is present in every book taught. It is recognized in the very construction of the exercises. It pervades the minds of the teachers.—*Rev. H. Fowler.*

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*The Catholics Object.*—Let us see *what* they object to. Probably a large majority do not object in the least to the reading of the Bible; but, at present, we will not insist upon this. We will admit, for argument's sake, that the prelates and leading newspapers of the denomination represent the whole body. What do these leaders of Catholic sentiment object to? They object to the common version of the Bible. They also object to religious instruction by Protestant teachers. Very sweeping, certainly. Now, reader, mark this,—they object *still more* to public schools *without religious instruction.*

"The New-York Tablet" says: "To us, godless schools are still less acceptable than sectarian schools; and we object less to the reading of King James's Bible, even in the schools, than we do to the exclusion of all religious instruction. American Protestantism of the orthodox stamp is far less evil than German infidelity."

"The Catholic World" says (vol. ix. p. 584): "We oppose separating secular training from religious training, and can never consent to the secularization of education. Here is where we and the present race of Protestants differ. It is because the common schools secularize, and are intended by their chief supporters to secularize education, and to make all life secular, that we oppose them, and refuse to send our children to them where we can possibly avoid it."

These extracts represent the only outspoken Catholic sentiment on this subject. The demand is for *religious schools* for Catholics, taught by Catholics. What, then, will be the effect of giving up the Bible? It will simply make our free schools more odious, even abominable, in the eyes of these Catholics. They complain of our secular schools. Are we foolish enough to try to compromise the matter *by making* them *more secular?* It is feared that the Catholics will overturn our school-system unless we exclude the Bible; and yet they tell us plainly enough that this exclusion will only increase their opposition.

This whole attempt to please the Catholics by withdrawing the Bible is no less than absurd. And yet with what paternal patronizing are we told that those Protestants who cling to the Bible in schools are well-meaning, no doubt, but very "foolish," inasmuch as they are falling into a trap of the Romanists, and giving the latter an excuse for demanding denominational schools! The trap, so far as there is any, is this—to lead us to make the schools godless, and then hold them up to the scorn of all Catholics as being godless.

There is but one way in which the permanency of our school system can be secured, and that is by retaining such elementary religious instruction as is according to the faith of *both* Protestants and Catholics. No plan of this sort can be perfectly carried out for a long time to come; but our efforts should look in that direction, and not away from it. It is very true that this will not meet the present demands of the Catholics; but it will satisfy the great body of the American people, and afford us a ground of argument that is impregnable. Protestants and Catholics agree that there is a God, and that men ought to love and obey him; that Jesus Christ has come into the world to save sinners; and that the Bible contains a revelation from God of truth and duty. If Catholics are disposed to do so, they can easily unite with Protestants in providing for elementary instruction on these points, leaving the theological instruction, properly so called, for other agencies. Are we Protestants ready to meet them on this ground? Then the issue will be easily made up, and our opponents will soon go to the wall.

Observe, also, that the reading of the Bible, as now practiced, is an approach to this very position. It is designed to be unsectarian. The Catholics complain of it. Let them, then, join with us in providing something that shall be truly unsectarian. Let us press them with this proposition honestly and earnestly, and we shall carry the day, possibly with them, certainly with the great American people. Meanwhile let us hold fast to what we have till we get something better. To withdraw the Bible would accomplish nothing toward the pacification of the Catholics.—

*Boston Tract Journal.*

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WILL the exclusion of the Bible satisfy the atheistic part of the opponents of our schools? Not at all. The same principle on which they demand the exclusion of the Bible prompts the demand of the exclusion of all religious instruction, and of all moral teaching also. They are opposed to the morals of the Bible, on the subject of Free Love, for instance, and on the subject of divorce. Mr. Vickers, in his speech against the Bible in the Cincinnati schools, expressly asserted the immorality of the Bible, and cited Christ's teachings on divorce as improper. Now on the same principle on which we expel the Bible we must exclude all morality, as well as all religion, from our schools. We must purge our school books of all reference to religion. We must have atheistic history, astronomy, geology, moral science, poetry, and reading books, prepared for our schools, because nothing else will pacify the consciences of our German saloon-keepers and the denizens of our dance-houses. And that is what the opponents of the Bible mean by their demand; they know that if they persuade us to admit their right to exclude the Bible

on the plea of conscience, they can easily exclude all religion and morals from our national education on the same pretense. But what kind of national education would we have without morals and religion? The same imperative reason of public safety which demands national education at all, requires such an education as shall promote the public safety; an education which shall make good citizens and patriots of our youths; and no education which is not based on religion can train up honest citizens and heroic soldiers.

In a word, we gain nothing by excluding the Bible. We please nobody—neither Papists nor infidels. Both want the control of our schools. To strike the flag will not silence their fire. We shall not gain their acquiescence by any thing short of surrender; or the other alternative, fight them on this line, and beat them at the ballot-box. For my part I choose the old motto of the defenders of beleaguered Londonderry against King James and his Papist forces—*No Surrender.* —*Rev. R. Patterson, D.D.*

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The God of the Bible has taken this land under his special benediction, and evidently intends it to be a Bible reading people. He sent the Puritans and the Hollanders to take possession of this land in the name of the Bible. The handful of men who fought the battles of the Revolution could not without especial Divine help have achieved our liberties. God was no more certainly at Jericho and Mogiddo than at White Plains and the Cowpens. . . . . .

Wake up! Friends of the Bible! We are letting this question go by default. The most of the printing presses have gone over to the other side. Half of the clergy have gone over, and the half that have not are, for the most part, silent. We are on the unpopular side. People say, "Are you not in favor of progress?" Yes! yes! In favor of all kinds of progress, except one, *progress over a precipice.*— *Rev. T. De Witt Talmage.*

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What amazes us is that in commencing an Index Expurgatorius of books not fit to be read by children, the Bible should head the list. There is as yet no law excluding any book, not essentially vile, from use in the schools. Poetry, with all its exaltations, oftentimes unwholesome to the juvenile mind; physical science with its numerous apparent contradictions of revelation; history, with its teachings closely interwoven with questions of religious faith, are all permissible, and are left to the judgment of teachers and school committees. Only the Bible is *anathema maranatha.* But why stop there? Has the story of the Puritans, the Huguenots, the Cavaliers, and the Inquisition no tendency to bias the youthful mind? Why not close the minds of the children to all the teachings of history, lest perchance they may form an opinion for or against some particular sect? When we legislate the Bible out, we shall legislate the rosary in. Nor is there any sincerity in the attempt to repel it from the schools. The purpose is to compel the State to support denominational schools, and if, Catholics say, our common schools are now 'godless' with the Bible, what will they be when the Bible is forbidden?"—*Hours at Home.*

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England is overrun with national schemes of education. There is the National League of Birmingham, which desires to make education gratuitous, secular, and compulsory; the Union of Manchester, which would retain the religious element in education; and there is the Government measure, which Mr. Forster has promised his constituents he will certainly introduce, and which he hopes to carry this session. It will certainly not be the scheme of the Birmingham League. England is certainly not ripe for secular—we doubt if she is ripe for compulsory—education.

## *The Issue with Romanism.—Facts worthy of Note.*

SECTARIAN APPROPRIATIONS FOR TEN YEARS IN NEW YORK CITY.

We ask attention to the following table of moneys voted from the Public Treasury of the City of New York for the past ten years. The aggregates are made from details carefully gathered from official documents.—EDITOR.

| A. D. | Roman Catholic Institutions. | All other Religious and Charitable Institutions: Protestant, Jewish, and Public. | TOTALS. |
|---|---|---|---|
| 1860 | | 5,430 00 | 5,430 00 |
| 1861 | 18,791 27 | 12,769 53 | 31,560 80 |
| 1862 | 9,153 63 | 36,099 86 | 45,253 49 |
| 1863 | 78,000 00 | 13,522 11 | 91,522 11 |
| 1864 | 73,000 00 | 14,094 40 | 87,094 40 |
| 1865 | 40,000 00 | 23,552 66 | 63,552 66 |
| 1866 | 21,607 24 | 25,799 78 | 47,407 02 |
| 1867 | 120,000 00 | 13,100 40 | 133,100 40 |
| 1868 | 124,424 60 | 28,872 38 | 153,296 98 |
| 1869 | 412,062 26 | 116,680 21 | 528,742 47 |
| Ten Yrs. | $897,039 00 | $289,921 33 | $1,186,960 00 |

Upon the last of these items, published in detail by the Union League, we add the comment of two journals. The *Independent*, under the heading "Sectarian Robberies," makes this urgent appeal:—

"Read the report from the Union League Club, on the robbery of the public treasury by the Roman Catholic politicians and their allies. We give up two or three columns of our paper to it; and we would devote the whole fifty-six to the subject, if the people of this city and this State, and the whole country could thereby be roused to the duty of the hour. Again and again we have called public attention to the inroads which Romanism is making upon the public money,—applying the Taxes of the people to Sectarian purposes,—until, to all intents and purposes, the Roman Catholic is to-day the Established religion of New York. Its schools and its churches, its priests and its nuns, are in large part supported by the money of Protestants, extorted by oppressive taxation, and paid over to the treasury of the Romish Church.

"Citizens of New York! Protestant Christians of the United States! we ask you to read and ponder upon the statements made in this report. It comes, indeed, from a political club; but if there is one statement there made which can be challenged and confuted, let it be done. It is time to meet the question where the Romanists have put it, and the people must come to the rescue, or the Romanist's Church will soon have the State and the country under its iron heel."

The *Presbyterian Banner* suggests two reflections:—

"One is, that the servility of American citizens who will tolerate this gross injustice is more amazing than the arrogance which has demanded for one sect this colossal bribe. That ecclesiastics have a proclivity to handle the funds of other people, is attested by the whole history of the Romish Church; but that free-born Americans should cringe before the haughty prelates of that sect, is humiliating in the extreme.

Another reflection is, that the danger which seems to attend the handling of Protestant Bibles does not appear to attach itself to Protestant dollars. The

hands which would tear, with pious horror, from the walls of our school-rooms, the ten commandments, especially the eighth, as printed from the Protestant Bible, lovingly unclasp to receive, in great part from Protestant tax-payers the generous tribute of more than four hundred thousand dollars in a single city for a single year!"

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An admirable paper on the *Position and Duties of Christian Citizens* was adopted at the late Methodist State Convention held in Syracuse, New-York. Under the heading of "Our Position" the report, among other things, holds as follows:

We insist upon equal privileges of education for all future American citizens in common schools as a public charge.

A refusal to enjoy these common school privileges furnishes no ground of exemption from equal taxation or right to special appropriations.

It is according to the common law of the United States of America, as well as of England, that civil liberty and modern civilization are grounded in the Christian religion. We propose, therefore, to maintain our rights as citizens by an unblushing defense and fearless propagation of Christianity.

Not sectarian education, but secular learning and moral culture, based upon reverence for God and his holy word, are indispensable to good citizenship, and, hence, the proper charge of the State.

The Bible was given to man as man. There is, therefore, no legitimate power in any man, or combinations of men, to deny its use for any length of time to any human being. It is our national book, and we will firmly and unitedly resist all attempts to remove it from our common schools.

In the above-named principles the American Republic had its origin. It cannot survive their destruction.

Under the heading of "Our Duties" it holds:

1. No man has a right to sink his citizenship in his religion nor to surrender his manhood to any man or number of men. Christians should therefore be intelligent, active, and thorough in every department of government by the people.

2. The moral element ought to be vital and controlling in politics, and Christian men are under special obligation to make energetic and persistent efforts to secure this result.

3. When, as at this time, under the promptings of Romanism, in the name of Religion, measures are in progress which are directly at war with the fundamental principles of our Government, it is the duty of all true citizens to stand up firmly and together in defense of every thing valuable in life, liberty, and the pursuit of happiness.

4. When party commands the support of bad principles, bad measures, or bad men, all good men should refuse to obey.

5. Christian citizens ought to rescue primary elections and the ballot from the control of vicious men.

6. The political consciences of American citizens should be formed and directed by the spirit of true Christianity, so that a high sense of public justice may control our elections.

Regarding organization it holds:

We do not propose to form a Christian, nor even a Protestant political party; but we take the position that good men throughout the nation should be thoroughly organized and prepared to act promptly and unitedly in support of these principles, and in opposition to every thing that endangers our free institutions—as, first, the Roman Catholic conspiracy against our public schools: second, the endowment and support by the State of sectarian institutions; third, the legal sanction of the liquor traffic; fourth, the destruction of the Christian Sabbath; fifth, all forms of political corruption.

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At the Catholic Congress in Pesth, the Abbe Martin Kuti made a remarkable speech. He had the courage to say, in the presence of the Primate of Hungary and eleven other bishops: "The Catholic world is on the eve of great, important events, on which will depend whether Catholicism shall regain its place as a teacher of mankind, a privilege which it has for a long period forfeited, or whether, continuing its fatal and suicidal opposition to liberal ideas and the requirements of the age, it will, as the implacable enemy of liberty, equality, and fraternity, pursue the fatal course which can only conduct it to the brink of destruction."

The State Convention, now in session in Illinois to frame a new Constitution, has just adopted a provision to prevent the appropriation of money for sectarian purposes, in the words following:

"Sec. 40. Neither the General Assembly, nor any county, city, town, township, school district, or other municipal corporation, shall ever make any appropriation, or pay from any public fund whatever, anything in aid of any sectarian purpose, or to help support or sustain any school, academy, seminary, college, university, or other institution of learning controlled by any sectarian denomination whatever.—Nor shall any grant or donation of land or personal property ever be made by any such public corporation for any sectarian purpose whatever."

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*Cardinal Antonelli's Instructions.*—The following letter from Cardinal Antonelli, the Prime Minister of the Pope of Rome, is taken from the "Nicaragua Gazette" of January 1, 1870. The Cardinal thus writes to the Bishop of Nicaragua:

"We have lately been informed here that an attempt has been made to change the order of things hitherto existing in that republic, by publishing a programme in which are enunciated 'freedom of education' and of worship. Both these principles are not only contrary to the laws of God and of the Church, but are in contradiction with the Concordat established between the Holy See and that republic. Although we doubt not that your most illustrious and reverend lordship will do all in your power against maxims so destructive to the Church and to society, still we deem it by no means superfluous to stimulate your well known zeal to see that the clergy, and above all the curates, do their duty. G. CARDINAL ANTONELLI."

Freedom of education and of worship "contrary to the laws of God and of the Church!" And this from the headquarters of "Mother Church" in the nineteenth century! Free education and worship in violation of the Concordat between the Holy See and Nicaragua, and destructive to the Church and to society! We may guess, then, that something is likely to come from the Ecumenical Council that will make a stir in the world.—*N. Y. Herald.*

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*A Roman Catholic Orphanage.*—One of the worst revelations of Romanism in this country concerns a Roman Catholic Orphanage, and comes to me from a lady well known for fortune and benevolence, the wife of the President of the Chamber of Commerce in one of our largest cities. This lady had a servant, a widow with a child, an unusually fine boy of two years. By the advice of her mother, the young woman placed her little son in the Infant Asylum of St. Francis. She afterwards told her mistress that a nun had warned her against this course, saying, "No child thrived at St. Francis."

A fortnight later, the grandmother remarked to the mistress, "I guess her child is dead by this time. I saw it a week ago, and it looked as if it could not hold out much longer."

This heartless remark so distressed the lady, herself the mother of children, that she called her carriage, and, driving to St. Francis, demanded the boy. She was left in the sacristy alone for about an hour, then seizing a passing nun, she repeated her demand.

The presence of such a child was denied, but, as she insisted, she was bidden come to the yard, and select it. She found the "yard" a treeless, tan-bark covered place, where numbers of children were lying listlessly about all wan, emaciated, and *sore*-eyed, unsheltered from the sun. Only one was plump and fair, and that with a strange, unchildish sorrow in its eyes. The nun casually remarked that this little one had just come in. The child sought not being here, the "Sister" turned to look for it in a long shed, and here the lady softly followed her. She found lying in little straw-filled boxes many babes—all wasted, dirty, clad each in one soiled garment—all sore-eyed, wretched, and apparently dying. The nun lifted one from its miserable resting place, and, turning, confronted the visitor. "Oh, my God!" she cried, "go out of here instantly, or they will kill me!"

The lady received into her arms the infant sufferer, and took it home. In three days it died, the family physician and the experienced nurse declaring it a plain case of starvation, the eyes being literally burned away by strong waters.

The details are too horrible to be narrated. A seamstress stated that she had served two months next door to St. Francis, and had *never seen a milkman there*, but from two to five small coffins carried out of early mornings.

A widow, who supported herself by coloring photographs, took her three-year-old son, a robust child, to board at St. Francis while she executed a large order for work; and going for him early one morning, at the expiration of three weeks, met the coffin of her child coming from the gate!

A Catholic cook boldly told the lady, who as I told you invaded St. Francis, that children taken there *were not expected to be raised;* that only those children went to St. Francis who were in everybody's way, and if any others were carried thither it was a *mistake*, for which the Sisters were not responsible. She also said that "children dying in that consecrated spot were sure of glory, whereas, if they lived, they might be thieves, murderers, or even heretics. The holiness of the Sisters was increased by every child that got to heaven through their hands." "Then," cried this Protestant lady, "why not give them a sponge full of chloroform, or a dose of laudanum; it would be far less cruel!"

"Oh," replied the astute Romanist, "that would be *murder*, but this is simply letting alone!"

Being informed of these things, I took occasion to question a respectable, honest, and kind-hearted Romanist woman about St. Francis. At first she professed ignorance, but by degrees averred that no children lived long at this Orphanage; a friend of her's had rescued, after a three weeks' stay, a babe that went in healthy, and came out blind and dying.

"The situation must be unhealthy," I said. "Bad situations don't make sore eyes," she replied.

"Then there is lack of food or ventilation," I suggested.

"Lack of food like enough," she answered.

"The Bishop should know it; must be informed of it!"

"He *does* know it," she retorted, "and he forbade my sister putting four fine children there, for he said they would not thrive: but he told her of two other convents, where they are doing well."

From all this, you, my friends, must gather as I did, that Rome has in our country *at least one* House devoted to slow infanticide, where poor little infants, a burden to their natural protectors, and having small claim on the community, are done to death by letting alone! And let me tell you, Infanticide is peculiarly a Roman Catholic crime; and a crime especially inimical to the interests of a Republic, for Republics, like families, should grow not so much by the adoption of aliens as by children born in their midst.

*Extract from a Lecture on "American Romanism in the School, the Convent, and the Confessional." By Mrs. McNair Wright, Author of "Priest and Nun," "Almost a Nun," &c.*

☞ Vacancies in the Board of Directors of the American and Foreign Christian Union were filled at their meeting in March by the election of twelve gentlemen, chiefly from the Congregational Church. This body shares with the Presbyterian the chief pecuniary support of the work, and has now its proportion of members in the Board. A revised List of the Directors is contained on the 2nd page of our cover.

# *SPECIAL MISSIONARY INTELLIGENCE.*

## FROM OUR OWN MISSIONS.

### *Chili.*

VALPARAISO.—MR. MERWIN.

"The Week of Prayer" seems to have opened with a blessing for us. Special tokens of Divine favor encourage us at the opening of the year. Our Bible classes, on Sunday last, received an accession of six persons, children and adults. In the evening, at the usual Divine service in Spanish, Dr. Trumbull preached to a congregation of about forty individuals. At the Bible class on Monday night, more than double the usual number were present, and the exercises were unusually solemn.

By request of the members of the church meetings for prayer and Scripture reading were appointed for every evening this week. They have been thus far very interesting and profitable, some of the Chilians taking part in the exercises. A military officer was present for the first time on Monday night. On hearing me speak of "the only Mediator," he asked with great courtesy: "Do you not think that the Virgin Mary has merit sufficient to warrant our offering prayer to her?" A friendly talk ensued, in which he acknowledged the Scriptures to be the fountain of religious truth, but said that he knew very little about them. After leaving the meeting, he went into the Depositary and purchased a Bible.

Two Chilians, man and wife, desire to be received into the church at the next communion. To-morrow night a Chilian is to be ordained as deacon in the Santiago church. It is a year since he came to Dr. T. in great distress of mind, seeking religious light. He was converted not long after, and has grown in knowledge and grace. Now he is the first among his countrymen to take office in the Reformed Church.

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We take the following interesting information from "The Record," a monthly bulletin prepared by our Missionaries in Valparaiso:—

WHAT HAS BEEN DONE THROUGH THE PRESS.—During the last twelve months eighteen evangelical publications have been issued, in Spanish, in Valparaiso, in a numerical series, under the heading "Religious Tracts." The following translated titles will furnish an idea to foreign readers of their nature and contents:

The Holy Bible for All; Evangelical Hymns; The Life of Andrew Dunn; Repentance, its Nature, Origin, and Results; Religious Freedom in Chili: its Progress and Guarantees; Toleration and the Church; The New Birth: its Nature, its Author, How to Secure it, and its Glorious Results; Who will give Rain? Should Prayers be offered to Saints; Bible with Notes; The Duty of Dissenting; Religious Reformation in Chili; The Doctrine of the Pope in Rome is not that of Jesus Christ and his Apostles; An answer to the question, "Where were the Protestants before Luther and Calvin; The Popes and Roman Prelates have been and are the enemies of the unity of the Church of Christ; Why do the Ultramontanes oppose the reading of the Holy Bible; The Saints, Missionaries, and Martyrs of Protestantism; Calumny Unmasked; Father Hyacinthe's Letter.

There have been printed about 25,000 of these tracts. The expense has been defrayed in great part by a donation of five hundred dollars, received a year ago from a gentleman in the United States—Mr. Champion, of Rochester, New York. The hymns were printed at the expense of the American and Foreign Christian Union, whose missionaries are laboring in Chili. These tracts have been read with interest, and have disabused some minds of those Romish errors in which they had been trained.

The printing fund is now exhausted, and as these tracts are circulated gratuitously, assistance will be very welcome, if any are moved to render it.

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THE UNION MISSIONARY SOCIETY of this city has recently forwarded a request to New York that two additional preachers of the Gospel may be sought for this country. The design is that they should preach in English to our countrymen re-

siding at ports along this coast. They would occupy something like circuits, embracing three or four stations, as the case may be. One would be located at Copiapo and its vicinity; the destination of the other will be fixed on his arrival out.

The task to be performed is essentially of a missionary nature, although with this qualification, that at most of the stations there will be found some, even should they be but few, to welcome those who come in the name of the Lord. The characteristic of these exertions will not be severe privation or hardship, so much as toil amid little to encourage and much to dishearten; and yet prayerful fidelity will in the end win success and plant the banner of the Gospel in its purity upon this coast. If any young herald of the Cross is willing to give his life for winning sure, though distant, results, we invite him to consider these openings for missionary endeavor; first to preach and teach in English, and then gradually to reach forth an influence for the far larger number who understand Spanish, the vernacular of the country.

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*Santiago.*—The Spanish congregation in Santiago attending the preaching of the Reformed church has doubled since the new church was opened. The Sabbath Schools number upwards of fifty pupils.

The English congregation is also larger than it was. From fifty to seventy persons attend.

We cannot but express regret that the Society in New York, which originally founded the English congregation in Santiago, has not yet been able to supply it with a minister, so that the Rev. Mr. Gilbert might be enabled to devote his exclusive attention to the Spanish mission. When Mr. Martin withdrew, the oversight of both congregations fell to Mr. Gilbert. It is of the highest importance that both congregations should be cared for, but it is not possible for the one minister to supply both without being overburdened.

In the Chilian Reformed church in Santiago there are now fourteen communicants. A second deacon has recently been chosen. Three young men desire to come forward and confess Christ; one is a student, one a merchant, the third a builder. Probably they will be soon received as communicants in confirmation.

*Talca.*—The cause of truth is restricted in Talca, by want of means to command better accommodation for preaching the truth and gathering a comfortable congregation. Persons are unwilling to rent their houses for a minister to preach the Protestant doctrines; the only remedy would be to provide Mr. Sayre with means so that he may purchase premises and fit up a neat and suitable chapel. Letters from a native gentleman speak of this as a great hindrance. A very adequate building is offered for sale at four thousand dollars, that would accommodate the missionary and his family as a residence, while at the same time it would furnish a hall for worship.

## *Spain—Seville.*

REV. L. S. TUGWELL.

I CANNOT speak too highly of the Christian zeal and earnestness of Romasanta, and God's blessing is evidently resting upon his efforts. The room is well filled whenever open for service, and more than filled at the Sunday evening service. It would perhaps be difficult to find a rougher looking congregation, and I am sure it would be impossible to find a more attentive congregation in any part of the world. There are about fifty children in the Sunday-school; and more than eighty lads and men attend the night school which is held four nights every week.

It is most important that a day school should be established in connection with this mission, as soon as possible, both for boys and girls. I am looking out for a suitable master. I think Romasanta's oldest daughter would do for the mistress of the girl's school. Would your Society bear the whole or a part of this expense? I am anxious to have under daily Christian instruction at least one thousand children in Seville alone. There will be no difficulty in getting that number of children, and more if funds be forthcoming. At present we have more than three hundred children and young people in our schools and colleges.

I have just started a Training College for young men. I think of taking those whose friends are not able to support them during their course of study. Already there are those in this college. In our Female Training College for schoolmistresses, &c., are fifteen—these board in the house. Ask American Christians to pray for us.

## *EDITORIAL NOTES.*

"ROMANISM: its general decline, and its present condition and prospects in the United States, by H. Mattison, D.D.," is the title of a pamphlet of ninety pages just published by Carlton & Lanahan, New-York. It is a very full and careful compilation of the statistics of Romanism in this country, prepared in the fall of 1868. We commend it very strongly to all who desire an intelligent view of what Romanism has done and proposes to do in the United States.

We are glad, also, to commend another useful pamphlet (45 pages) containing the two articles from Putnam, "Our Established Church" and "The Unestablished Church," and a *third*, equally effective, in the shape of a "Preface" to the two, in which the Catholic Reviewers of the Putnam articles are squarely confronted and their quibbles exposed.

Thus far, at least, no documents will compare with these for popular and general use in the campaign of an unsectarian Bible Christianity and American patriotism against the subtle plans and efforts of the Romish priesthood and Press. Let these admirable pamphlets be widely circulated.

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Two bills have been introduced into the Missouri legislature relating to the appropriation of public funds to schools and sectarian purposes. The House bill simply prohibits the appropriation of school money to any but public schools. The Senate bill goes one step further, and forbids the transfer of any public money whatever, whether raised by State, county or municipal taxes, or howsoever accruing, to the support of any religious institution.

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A bill is before the Pennsylvania legislature which provides for the visitation of nunneries or religious houses of whatever name where females are kept in seclusion, twice a year, by three examiners appointed by the judges of the district where situated. The examiners shall have power to demand the presence of each and all the females in the establishment visited, and to them, one at a time, "unaccompanied by any one," propound the simple question "Are you contented and satisfied to remain here?" and if the answer is in the negative, at once set her at large. The bill also provides for preserving so distinct an account of the money, &c., of every inmate, which has been absorbed by the institution, that on the discharge of any one, it may and shall be restored with interest.

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TWENTY-THREE leading pastors of Washington, D. C., strongly endorse a "learned and conclusive argument against Romanism" recently delivered as a lecture by the Rev. Byron Sunderland, D. D. The paper is printed in full in the 'National Republican.' We hope to cite from it.

"The Interior" comes to us from the great city of the West—a new weekly, of the Presbyterian family. From the vigor, variety and freshness of its matter, the thoroughness and system of its make-up, and the tasteful, pleasant look of its type, the inference is fair that the undertaking has been judiciously forecasted, abundantly provided for, and the right men set to its achievement. We quote a specimen paragraph from a side editorial:

"It was formerly thought a good thing to cast out devils. Now it is thought a good thing to acknowledge the conscientious scruples of the devils, and cast aside the Bible, the atmosphere of which is quite smothering to them. An antiquated writer allowed himself to say, "the commandment of the Lord is pure, enlightening the eyes." It is now discovered that the commandment of the Lord makes the waters of civil administration muddy as the Tiber, and instead of enlightening, throws intolerable dust into the eyes of reason. Again, it used to be thought that the training of a child had a great deal to do with the character of the man. Now it is thought, teach him that the duty of a Christian is to insist that the government shall be atheistic; and train him in a school from which God and the Bible are cast out, and he will be quite likely to grow up a Christian."

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We call attention to the additional matter, in this number, under the head of the Bible in the Schools. The secular and religious press are taking up this subject with great earnestness, while the pulpit is speaking clearly and forcibly all over the land.

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Dr. Keatinge, a former Roman Catholic priest, continues, in the *Christian Union*, his admirably tempered sketches of the spirit and practices of the Romish Church. His papers contain a graphic and terrible revelation of the inherent evils of the system.

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The ladies of New Haven have just sent their third annual contribution of $1000 in aid of Miss Rankin's work in Mexico.

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## *LITERARY NOTICES.*

The Family and the Church. By Father Hyacinthe, edited by Rev. L. W. Bacon, with an introduction by John Bigelow, Esq. New York: G. P. Putnam & Son. $1 50.

This is a second volume of Father Hyacinthe's Discourses, containing six lectures on the Family, six on the Church, with other papers, and Bishop Dupanloup's Letter on the Dogma of Papal Infallibility.

A Day by the Fire; and other papers, hitherto uncollected. By Leigh Hunt. Boston: Roberts Brothers. $1 50.

A beautiful volume of the gentle-spirited Elio, whose essays and sketches have been read and valued by the finer natures of two generations.

The Earthly Paradise, a Poem. By Wm. Morris. Boston: Roberts Brothers. $2 25. pp. 382.

Of this poem the Saturday Review says: "We have no fear but the reader will arise from his study of the tale with an enhanced conviction of Mr. Morris's title to the wreath of a modern Chaucer, as a poet who, whilst unrivalled as a story-teller, finds the way to the heart at the same time that he enchains the ear." The publishers have made an exquisite book, in type and binding.

The Bible in the Public Schools: Arguments in the case of John D. Minor *et als.*, versus The Board of Education of the City of Cincinnati *et als.* With the Opinions and Decisions of the Court. 1 vol. 8vo. cloth. $2 00. Cincinnati: Robert Clarke & Co.

We need only say that this book furnishes a full and able debate of both sides of the question.

The Sunset Land. By Rev. John Todd, D.D. Boston: Lee & Shepard, pp. 322.

A series of glowing but naturally drawn pictures of the great Pacific State of California, its origin, its approaches, its achievements, and its promises. The book is filled with pleasant reading.

ALYPIUS OF TAGASTE. By Mrs. Webb. Philadelphia Presbyterian Board of Publication, 821 Chesnut street (pp. 379, $1 25). POMPONIA; OR, THE GOSPEL IN CESAR'S HOUSEHOLD. By same Author and Publisher (pp. 490, $1 40).

Two excellent volumes, illustrating the actual history of the earliest Christian times. Would that such interesting and instructive volumes might be multiplied for our Sunday School Libraries and for Christian households.

FROM DAWN TO DARK IN ITALY. Philadelphia Presbyterian Board of Publication, 821 Chesnut street (pp. 538).

An admirably wrought tale of the Reformation of the 16th Century.

ADMIRAL COLIGNY, AND THE RISE OF THE HUGUENOTS. By Rev. W. M. Blackburn. 2 volumes. Same Publishers.

A history as well as biography, and a history of thrilling interest, embodying events that stand prominently out even in an age full of intensely marked incident.

RIVERS OF WATER IN A DRY PLACE (pp. 294, $1 00). Same Publishers.

An account of the introduction of Christianity into South Africa, and of Mr. Moffat's Missionary labors. Designed for the young, but equally adapted to interest and instruct readers of every age.

THE VEIL LIFTED; OR, THE ROMANCE AND REALITY OF CONVENT LIFE. Boston: Henry Hoyt.

The contrivances of the Romish Church to ensnare young girls, and the character and effects of this unnatural waste of life, are here portrayed as a warning. *Facts*, many and terrible, are multiplying every day to shew that such stories are not even fully drawn.—[*Continued on Cover.*

## *RECEIPTS*

*In behalf of the American and Foreign Christian Union, for two Months ending 6th February, 1870.—(Concluded.)*

### NEW JERSEY.

| | |
|---|---|
| Passaic. M. E. Church, in part | $24 82 |
| Orange. Mrs. S. H. Fowler | 5 00 |
| Jersey City. 1st Cong. Church | 77 13 |
| Newark. A friend in the 1st Pres. Church | 2 00 |
| " Spruce st. Mission S. Sch'l, to constitute Geo. T. Baldwin a L.M. and for Greece | 30 00 |
| " 3d Indus. Sab. Sch'l, per Miss S B. Gill and friends, for Greece | 50 00 |
| " 1st Pres. Sab. Sch'l, for Greece, | 70 00 |
| " 1st Pres. Church, of which $30 to constitute Rev. James S. Dennis a L.M | 154 78 |
| Blairstown. Pres. Church, add | 35 00 |
| Walnut Valley. Additional | 5 00 |
| Princeton. Theol. Seminary | 78 25 |
| R. Taylor, to constitute J. W. Russell a L.M. | 30 00 |
| Jersey City. 2d Pres. Church, Mo. Concert | 13 50 |
| Newark. Park Church, per Rev. P. De Veuve | 40 00 |
| Englewood. Pres. Church, per J. A. Humphrey, Tr. | 242 70 |
| Newark. Miss M. Johnson | 5 00 |
| Campbell Hall. S. C. Hepburn | 21 00 |
| Passaic. M. E. Church, add. | 28 50 |
| Jersey City. St. Pauls M. E Church, add. | 4 50 |
| Passaic. Rev. P. F. Leavens Ch | 5 15 |
| " Rev. W. Butler, D.D. | 29 03 |
| Woodside. C. C. Hine | 5 00 |
| Newark. Mrs. Mary Warren | 5 00 |
| " Wm. R. Sayre, to constitute Rev. Chas. H. Thompson a L.M. | 30 00 |
| " F. W. Jackson, to make Mrs. E. W. Jackson a L.M. | 30 00 |
| " Mrs. Julia A. Tuttle's bequest, | 164 80 |
| Belvidere. Pres. Church | 30 00 |
| Princeton. Students of Theol. Sem'y, add. | 3 00 |
| " Cash | 2 20 |
| Clayton. D. Wilson Moore | 5 00 |
| Metuchin. Reformed Church | 12 52 |
| | 1,266 85 |

### PENNSYLVANIA.

| | |
|---|---|
| Germantown. Mrs Samuel Harvey, | 4 00 |
| Alleghany. W. M. Bell | 20 00 |
| Farmington Hill. Carra M. Close, for Spain | 50 |
| Philadelphia. Miss Annie Graham, | 3 00 |
| W. Middletown. Union Meeting | 22 36 |
| Sab. School class "Cheerful Givers" | 4 50 |
| Claysville. Rev. A. McCarroll | 5 00 |
| Salem Cross Roads. Additional | 10 00 |
| Greensburgh. Pres. Church, add | 14 00 |
| Kittanning. U. Pres. Church | 11 00 |
| " Pres. Church, Mrs. Finley and Miss Elwinar, $25 ea.; Mrs. Craig $10; Pollock, Parr, cash, Stewart, Robinson, cash, $5 ea.; others, $12.05 | 102 05 |
| Brady's Bend. Pres. Church, in part to constitute Rev. S. H. Holliday a L.D. | 36 75 |
| Lionville. Rev. S. Sentman | 5 00 |
| Buchanan. Rev. T. Edwards and wife | 2 00 |
| Philadelphia. Isaac Ashmead | $10 00 |
| " Mrs. Leutz, for Mexico, $100; A. Whilden & Sons, for Greece, $50; Miss Holland and Mr. Worne, $25 ea; J. Garrett $20; Messrs. Hodge, Thompson, McElroy, Gest, Purves, Bodine, Scott, Young, Van Syckle, West, Perkins, Benson, Milne, Brown, $10 ea; Perkins, Junkins, Perkins, Farr, Bush, Sinclair, Abby, White, Tenbrook, Crothers, Trimble, Trowbridge, Vanuxum, Gebhard, Embly, Filley, Baugh, Mears, Beatty Boyd, cash, Boyd, cash, $5 ea.; others, $9.95 | 484 95 |
| " 2d Reformed Sab. School | 19 01 |
| " 5th U. Pres. Church, towards L.M. for the Pastor | 25 00 |
| Brady's Bend. Additional towards L.D. | 23 10 |
| York. Sam'l Small | 30 00 |
| Lity. Rev. Mr. Fett | 5 00 |

PENNSYLVANIA—*Continued.*

| | | |
|---|---|---|
| Upper Buffalo. Pres. Ch., towards L.D. for Rev. Dr. Eagleson | 50 50 | |
| Wurtemburg. U. Pres. Cong., J. H. Peacock | 7 64 | |
| " U. Pres. Cong. of Centre | 11 62 | |
| | | 907 18 |

DELAWARE.

| | | |
|---|---|---|
| Dover. Pres. Church, add. | | 11 60 |

DISTRICT OF COLUMBIA.

| | | |
|---|---|---|
| Washington. Mrs. E. W. Wright, per Rev. Dr. Hallock | | 10 00 |

ILLINOIS.

| | | |
|---|---|---|
| Farmington. 1st Cong. Church, per J. W. Newell, Tr. | 21 47 | |
| Springfield. 2d Portuguese Pres. Church, | 2 61 | |
| " T. Scott on L.M. for Mrs. Scott, | 25 40 | |
| Dover. Cong. Church, per T. W. Nicholls | 27 83 | |
| Rockford. 2d Cong. Church, per T. D. Robertson | 46 82 | |
| Lincoln. Meth. Ch., Rev. J. Little, | 4 75 | |
| Springfield. Mrs. R. H. Heuing | 5 00 | |
| Chicago Pres Church, per B. W. Raymond | 184 30 | |
| Beverly. Mrs. Caroline Thorburn | 1 00 | |
| Jerseyville. N. L. Adams, in full for L.M. | 15 00 | |
| Sparta Bryce Crawford | 5 00 | |
| Carbondale. 1st Pres. Church | 3 25 | |
| Geneseo. 1st Cong. Sab. School, per J. F. Kinsey | 36 17 | |
| Metropolis. 1st Pres. Church, of which L. A. Frost and A. Cutting gave $5 ea. | 16 90 | |
| " Meth. Church | 5 00 | |
| Jerseyville. 2d Pres. Church | 5 50 | |
| " Bapt. Church | 25 | |
| Cairo. 1st Pres. Cong | 46 50 | |
| " Meth. Church | 6 00 | |
| | | 460 85 |

INDIANA.

| | | |
|---|---|---|
| New Albany. 1st Pres. Church, W. S. Culbertson, to constitute Mrs. C. W. Culbertson a L.M., $30; T. M. Day $10; J. M. Day, J. McCord, W. A. Culbertson, Dr. Cooper, J. B. Riley, Capt. Bragdon, $5 ea.; Mrs. Plummer, H. Webber, $3 ea.; J. R. Shields, J. Doll, $2 ea.; Dunfelt, Shields, Davis, $1 ea.; Mr. Butler, 50c. | 83 50 | |
| Southport: Union meeting | 11 10 | |
| Edinburgh. E. K. Hosford $5; J. M. Hosford $2; Fay, Johnson, 50c. ea. | 8 00 | |
| Franklin. 1st Pres. Church | 20 10 | |
| " Union meeting | 10 69 | |
| Monticello. Pres Sunday School | 10 00 | |
| Princeton. 1st Ref'd Pres. Church on L.D. for Rev. J. McMasters, | 51 00 | |
| Knightstown. 1st Meth. Church, by R. Probasco | 10 00 | |
| " G. S. Lowrey $1; Edwards, Lowrey, Foxworth, 50c. ea. | 2 50 | |
| New Albany. 2d Pres. Church, of which Jesse J. Brown $50 for L.M. | 104 00 | |
| " Hon. W. C. Du Pauw, for L.M. | 50 00 | |
| Indianapolis. H. | 5 00 | |
| " 4th Pres. Sab. School, for Miss Rankin | 25 00 | |
| Madison. Walter Scott, Sen. | 9 00 | |

INDIANA—*Continued.*

| | | |
|---|---|---|
| Indianapolis. Wesley Meth. Ch., to constitute Rev. C. N. Sims a L.M. | 27 50 | |
| " 1st Cong. Church, Rev. E. Ingersoll | 22 61 | |
| " 3d Pres. Church, to constitute Rev. Robt. Sloss a L.M. | 43 11 | |
| " C. O. Olin $5; Mr. Cuzon, Miss Tilley Baker, $1 ea. | 7 00 | |
| Peru. Meth. Church | 7 50 | |
| Waveland. John Milligan | 5 00 | |
| Fort Branch. Union meeting $13.65; Mrs. A. P. Urie $5; Dr. J. L. Dow $5; Mrs. J. L. Dow $1.20; Mrs. H. N. Dow $2—on L.M. for J. L. Dow, M.D. | 26 85 | |
| Evansville. A friend to Mexico | 90 00 | |
| Lafayette. Mary A. D. Crane | 1 50 | |
| Indianapolis. A. D. Wood, in full for a L.D. | 50 00 | |
| Fort Wayne. 1st Pres. Church, J. Williams and Mrs. P. Hamilton, $5 ea.; E. Williams and A. T. Hanna, $2 ea. | 14 00 | |
| " 3d Pres. Church, two Infant Scholars $1 20; two Youths $1.30 | 2 50 | |
| Huntington. 1st Pres. Church | 19 35 | |
| " 1st Meth. Church | 4 30 | |
| " Christian Church | 3 00 | |
| " Lutheran and Bap. Churches. | 2 00 | |
| Wabash. Pres. Church, for L.M., Rev. and Mrs. F. A. Wilbur, $5; E. S. Ross $10; others $32 30 | 52 30 | |
| " Union meeting in Christian Chapel | 18 30 | |
| Terre Haute. 1st Cong. Church | 4 10 | |
| Southport. Union meeting, balance, | 2 85 | |
| Edinburgh. 1st Pres. Church | 2 55 | |
| Evansville. Mrs W. B., for Mexico, | 10 00 | |
| Princeton. 1st Ref'd Pres. Church on L.D. | 45 00 | |
| Rising Sun. Mrs. E. Haines | 8 00 | |
| | | 869 71 |

OHIO.

| | | |
|---|---|---|
| Gustavus. Elam Linsley | 2 00 | |
| College Hill. Ohio Female College, for Miss Rankin's work | 47 00 | |
| Walnut Hills. Lane Sem'y Pres. Sab. Sch'l, for Miss Rankin's work | 50 00 | |
| " Young Ladies Bible Soc'y, for Miss Rankin's work | 28 25 | |
| Glendale. Glendale Fem. Coll., for Miss Rankin's work, in part, and to constitute Miss Ellen E. Smith a L.M. | 44 70 | |
| Greenfield. 2d Pres Church, Mrs. S. S. Reed $25; others $4—in full to constitute Rev. Robt. K. Campbell and Mrs. S. S. Reed L.M.'s | 29 00 | |
| Rocky Springs. Pres. Ch., balance, | 4 00 | |
| College Hill. Pres. Ch., J. Davy $20; C. S. Bates and Miss Hunt, $5 ea; others $28.05 | 58 05 | |
| Springdale. Pres. Church and Sab. School, which constitutes Mrs. M. E. Kennedy, John L. Riddle, Jacob Riddle L.M.'s | 84 04 | |
| Glendale. Pres. Church, in part, Mr. Parker | 2 00 | |
| Hamilton. Capt. McKee | 5 00 | |
| So. Salem. 1st Pres. Ch., in part, which constitutes Rev. Jas S. McDonald a L.M. | 40 25 | |
| Lyndon. Union meeting | 1 47 | |
| Cincinnati. A female friend, to constitute Miss H. L. Johnston a L.M. | 31 20 | |
| " Sixth Pres. Ch. | 3 35 | |

OHIO—*Continued.*

Cincinnati. Lane Sem'y Pres. Ch., in part, W. H. Blymyer $25; W. D. Rosseter $20; Messrs. Norton and Vent, $10 ea.; others $66.14 ..... 131 14
Cuyahoga Falls. Cong. Church and Soc'y, per C. Clark ..... 13 23
Ashtabula. 1st Pres. Ch, per O. H. Fish ..... 12 48
E. Cleveland. Cong. Ch. add..... 12 00
Piqua. Sab. School of St. James P. E. Church, for Miss Rankin's work..... 16 00
Columbus. Trin. P. Epis. Ch., Mrs. W. H. Dunning, for Miss Rankin's work, and to constitute herself a L.M. ..... 50 00
" A friend "In memorium Rev. W. H. D." and for Spain ..... 25 00
" A. Backus, for Miss Rankin's work $5 00; Mrs. Dunning, for Spain, $10..... 15 00
" Clara Baldwin $15; Hodge Mission $10; Mrs. Judge Mitchell $7; Mr. Randall $3—all for Columbus Mission..... 35 00
" Trin. Prot. Epis. Church, Mrs. Hubbard and Hutchinson, $20 ea.; Mrs. Kelly, Andrews, Bates, and Mr. Andrews, $5 ea.; two Misses Smythe, $3 ea; Mrs. Collins $3, Mrs. Claypool, Mitchell, Platt, Mitchell, Medbury, Hurd, Guiger, Messrs. Fay, Wheeler, Williams, $1 ea.; Mrs. Buttler $1 05; Judge Thrall 50c; Mrs. Kelly $2..... 82 55
" 2d Pres. Church, C. N. Olds $10; Messrs. White, Peek, Baker, Stage, Ritson, Shields, Ferson Brown, Mrs. Mithof, Smith, Ide, Houston, $5 ea.; Lilley, Denig. $3 ea; B. How, Mrs. Butler, Fay. Caruthers, Hubbell, $2 ea; Butler, Ferson, Ewing, Chadwick, Mrs. Higgins, Parks, Bancroft, $1 ea ..... 93 00
" 1st Cong. Church, Messrs. Sessions, Wakefield, $5 ea; Butler, Ford, Mahoney, Ferry, Mrs. Fraser, $2 ea; Signor, Reise, $1.50 ea.; Mr. Tevis $1.25; Hamliton, Taylor, Burdett, Maine, Hotchkiss, Jones, Babbitt, Hershiger, Overcher, Merwin, Kinney, Williams, Wilkinson, Smith, Jenny, A friend, Mrs. Price, Coole, Pollard, Vincent, $1 ea.; Mrs. Morgan, Clark, Decker, Beach, Dickerson, 50c. ea.; Mrs. Cushman 25c. ..... 47 00
" Blynd Asylum, Mr. Smead $10; Mr. Heyl, Miss Brown, $2; Messrs. Bathgate, Emerson, Dickerson, Linsley, McKibben, Bartlett, Carlisle, $1 ea.—in full of L.M. for Miss Olive Brown..... 21 00
" Westminster Pres. Church, H. C. Noble $20; Gen. Wright $5; G. Moodie $2; J. R. Cook $1; L. Backus 50c..... 28 50
" Welch Meth. Cal. Church..... 5 31
" Welch Cong. Church ..... 3 00
" 1st Pres. Ch., Mr. Gere, Mrs. Deshler $5 ea.; J. S. Abbot $2; Thomas and Robinson $1 ea.; Mrs. McDonald 50c..... 14 50
" 1st Bap. Church, Mrs. Westervelt $2; J. Harris $1..... 3 00

OHIO—*Continued.*

Mansfield. A. L. Grimes, F. E. Tracy, Mrs. M. D. Ancoy, $30 ea.; M. Day $10—to constitute Rev. J. E. Twitchell a L.D.; S. B. Sturges $25; H. H. Sturges, D. Sturges, $15 ea.; Cook, Blymyer, Wood, Gordon, Monkward, Mrs. E. S. Blymyer, $5 ea.; T. J. Robinson $3; Parsons, Leiter, Mrs. McConnell, Miss Hedges, $2 ea.; Smith, Bradford, Winterstine, Reed, Rowley, Taylor, Mrs. Snows, Miss H. Cook, $1 ea.; others, $32.19—to constitute S. B Sturges, S. B. Leiter, F. E. Tracy and M. DeCamp, L M.'s.....232 19
" 1st Pres. Church, to constitute L. J. Boner a L M. ..... 31 15
Columbus. For use of Mission 288 garments, 28 pairs new shoes, 20 pairs old shoes..... — —
Lebanon. Bap, Church add. Mrs. Fords ..... 1 00
Lyndon Station. Union Sab. School, 1 00
So. Salem. Pres. Ch. add ..... 7 10
Cincinnati. Lane Sem'y P. Ch. add. Rev. G. F. Fullerton $10; J. H. Cone $5; W. D. Gatehill $2; Mrs. G. Smith $1..... 18 00
Granville. 1st Pres. Church..... 75 03
" 1st Pres. Ch. Sab. School ..... 18 24
" St. Luke's Prot. Epis. Church, 18 69
" Bap. Church, H. P. Allen $5; others $14 80..... 19 80
" Female College..... 12 35
" M. E. Church, in full of L.M. for Joseph F. Williams ..... 13 00
Oxford. Pres. Church, Mrs. Oliver $10; Dr. Goble, Mrs. Rogers, Brooks, $5 ea.; R. Stanton $3; others $36.15; Sab. Sch'l $5.. 69 15
" M. E. Church ..... 8 09
" U. Pres. Church..... 6 48
" Bap. Church, E. Lane..... 5 00
Pomeroy. Mrs. J. McN. Wright.... 15 00
Newburgh. A. S. Hurdy, to constitute Fannie E. Earle a L M... 39 00
Elyria. E. DeWitt, M.D. ..... 9 00
Norwalk. Rev. A. Newton ..... 5 00
Tallmadge. Benev. Ass'n, per L. H. Ashmun ..... 20 54
——— 1,675 73

MICHIGAN.

Flint. E. B. Dewey ..... 2 00
Kalamazoo. 1st Cong. Church, per J. H. White ..... 19 00
Tekosha. Pres. Ch., Rev. W. W. Collins ..... 5 00
——— 26 00

IOWA.

Denmark. Dea. Enos Wright, per Dr. Hallock ..... 5 00

Paris, France. Mrs. E. W. Lahman, 6 00

Wheeling, W. Va. Mrs. S. Ott and Dr. Baird, $5 ea. ..... 10 00

Parkersburgh, W. Va. M. E. Ch., in part ..... 20 14

Parkersburgh, W. Va. Pres. Ch., in part ..... 23 75

Omaha, Neb. A friend, by Rev. E. Gaylord ..... 15 00

Total..... $14,665 24

# THE CHRISTIAN WORLD.

Vol. XXI. MAY, 1870. No. 5.

## A SOLEMN DISCOURSE,

### *Which Pius IX., (if he believes the Gospel,) ought to have pronounced at the opening of the Council.*

[A converted priest, at Brussels, who says of himself: "a long series of trials and struggles for the integrity of my conscience, of which Rome required the sacrifice, has opened my eyes to the falsity of the Church in which I was born and had become a priest, a monk, a founder and superior of a monastery"—sends me a discourse which he thinks the Pope ought to have delivered at the opening of the Council. It comes rather late to hand, but it contains so many points that I cannot forbear translating the main portion of it for your columns.—J. H. PETTINGILL, *Seamen's Chaplain at Antwerp.*]

"VENERABLE colleagues, and dear brethren in Jesus Christ—We would not desire to finish our career in the sovereign Pontificate of the Roman Church, where we have weathered so many storms, without being able to bear this testimony, that we have sought the means to remedy the evils which afflict the Church and threaten her existence.

Important events have occurred since our elevation to the Roman see. Carried away by the impulse of our heart, we, at first, seconded the liberal movement which was every where making itself felt, and which, in spite of the obstacles thrown in the way by our predecessors, had taken possession of the minds of the people generally in our States. However, arrested in our purposes by a coterie to which we unwisely yielded, we took a retrograde course, and the tempest carried us into a land of exile.

Reinstated and maintained on the throne, by the arms of France, we took up the old errors of our predecessors, and earnestly urged them upon the governments which recognized our absolute and full authority Alas! dear brethren, our counsels have not been profitable to them.

Our well-beloved son, Ferdinand II., king of Naples, gave us at Gaeta the most royal hospitality. But ten years later, notwithstanding the

most valorous defense of his worthy successor, Francis II., the hospitable citadel of Gaeta and the crown of this dynasty fell under the assaults of a band of adventurers.

Another of our sons, Francis Joseph, with whom we made, in 1856, a concordat, having for its end to put in practice in the Austrian empire the principles in force in our States, has on this account brought himself into collision with the best of his subjects and the representatives of the nation.

Also, a few years after, attacked by the king of Sardinia, sustained by the French army, the emperor Francis Joseph lost successively in the battles of Magenta and Solferino, the rich provinces of the Lombardo-Venetian kingdom, and the impregnable forts of the Quadrilateral. In 1866, after a struggle of a few weeks, during which his army was cut in pieces, he was obliged also to çede to Prussia a great part of the States of his allies.

All the princes of Italy—the Grand Duke of Tuscany, the Duchess of Parma, the Duke of Modena, who practised so thoroughly among their people our mode of government, have one after the other undergone the same fortune—carried away by the storm of revolution.

We hardly have the courage to remind you of the drama of Queretara, so lamentable, in which the unfortunate Maximilian, whom we thought to make the docile instrument of our ideas in Mexico, paid for his rash undertaking by the forfeit of his life—leaving his widow, the Empress Charlotte, in hopeless insanity.

As for our dearly beloved daughter, Isabella II., scarcely had we adjudged to her the golden rose, in testimony of our satisfaction for her zeal as sovereign in seconding our designs upon the Spanish nation, than her own subjects drove her from the throne.

In fine, even we ourselves have lost more than three-quarters of our provinces, and have kept the rest only by employing—in spite of the prohibition of Christ—the sword, and the best of arms, after having drawn millions upon millions from the purse of the faithful.

We have, from all sides, gathered warriors to sustain our temporal rights, proclaiming them to be the rights of St. Peter's patrimony, though the poor fisherman of Galilee never had any patrimony but his boat and his nets, which he joyfully abandoned to follow his Master, who had not one stone upon which to lay his head.

How many thousands of men and what heaps of gold, sacrificed without any other result than to cause our reign to be cursed, and the religion of Christ to be blasphemed!

All these events, dear colleagues, appeared to us at first, to be but simple trials of Providence, and as fast as they occurred we hoped that each one of them would be the last—that, thanks to the definition of the dogma of Mary *immaculate*, more prosperous days were coming, at

last, to shine again upon the church. Illusions! illusions! Everything got worse and worse!

We could not then rid ourselves of the thought that the finger of God was showing itself in these catastrophes, and after having prayed to the Lord, we felt inspired to convoke you about us, to confer together upon the means of saving modern society, which is more and more abandoning Christianity and throwing itself into the bottomless gulf of unbelief.

In order to render our assembly more imposing, and to give greater weight to its decisions, we invited the Eastern bishops, in the person of the patriarch of Constantinople. We likewise called the English Church, with the pastors of the different Protestant communions—inviting, especially, these last, who have neither Episcopal nor sacerdotal character, to return to the fold forsaken by their fathers more than three and a half centuries ago.

All of them, the patriarch of Constantinople, the Anglican bishop of New-York, other bishops of the same rite, and a great number of Protestant pastors of all countries have sent such responses to our invitation that our convictions have been shaken.

We have begun to fear lest our title of Bishop of bishops, Supreme head of the Church, The Common Father of the Faithful, The Successor of Peter, The Vicar of Jesus Christ, are but titles of pride, usurped by our predecessors for the object of universal domination.

Troubled in our conscience, we have entreated the Lord to enlighten us, and show us whether we are in the way of truth or of error.

Many great events have impressed us. First, the schism in the East, commenced in the ninth century, and consummated in the eleventh—then the separation of the English and Scotch churches from that of Rome—and, finally, the Protestant movement in the sixteenth century, which has already taken away nearly half of our real adherents.

We have come to doubt whether the faithful, who in epochs and countries so widely separated, have united in great numbers under the lead of their bishops or priests to resist the pretensions of the Romish Church, have been generally animated only by a spirit of wicked rebellion against legitimate authority; and we have wished to clear up this doubt. For this purpose, laying aside numberless prejudices in which our infancy was cradled, our priesthood nourished, and our Pontificate has been flattered, we have been studying history from the beginning.

And now, after having made a clean sweep of whatever was taught us, upon which we had never used our own reason, we find—first, that for the first three centuries the bishops of Rome were bishops with the same title as all the other bishops. In fact, St. Jerome, deceased in 420, in comparing the greatest of sees—those of Rome, Constantinople, and Alexandria—with the humbler sees, declares that the dignity of bishop

is the same every where. Then we find that the jurisdictions obtained by these apostolic sees of Rome, Alexandria, Antioch, and Jerusalem, came only by the concessions of councils, and not by Jesus Christ and his apostles.

[Here follows the testimony of the Fathers, and the history of the first seven Œcumenical Councils, showing that not one of them was either convoked or presided over or confirmed by the bishops of Rome.]

From these facts, confirmed by documents most indisputable, it follows that the Papacy as it now exists has no foundation in the tradition of the first eight centuries, much less in the Gospel, of which certain texts must be tortured in order to arrive at a system so monstrous—from these facts, we say, it follows that the Papacy, as it now exists, is a sacrilegious usurpation over the rights of God and the entire church, and that it is our duty personally, Pius IX., bishop of Rome, to declare to you that we purely and simply abolish it, praying God to pardon the error which from our fathers and circumstances we have inherited.

You are therefore, venerable colleagues, no longer here before the supreme head of the Church. You are before an equal by divine right, and before the patriarch of the Western Churches by right purely ecclesiastical. It is in this simple capacity that we preside over this Council, which by itself merely could not be œcumenical, but in which we will lay the foundation of a true council of the entire Catholic world, assembled by the consent of the patriarchs of the East, and to which our brethren of the English Church, with the pastors of evangelical confessions, shall be invited.

In the present assembly grave duties rest upon us—to repair the past, to arrange the future. The past, alas! is heavily burdened. It is desiring to falsify history, to impute to Phocius the schism of the East in the ninth century, and to Michael Cerulaire its complete consummation in the eleventh. It is not the East, but the West that is chargeable with schism, and the fault lies with the bishops of Rome wishing to lord it over the flock. Let us acknowledge it before God, who will pardon us, and confess it to our brethren, who will be happy with us to return to their communion.

For more than a thousand years our temporal power, condemned by the Word of God, "*My kingdom is not of this world,*" has been the cause of ungovernable pride, with a great number of our predecessors, as it has been of deep corruption in others, and as it is to this day of scandal among the people, an aim in politics, and a stumbling block in religion, in place of being either necessary or useful.

Wishing to render to Cæsar the things that are Cæsar's, and to God the things that are God's, we declare that, in behalf of our country, the good Italian nation, we resign all our temporal power, and recognize as

the legitimate sovereign our son, king Victor Emmanuel, too long unrecognized, whom we will invite, at the close of our preparatory assembly, to receive at our hands the keys of the city of Rome.

If we send this day the above invitation, it is to show to the whole world that we have acted freely, without any pressure from without, solely under the inspiration of our conscience and the Spirit of God who directs us.

To date from this day, we anathematize as blasphemies the titles of *Holiness, Most Holy Father*, etc., which have been given to us, and we proscribe as unworthy adulations those of *Eminence, Excellency, Grace, Father, Reverence;* etc., with their ridiculous superlatives, *Illustrissimi, Eminentissimi, Clasissimi, Reverendissimi*, etc., given to cardinals, bishops, superiors of monasteries, etc. These titles Peter and Paul never knew.

Nothing is so contrary to the Spirit of Christ as the colossal riches amassed during fifteen centuries by the Church : and history shows—by the aid of what means—more reprehensible in some cases than in others : these riches have been accumulated to the detriment of individuals, and families, and peoples. Of what crimes, of what frauds have they been the source!

Oh! truly, venerable colleagues, in order to render ourselves all the true disciples of Jesus Christ, who, poor himself, commands us to have neither scrip, nor purse, nor staff on our journey, and to content ourselves with one coat, we joyfully sacrifice these ill-acquired riches, otherwise the source of corruption, and commit ourselves to God for support, who has said, "Seek first the kingdom of God and his righteousness, and all these things shall be added unto you."

This, believe me, is the only means of regaining the confidence of the people, and of closing the mouth of infidelity, which accuses us of not believing the Gospel because we trample its precepts under our feet.—We ought to refuse even to receive from our respective governments subsidies which are forcibly levied upon the people, that we may furnish them with no pretext for complaining that the ministers of God have their own material interests more at heart than the spiritual profit of their flocks. Let us have faith in Providence, who will provide for our modest support by the spontaneous gifts of the faithful.

Many righteous people have complained to us—priests, monks, the religious, whose bishops or official superiors have demanded of them things contrary to their consciences. Instead of taking the part of innocence, we have generally sacrificed it to the principle of obedience, always immoral when it has not truth and right on its side.

We acknowledge, in particular, having betrayed one of these righteous persons by sending to his most ardent persecutors a confidential letter, addressed to us under the title "*Affair of Conscience—very private.*" We have taken measures to render him justice, and to recall to duty

those who have hatefully persecuted him. The same shall be done to others also, so unhappily sacrificed.

The monasteries swarm, and far from being always the asylum of innocence, they have become, but too often, the resorts of hypocrisy, of lying, of rapine, of abuse of confidence and of authority, and of monstrous vices. If this was so in the middle ages and in the centuries past, it is still more so in our day, as we know by certain knowledge, and as is evident from the numberless scandals with which the tribunals and the newspapers are filled. To remedy these evils, which are the natural consequence of our condition contrary to nature, let us give back to secular life the religious of both sexes, exhorting them to study in the Gospel the pure spirit of Christianity, that they may conform to it hereafter their creed and their morals.

Contrary to the Word of God, to the counsels of St. Paul, to the example of the Apostles, to the first ages of the Church and to the constant discipline of the Eastern Church, we have imposed on our priests a celibacy which has been the source of immoralities without number, and of shameful hypocrisies. Let us remove this evil from the midst of our peoples. Let it be allowed to bishops and priests hereafter to marry, and to honor marriage among all in the good education of the children.

By the terrors of the Inquisition, by the institution of the Index, by a secret police working by stealth and stratagem, we have arrested the noblest flights of intelligence, obstructed the material and moral progress of the people, heaped up ruins, poured out torrents of blood, overturned society and families, perverted the conscience, and excited—as a natural reaction against an abhorred despotism—the French revolution, which re-established among men the principles of liberty and equality.

To-day, let us proclaim these principles higher than the individual, for they are the principles of the Gospel. Let us deplore our unhappiness in having been in great part the real cause of the excesses which accompanied this awful re-vindication of the rights of man, which our predecessor had so long trampled under foot.

Behold, dearly beloved and venerable colleagues, the work of social and religious regeneration which we now propose to you with the fullest confidence that after having so punctiliously followed in our errors you will no less eagerly follow us in our return to the *truth*. Let us know that this only will save the world and save ourselves, according to the words of Christ, *The truth shall make you free.* "Veritas liberabit vos." It is not our own work which we have to do, but the work of the Lord.

So let the day come when it will be true to say, "Christ triumphs, Christ reigns, Christ rules," "*Christus vincit, Christus regnat, Christus imperat.*" Amen.

# O. A. Brownson on Catholic Schools.

BY REV. JOSEPH EMERSON.

Mr. Brownson was born in a Congregational town of Vermont, and trained in childhood after the "straitest sect"—the Bible, psalm-book, and catechism being almost his only books. At the age of eighteen he united with a Presbyterian church in New-York. Soon he became a Universalist minister, then a Unitarian preacher, and finally his uneasy spirit sought rest in the bosom of the "Holy Roman Catholic Church."

He thus had a wide acquaintance with American society, and, as he was, from a child, given up to books, it may be presumed that he was well informed in regard to the different modes of educating the young. He began in 1844 to edit a quarterly review in the interest of the Romish Church. This periodical was called "Brownson's Review," and was filled very largely with articles from his own pen. He may be fairly styled the lay champion of the Catholic Church in America so long as that Review was published. A very large part of it had reference to that Church, defending it from attack and aiming to spread its principles among Protestants. None could accuse him of unfriendliness to the Romish Church.

After conducting his review in this spirit for eighteen years, and becoming thoroughly acquainted with all Catholic institutions in this country, he wrote an article in the January number for 1862, on the quality of the Romish schools. From that article, Americans who are not so well acquainted as Mr. Brownson is with Romish schools, may derive some useful hints to guide them in their action in regard to giving public money for that particular method of teaching.

In the Jan. No. of Brownson's Review for 1862, at page 69 we read:

"The laity have as deep an interest in it (Catholic education) as have the ecclesiastics, and they have in regard to it the common right of all men to judge for themselves."** (pp. 71-73) "They (Catholic schools) practically fail to recognize human progress, and thus fail to recognize the continuance and successive evolution of the idea in the life of humanity. ** They do not educate their pupils to be at home and at their ease in their own age and country, or train them to be living, thinking, and energetic men, prepared for the work which actually awaits them either in Church or State. As far as we are able to trace the effect of the most approved Catholic education of our day, whether at home or abroad, it tends to repress rather than quicken the life of the pupil, to unfit rather than prepare him for the active and zealous discharge either of his religious or his social duties. They who are educated in our schools seem misplaced and mistimed in the world, as if born and educated for a world that has ceased to exist. *** Comparatively few of them (Catholic graduates) take their stand as scholars or as men, on a level with the Catholics of non-Catholic colleges, and those who do take that stand do it by throwing aside nearly all they learned from their Alma Mater, and adopting the ideas and principles, the modes of thought and action they find in the general civilization of the country in which they live. *** The cause of the failure of what we call Catholic education is, in our judg-

ment, in the fact that we educate not for the present or the future, but for the past. *** We do not mean that the dogmas are not scrupulously taught in all our schools and colleges, nor that the words of the Catechism are not duly insisted upon. We concede this, and that gives to our so-called Catholic schools a merit which no others have or can have. It is (p. 74) now behind the times, and unfits rather than prepares the student for taking an active part in the work of his own day and generation. There can be no question that what passes for Catholic education in this or any other country, has its ideal of perfection in the past, and that it resists as un-Catholic, irreligious and opposed to God, the tendencies of modern civilization. *** The work it gives its subjects or prepares them to perform is not the work of carrying it forward, but that of resisting it, driving it back, anathematizing it as at war with the Gospel, and either of neglecting it altogether and taking refuge in the cloister, in an exclusive or exaggerated asceticism, always bordering on immorality, or of restoring a former order of civilization, no longer a living order and which humanity has evidently left behind and is resolved shall never be restored."

Perhaps it is not quite fair to call the special attention of Protestants to these remarkable words of the leading Roman Catholic editor of the United States; because they were evidently intended for Catholics.—But for this very reason they are the more weighty.

The only redeeming quality of the Romish schools, in Mr. Brownson's estimation, seems to be the fact that they faithfully teach the Romish Catechism. "That," he says, "gives to our so-called Catholic schools a merit which no others have or can have." If this is their only merit to a high-toned Romanist—a scholar—a thinker—what should be the estimate of those who do not especially value the doctrines of the Catholic Catechism? What do or can they *fearlessly* teach which Protestants wish to have taught to their children? I use the word *fearlessly* with emphasis. They fear to have the Bible read without note or comment lest it should prejudice their children against the Catholic religion. Impartial history they fear because it tells terrible stories of the Inquisition, the *auto da fe*, and other bad things done by the Catholic Church. Astronomy will not do, because it teaches that for which they condemned Galileo to the dungeons of the Inquisition. Geology and Geometry, as now taught, will, perhaps, be just as heretical. Philosophy, according to modern ideas, is rejected. One of their professors in the University of Catania, writes and publishes thus:

"What has natural philosophy been from the time of Newton to our own? A myth. What is Newton's theory of attraction? The height of extravagance. Who are the most thought-confusing sophists in the world? The astronomers with their attraction and gravitation, and the natural philosophers with their mechanical theory of heat. When will an orthodox and sensible philosophy again arise? When the theories of gravitation and affinity, the central fire and Humboldt's Cosmos are banished to the regions of chimeras. A single man rises superior to all others. *** He is Pius IX., Rome's great priest. His word has authority, and before him the mighty men of earth . . . shall bow their heads."

All modern teaching, except in reading, writing, arithmetic, and possibly geography, must be replaced in Catholic schools by the teaching

of the middle ages. So says Brownson. So says Professor Cavaliere Agatino Longo, of Catania University, and so say the Pope and the Jesuits. What say American voters about voting public money to support sectarian schools of this sort? No other sect claims it, or dares to, for their schools. Yield it to the Romanists (who dare do anything for their church,) and you constitute a union of the State with that Church; because, (Mr. Brownson being judge,) that money of the State is used to teach the doctrines of their catechism, and that is the only valuable teaching, in his estimation, secured by it. If it had not been for the purchase of Romish votes, the question of public money for such schools never could have got a hearing, even in New-York city.

The Jesuits rule the Pope—they rule the Catholic Church—they have called the Ecumenical Council—they mean to declare the Infallibility of the Pope, so that he may be an *omnipotent* instrument in their hands. They determine the system of teaching in Catholic schools. They mean to make that system popular and dominant in the United States, and train future generations of our children to be fit tools for their purposes, and thus rule our land. A great philosopher (I think it is Leibnitz) says: "Give me the instruction of the young for a century, and I will change the face of the world."

Before voting our money to sustain Jesuit schools, let us at least demand of them to show *one* instance where they have had a good system of *common* school education—instructing the mass of the children—in any country where they had supreme control. History records no such phenomena.

## *The Rent Veil of the Temple.*

REV. WAYLAND HOYT.

It hung before the Most Holy Place. It at once hid it and hindered access to it. It was a veil of many folds—variously colored and almost massive with embroidery. Behind it in the ancient tabernacle and in the eldest temple stood the ark of God, over-swept by the wings of the golden cherubim, and upon which fell like a fragment of celes ial light, the miraculous Shekinah. And though from the later temples the ark was gone and the Shekinah vanished, still the most holy place remained, and before it fell the guarding curtain. It shut off the whole Israel from the most sacred place—one man excepted. Once and only once, in each long year, might the high priest lift the veil, and passing beyond it, with the blood of the atonement sprinkled over him, and with it within his hands, kneel in the directest presence of Jehovah. Then for another year must the barring folds hang unlifted.

And so that richly woven veil, falling before the Most Holy Place, came very naturally to stand to the Jew as the symbol of what was innermost in his Faith.

It became the symbol of the Divine Holiness. For the veil fell before and concealed the most evident earthly dwelling-place of God.

It became the symbol of a human sinfulness. For that veil thrust itself between God the Holy and man the sinful.

It became the symbol of a priestly sanctity and peculiarity of function. For only the Priest, himself, rendered ritually clean by the blood of the atonement, might pass beyond that veil and offer that blood as an atonement in the behalf of others. And so the veil which none but the Priest might lift, declared his peculiar, and priestly, and separate office.

*Now*, that *rent* veil is burdened with many lessons for the church and for the world; but there is one lesson which it teaches specially pertinent to this hour. It proclaims henceforth and forever the *death* of *Ritualism*. The secret path of the High Priest is now disclosed for the feet of any child of Adam. The real sacrifice has been offered.—He who needeth not daily as these High Priests to offer up sacrifice, for this He did once when He offered up Himself, stands now forever in their place. By Him may all have access unto the Father. By Him may all press forward and kneel in the Holiest Place. So, just as scaffoldings fall from a building when its topmost stone is laid, must all Ritual fall away from the completed work of Christ. Temple and rite and Priest must die when the substantial sacrifice which they but foreshadowed had been offered. Henceforth there can be no more sacrifice, for the Lamb of God has been stricken. Henceforth there can be no more a Most Holy Place, for any place where a believer kneels speaking the name of Jesus is most Holy. Henceforth there can be no more a peculiar or separated Priesthood, to do peculiar and propitiatory duty, thus placing itself between man and his God: for Christ, the great Priest, hath not every year, but once appeared to put away sin by the sacrifice of Himself. Jesus Christ the righteous is the propitiation for our sins, and not for ours only, but also for the sins of the whole world. The duty of the Priest is done forever. And so, in the presence of that rent veil—its symbol—and standing on the grave of Ritualism, rises the majestic doctrine of the Universal Priesthood of Believers, the true broad church doctrine.

Christ is the one sacrifice. Christ is the one Priest. Any man, whoever he may be, of the highest or of the lowest, of the blackest or of the whitest, by faith in Christ, appropriates to himself the virtue of the one sacrifice offered by the one Priest. He stands to Christ in equal relation. He is brought by Christ into equal communion with the Father. He receives from Christ equal Redemption. What belongs to all believers belongs to him; and what belongs to him belongs to all.

He stands in a common forgiveness; in a common nearness; in a common sanctity. The debarring veil is rent in twain from the top to the bottom. He is consecrated to a common intercession through Christ the Lord; and he is ordained to a common duty for Christ the Lord. In all this countless company, believers in a common Christ, there is nothing separated and functional for one more than for another. Every thing is broad, and open, and abounding, and magnificently democratic. They are all a "peculiar people;" they are all a "royal priesthood."

And so it must be seen that this equal relation of believers to one another, grounded thus on an equal relation to a common Christ, utterly precludes the separation of any special set among believers into a peculiar and consecrated and mediating class. There may be diversities of gifts among believers truly, and diversities of position and diversities of duties—just as in the one body there are head and hands and feet—but the one life thrills and energizes and ennobles the one body, and binds all the various members to the one purpose. And the eye cannot say unto the hand, I have no need of thee; nor again the head to the foot, I have no need of you; and the duty of the foot is just as sacred as is the duty of the hand or the head. All are lifted by union with the one Priest into a priestly sacredness.

## *Forewarned, Forearmed.*

REV. H. W. BEECHER.

It is no secret that the Roman Catholic Church is utterly and irrevocably opposed to our common school system. We do not blame them for that. They have a perfect right to provide a better way. We only insist that they shall present their substitute openly, so that there can be no mistaking the issue. Then we shall be quite content to leave the result to the verdict of the American people.

No doubt they honestly desire to do this. We expect to deserve their thanks for assisting them to set their plan fairly before the people.

For as yet modesty has prevented the ecclesiastical leaders from unfolding it. Or they wait for "a more convenient season." They do themselves and the people injustice. Their plan, which now for some time they have been discussing in secret conclave, is so admirable that it will take time thoroughly to understand its character and appreciate its merits. We are not sworn to secrecy, and we speak what we do know.

The plan, then, which is now under consideration, and which awaits only some perfecting of details before it is officially promulgated, is this. It will be proposed that any private association may open a public school. Its doors shall be thrown open to the public. There

shall be no conditions of admission other than those which the Board of Education may prescribe. Its teachers shall all be subject to the examination of the Board, and shall receive their certificates from it. The schools shall be at all times open to its visitation, and subject, within reasonable bounds, to such regulations as it may enact. In the school hours proper, there shall be no religious teaching. But when the session is ended, the teachers may employ additional hours in giving such religious instruction as they see fit. Attendance on these extra hours shall not however be compulsory. Scholars may attend or not, at the option of their parents. Such schools, thus established, may draw from the school fund an amount in proportion to the number of scholars in actual attendance. Such, in its substantial features, is the plan at no distant day to be proposed as a compromise between the contending parties.

The advantages of this scheme are manifest. It will involve the State in no additional expenditure. It will indeed save something, for the association will provide the rooms and the text-books. Secular instruction will be furnished at the expense of the State. It will be furnished under the direction of the State. At the same time, an opportunity will be afforded to the Church to instruct its own children in religious truth. Thus religious and secular instruction will go hand in hand. Protestantism and Romanism will live in peace. The lion and the lamb will lie down together, and a little child shall lead them.

These advantages are so manifest that it is no wonder that the coöperation of some of the more unprejudiced Protestants is confidently counted on.

But there are also some other advantages in this plan which are not so manifest to the public. These advantages have been carefully considered in the secret councils of the Holy Fathers. They must pardon us if, despite their modesty, we reveal these advantages also.

The Roman Catholic Church is served by a self-denying band of unmarried "Brothers" and "Sisters." Who more appropriate to undertake the education of the children of the Church? It is intended to assign these "Brothers" and "Sisters" to the work of popular education. They are men and women of unquestionable culture. They will easily pass the examination of the Boards of Education. In many, if not most of the local Boards of New York City, the majority is already Roman Catholic. These Boards will not be hard on the servants of their own Divine Mistress—their Mother Church. If now and then a candidate fails to pass examination, the Church, which is pre-eminent in the virtue of meekness, will know how gracefully to yield. Another "sister" will be easily provided. These "brothers" and "sisters" have already with commendable zeal consecrated their all to the Church. Their salaries will not be their own. Unmarried,

they have neither wives nor children to support. They live in the "homes" which the Church provides for them. The money which the State pays to them they will hand over to the Church. This money the Church purposes to employ religiously in the work of education. It will expend it in erecting or equipping fine school-houses. The salaries paid to Protestant teachers will barely support them. There will be no surplus among the Protestants to expend in school-rooms and school apparatus. The Roman Catholic school-house will rival, in its adaptation to the ends of the Church, the Roman Catholic cathedral. That great class who are only Protestants because they are not Roman Catholics, will be gathered into these schools. In a few years the State will be supporting with its funds the Roman Catholic Church, to educate in its creed the children of the Republic.

This is the plan; these are the advantages, as they are seen by Roman Catholic eyes. Can it be possible that Protestants will decline the feast thus skilfully prepared for them? Could anything do more to prove the singular perversity of the Protestant community than the refusal to give its educational interests into the hands of that power, whose educational efforts have been so brilliantly successful in France, in Italy, in Spain, and in the South American Republics?

We beg our Roman Catholic brethren to unfold this plan, which they have done themselves the injustice to discuss only in secret. The American people need only to understand in order thoroughly to appreciate it. We beg leave to assure the Holy Fathers of our cordial cooperation in making their benign purpose fully understood.—*Christian Union.*

## *The Roman Moth and the Roman Candle.*

All that is really interesting and noteworthy about this Roman Council lies on the surface, or, at any rate, in depths accessible to any ordinary thinker, whether he be bodily present or not. It lies in the characteristic wantonness and imprudence suddenly displayed by a power which for centuries had shown itself to be a model of tact and shrewdness. It lies in this, that the convoking of this assembly was an uncalled for, inopportune and dangerous step, as will at once be seen on examining its possible results. And it lies in the fact that this uncalled-for, inopportune, and dangerous step was suggested and advocated by the adepts of that very order whose leading principles are masterly inactivity, expediency, and caution. When Jesuits blunder—in the highest sense they always do so—but when they blunder in the worldly sense of the word, they must be ill indeed, and badly off. And this is (in medical parlance) an interesting case, which may well test one's powers of diagnosis and prognosis, though it would be an idle occupation to note down every word that falls from the sick man's feverish lips.

But have the Jesuits really committed a blunder? A few considerations will suffice to show that they have.

The Roman Church pretends to be the trustee of absolute truth. Immobility must, therefore, be her principle, or rather her nature. That is consistent. But, if you

put anything immovable into this world which cannot help moving, friction is the unavoidable consequence. The Roman Church has not failed to perceive this, either, and to take it into due consideration. She has, from time immemorial, endeavored to lessen this attritus chiefly by retarding the movement of the outer world, but also by lubricating her own surface and by imparting to it a very considerable degree of elasticity. Unlike the human eye, which owes its long range of vision to its power of accommodation, the Roman Church owes its power of accommodation to its far-sightedness. By never refusing, by never arguing, and by letting well alone as long as possible, it has managed to outlive the intellectual storms that have raged around it, and to preserve, if not its life, an imposing continuity of historical existence.

But, if this oiliness was found so useful in the olden times, when the secular wheel revolved but slowly, it obviously became doubly necessary in the midst of modern fastness. Formerly the axle-tree could, by not oiling itself, act as a brake, and beyond a little creaking there was no unpleasantness. But should it begin jarring now, with a fly-wheel spinning round it, it would "infallibly" catch fire. Hitherto Rome seems to have been rightly guided by its instincts. Up to the sixteenth century, the church used to open her lips for argument and discussion at the rate of rather more than once in every century, nineteen Councils having been held in fifteen hundred years. But, when the day of modern civilization began to dawn, these lips were closed, and have remained closed for three hundred years, no Council having been held since the Council of Trent. Now, it is a fact that, during this long period of silence and passivity, a good many usages and habits of thought have become traditional among the faithful. These usages and habits of thought would probably require revising and sifting in the interest of truth. But the Roman Church itself could gain nothing by such a revision, and might lose much. Even some creeds have become traditionally established. The uneducated masses know nothing about the Pseudo-Isidorian Decretals or about the *Decretum* of Gratian; but a confused echo of those old controversies reaches somehow their unlearned ears. If they misinterpret it, their mistake, *provided they err on the right side*, is not likely to be corrected by the priests, and the consequence is that generation after generation is allowed to grow up in certain ideas, and even doctrines, which become dear to them by the very force of habit, but which never had any legal foundation or official sanction, which were, in fact, never proclaimed by the Church, but which, on the other hand, were never refuted, condemned, or even declared questionable.

One of these purely traditional doctrines is that of Papal infallibility. It is quite certain that, until last year, the great bulk of the Roman Catholics believed, as a matter of course, that the head of their Church must either be infallible, or cease to be viewed as the vicar of Christ. There was good logic in this. Learned theologians may have had some doubts about the matter, or may have made some subtle distinction between personal and *ex-cathedra* infallibility. But, if they made such distinctions or had some doubts, they certainly kept them to themselves. The world knew nothing about it, and the Pope enjoyed his infallibility as undisturbedly as he could ever reasonably expect.

Why, then, not let well alone? What could the Roman Church gain by swerving from its time-honored habits of caution, to which it owes so much, merely for the sake of ratifying a doctrine which had already become, to say the least, a popular belief, and by thus opening the eyes of the faithful, for the first time in their lives, on the questionable soundness of what they had justly considered as a fundamental axiom, and as a corner-stone of their Church? If the new dogma was intended as a means of overawing Gallicanism, and of gradually withdrawing the privileges and concessions granted in former times to the national churches, the miscalculation was

so obvious and so gross as to be unworthy of even the youngest of Loyola's novices. The sullen attitude of the German Catholics, and the really threatening attitude of the Armenians, go far to show this.

Again, one must ask, What possessed the sovereign head of the church, who wielded absolute and undisputed power, to rake up the question of competency, and to begin talking of the constitution of the church, of the balance of its authorities, and the rights of the Council? If the Pope, as the whole Catholic world admits, has alone the power of convoking the Council, and if at the same time he has the power of never convoking it at all, the power and the rights of this Council become obviously as nugatory as its existence; and to raise the question as to whether the Council is superior to the Pope, or the Pope superior to the Council, seems idle and fanciful. None of the venerable bishops now assembled in Rome ever dreamt of being invested with legislative powers; and if they had not been called away from their flocks and homes, such ambitious ideas would surely never have entered into their heads. In 1849, Mazzini wrote a pamphlet, under the title "Dal Papa a Concilio," proposing an appeal from the Pope to the Council. But in 1849 the Pope was an exile at Gaeta, and the Romans, though not appointing an anti-pope, had, in a fit of petulant humor, excommunicated the Pope. Consequently, in the Roman dictator's eyes, there was no Pope at that time, and an appeal to the ever-potential Council, as a kind of constituent power seemed natural enough. The bishops may constitute themselves as a revolutionary body—the case is at least imaginable. But a Pope cannot be expected to invite them to sit in judgment over him.

One is, in fact, at a loss to understand the motives that may have prompted the Pope to convoke this assembly. The only plausible hypothesis is that the Church has lost her old instincts. The Jesuits have for once overshot the mark, and the Pope, who lives in blissful ignorance of the spirit of the age, and who has always been fond of playing with the insignia of his power, has eagerly availed himself of a rare opportunity for displaying the pomp of his court and the vastness of his empire. His famous Encyclical and his still more famous Syllabus show, however, that a wide and deep gulf—nay, a daily widening and daily deepening gulf, separates him from humanity and civilization. Till then the gulf had remained partly hidden and might have been ignored. But now who could walk across it without feeling giddy? The promulgation of the Syllabus was unmistakably a sign of despair, of impotent despair. To see it in an act of aggression or a formidable challenge, would betray either a bad conscience or a weak mind. On reading the Syllabus, we know at once that by it the Vatican has played its highest card. It can say nothing stronger. The world knows the worst, then, and has heard the loudest thunder without being the worse for it. What, in fact, has happened during these six years that would not have happened without the Syllabus? Has Rome gained in influence and power, and has the world lost even an inch of ground, in consequence of its promulgation in 1864?

If the Council is now invited to give to some of the paragraphs the official dignity of a dogma, this very invitation, however fully obeyed, must still further weaken the already feeble effect of the Syllabus. The same may be said of the dogma of the Assumption, which, having been *assumed* so long, might have been left untampered with now. After having celebrated the 15th of August for fifteen centuries, the Catholic world must feel shocked and alarmed at the retrospective possibility that so many fireworks may have been let off in honor of an erroneous assumption.

And as to the infallibility, its discussion, having been neglected in the Middle Ages, should never have been brought on in the nineteenth century. If the Council is to decide, it can either ratify the doctrine or abrogate it. In the former case, the Pope would obtain nothing but what he practically had before. In the latter case, he would suffer a loss of power and prestige which might ultimately lead to curious changes in Roman Catholic ideas. In either case, to the outside world, the decrees of the Council would be what the *Index* is to the literary world—rather less than a curiosity.—*The Nation.*

# *PAPAL INFALLIBILITY.*

*Frochammer on Infallibility.*—MUNICH, as is well known, is the strong-hold of the Papal Church in Southern Germany. Yet the University of Munich has shown some decided leanings toward the Gallican restriction of the Papal power. Dr. Frohschammer, who fills the Chair of Philosophy, has just now contributed his quota to the discussion of the great issues between the Ultramontanists and modern society. This is a volume of more than two hundred pages, under the general title *Das Recht der eigenen Ueberzeugung*, the first part of which is a protest against the spirit of intolerance and any attempt to enforce a dogmatic faith, and an argument for disseminating truth by knowledge and neighborly love.

Part second treats of the relations of the State to religious faith. After a historical introduction, he shows that in the nature of the case it is impossible that natural science, or the State, should acknowledge and submit to any religious authority as divinely absolute. This he illustrates in several particulars, and then discusses at length the dogma of Papal infallibility. Starting with the improbability of such absolute authority and infallibility in any one man, as would require all the millions of mankind to look to him for the truth and grace that can come only from God and Christ, he boldly alleges the immorality of many Popes, as proof conclusive against their infallibility, according to our Lord's own test, that "the tree is known by its fruits!" It is a psychological impossibility that personal infallibility should pertain to a weak and sinful man, for his judgment, his reason, his feelings, his motives, may all be warped through his participation in the sinfulness of human nature, and he can neither be impeccable nor infallible, unless he is made a mere automaton through which the divine will utters itself. Dr. Frohschammar then arrays the testimony of history against the infallibility of the Pope, and shows that the order of the Jesuits—the chief advocate of the doctrine—is itself an evidence of his *fallibility*. He further shows that if the Council shall decree the infallibility of the Pope it will stultify itself, because assuming to be itself the Church and to speak in the name of the Church as infallible, it will at the same time vacate the infallibility of the Church in favor of one man, whom the infallible Church has never before discovered, nor acknowledged to be infallible!

In a subsequent discussion of the relations of the modern State with the Catholic Church, Dr. Frohschammer argues that the Roman Catholic Church is not identical with the kingdom which Christ set up in the world, since that was a spiritual kingdom, but the Pope employs soldiers to maintain his dignity with carnal weapons.—He deprécates the attempt to revive the former power of the Church over temporal affairs, the lust of worldly goods and honors, and the concentration of all church power at Rome. He declares the incompatibility of the Absolutism now demanded for the Romish Hierarchy, with the rightful sovereignty of States, and deprecates the growing influence of the Jesuits as a calamity for Europe.

These are brave, bold words, spoken in advance for the hearing of the Council; it will be curious to observe how such a man will act if the Council shall decree the Infallibility of the Pope. Can he then continue in the Roman Catholic Church, with any self-respect, or any respect for truth?—*Dr. J. P. Thompson.*

*Dr. Dollinger on Infallibility.*—Dr. Dollinger, of the University of Munich, in his letter in answer to the Bishops' Petition for the Declaration of Papal Infallibility, says:

One hundred and eighty millions of human beings are henceforth to be forced, by

pain of excommunication, refusal of the sacraments, and everlasting damnation, to believe and to profess that which the Church hitherto has *not* believed, *not* taught. For it cannot be said that even those who have hitherto held the Papal infallibility to be a fact have *believed* in it. A Catholic can only believe that which he is told and taught by the Church as a divinely revealed thing, as a thing appertaining to the substance of the doctrine of salvation, as a thing beyond all and every doubt, and the refusal to accept which implies disobedience, to be punished by exclusion from the community. But in reality there is not a single human creature who ever believed in it in this way, even as one would believe in God or the Trinity. The proclamation of this dogma, therefore, which at the very best has been agreed to by some, *fide humana*, as a thing of probability, would mean nothing less than an alteration in the faith and doctrine of the Church, such as has never been heard of since Christianity was first founded. The whole foundation of the Church, in fact, would thereby be affected. Instead of, as hitherto has been the case, a Catholic being able to say, I believe a certain thing, because the Church of all the times bears witness to it—that Church unto which belongs the promise that it shall ever remain in the possession of truth—he will henceforth have to put, instead of that Church which compasses all time and all space, a single individual: to wit, the Pope. He will have to say, I believe this or that, *because the infallible Pope teaches it.* And why is he infallible? *Because he says so himself.* That several hundred Bishops—whatever their number—have decreed in Rome, in 1870, that the Pope is infallible, matters very little, inasmuch as all Bishops and every Council are subject to error without the help of the Pope. Their testimony has only as much value as he who is alone exempt from error pleases to place upon it; and only inasmuch as he approves this their resolution is there validity in it. And, thus moving in a vicious circle, the whole matter resolves itself into the Pope's own testimony of himself. True, some 1840 years ago, some one higher has said, "If I testify to myself, my testimony is not to be believed."

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THE protest which Cardinal Rauscher, the Prince-Archbishop of Vienna and Primate of Austria, laid before the Holy Father, in opposition to the address of the Ultramontanes in favor of the infallibility of the Pope, closes thus:

"But we are not permitted to be silent as to the fact that there remain great difficulties, arising from the teachings and actions of the fathers of the Church, from documentary sources of history, and even from the Catholic faith itself; and, before they are thoroughly solved, it would not have been admissible in any way to lay before the Christian people the dogma recommended in that letter, as revealed by God. However, the mind shrinks from a controversy about this question; and, full of confidence in your kindness, we implore you not to impose upon us the duty of such a discussion. Inasmuch as we, moreover, administer the episcopal office among the more prominent Catholic nations, we know, by daily observation, the state of affairs existing among them. Now we are convinced that the demanded definition will furnish new weapons to the enemies of religion, in order to excite ill-will against the Catholic cause even among better men; and we are satisfied that, at all events, in Europe, it will give the governments of our countries an occasion or a pretext to curtail the still remaining rights of the Church."

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THE declaration of Archbishop Purcell in the debate with Alexander Campbell, upon the question of the Pope's infallibility, is in the Archbishop's first speech, page 29:

"Appeals were lodged before the bishop of Rome, though he was not believed to be infallible. *Neither is he now.* No enlightened Catholic holds the Pope's infallibility to be an article of faith. I do not, and none of my brethren, that I know of, do. The Catholic believes the Pope, as a man, to be as liable to error as almost any man in the universe. Man is man, and no man is infallible, either in doctrine or morals. Many of the Popes have sinned, and some of them have been bad men. I

presume my worthy antagonist will take his brush in hand, and roll up his sleeves, and lay it on them hard and heavy; *so will I;* and whenever he uses a strong epithet against them, I will use a stronger."

In another speech he said he would not be surprised if "the bad Popes were now expiating their crimes in the penal fires of hell."

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THE reason why we should submit to the decrees of a General Council is this, as Roman Catholics hold—that when the Council speaks we hear the voice of the Holy Ghost. What a Council says is worthy of attention and of obedience because the Council is the mouthpiece of that Comforter who, it was promised, should be left with us. It is interesting, then, to examine the composition of the Vatican Council now sitting. The Papal States have a Roman Catholic population of less than a million—about seven hundred thousand souls; of prelates resident in the Papal States, who have a vote in the Council, there are exactly 143. This gives about one vote in the Council to every 5,000 Catholics in the Papal States—or would give, if many of the bishops resident in Rome were not bishops *in partibus infidelium.* Still, as the bishoprics *in partibus* are sheepfolds without any sheep, and as the shepherds are appointed by the Pope, we may rightly credit the population of the Papal States with all the 143 votes which will be cast by the bishops who reside in the vicinity of Rome and in the city itself. Austria has a Roman Catholic population of about 22,000,000. France has a Roman Catholic population of 38,000,000. In the Council, however, France is represented not by the 7,600 votes which would be hers if she had as many proportionally as the Papal States have cast, but by 84 votes. Nor has Austria 4,400 votes; 48 is her number. American Catholics are on the whole "Ultramontane," and for this or some other reason the 8,000,000 Catholics on this side of the water count for precisely as much in the matter of expressing God's will in regard to the government of man as the Austrian 22,000,000. In Great Britian and Ireland, also the Church is Ultramontane; so the 6,500,000 British Romanists have 35 votes in the Council, or nearly twice as many as the 12,000,000 Catholics of North Germany and South Germany united. Whatever may be the upshot of the Council, it would seem as if the 40,000,000 Romanists of America, Britain, and Italy, with their 340 ballots, will have work before them to escape the dangers of spiritual pride, when they think how much they have been preferred as organs for the utterance of eternal decrees to their 70,000,000 French and German brethren.—*Nation.*

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## *BIBLE IN THE SCHOOLS.*

*Rev. Geo. H. Hepworth, of New York:*—The governments of Europe were based upon muscle and bayonets; the Government of America was based upon brains and heart, and that was the reason that the education of American children should be moral. When Jefferson first drafted the Declaration of Independence, it was true that God was not mentioned, but the first two amendments which were made by Congress to the Declaration, acknowledged the supremacy of God, and invoked His blessing upon the country. Ever since then there had been a religious element interweaving itself with all official duties and all public offices. Congress was never opened without prayer; there was not a single college in the land which did not include among its text-books, one or more of a religious nature, and in the spirit of these facts, Public Schools had been established. They were the strength of the past, and the prophecy of the future. It was right and fitting that the Bible should be read and the prayer offered at the commencement of every day's exercises, and it should be continued at all hazards, and no matter what the cost; secular

education was worth nothing without it was pervaded by higher education. Religion in the public schools was an eternal rock, upon which every citizen should take his stand; and should dare to stand there no matter what storm should arise. The school and the Bible were twins, and all America should rise and say, "They shall never be separated."

Who were the men that asked that the Bible should be taken from the schools? They were not the men who had been reared under the shadow of the schoolhouse. They were men who came, a few years ago, from the down-trodden countries of the old world. All they had to-day they had got from American institutions, and all they hoped for in the future was owing to American generosity. Their object, as Roman Catholics, was to sacrifice the whole public school system; they hated and despised it. It was impossible for the children taught in the puplic schools to continue to reverence and fear the priest. The Bible and the Roman Catholic religion had always been at variance. The present movement by the Roman Catholic church in this country to break down the public school question, was not a matter of individual conscience. It was the conscience of Pius IXth that was troubled, and it was his endeavor and the endeavor of all his followers to break down the free institutions of America. Whatever else they did, the American people should see that the public school system was not altered; and their united motto should be—our Bible and our schools.

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*The Interior, Chicago, Rev. A. Swazey, D. D.*—The question is not altogether whether Bible-reading as practiced in the schools is profitable or unprofitable as such; nor is it a question merely of the expediency of yielding an important but unessential point in the method of education to a considerable minority; nor is it a mere question of jurisdiction between Boards of Education and the Courts. It is a question of continuing or changing an entire order of things and one which we have been accustomed to regard as beneficent; involving the redetermination of principles that ramify society and touch the very foundations of religion and modern civilization. The change demanded is great. The demand should be enforced by the weightiest considerations. We fail to see the force of those that are commonly urged. What injury has been done to society by this time-honored usage? Has any class of citizens suffered by reason of the acknowledgment of the Bible as a sacred book for the Senate Chamber, the Courts of Justice, the Hospitals maintained by the State, and the Public Schools? Has this recognition defrauded the workman of his wages, stifled commercial enterprise, depreciated property, stimulated monopolies, or narrowed the intelligence of citizens? Has it in any way debauched the conscience or inflamed the passions of men? Has it really hurt the moral sense or infringed upon the rational liberty of opinion or worship? Is there in this usage anything that savors of favor to sectarian ambition? Does it go any further in effect than to carry out the principle of all free governments, namely, that knowledge is in part the safety of the State—knowledge of the fundamental principles of religion as well as knowledge of secular affairs? In a word, does it impinge on the liberty of a Romanist, for example, at any point where the theory of the Romanist does not contradict the theory of a free government?

And how came this usage into popular favor? Was it by any kind of injustice, or in contempt for the liberties of men, was it by the device of schemers in politics that this order of things was established? The course of history in this matter is well known. The order of things now called in question came into being as the natural growth of Christianity in the world. It blossomed out of the prevalent Christian sentiment with as little help of political contrivance, or even conscious

aim, as the bud on the tree. It was life going on to fruit-bearing. The sun, and the rain, and the years had done their work, and a great people fall to making governments with the Bible for the foundation of their ideas of justice, and recognize, by a variety of enactments, the great sacred day the observance of which the Bible enjoins. As a matter of course, the Bible, the acknowledged foundation of public morality, was found in the Public Schools. Christianity assumed nothing. Its time for one grand office had come. The fountain was full; and it discharged itself into the channels that were opened to it. The government was one of these channels, and the School System a branch-channel from it. The proposition is made to send these wayward streams back to the fountain; and Christians are invited to assist in denying to their religion the fulfillment of itself in sanctifying the powers of the world!

Notwithstanding the easy attitude of so many leading men, there is ground for believing that American citizens will never allow the Bible to be cast out of public recognition, either as a book too antiquated for the times, or too obscure and spiritual to be the guide of men. They will reason in the plain, commonplace way. The Bible, they will say, has given us our civil liberties, made our homes pure by making the hearthstone an altar of God; it has made us, even in childhood, familiar with the noblest persons and the highest wisdom the world has ever known; it has ripened our judgment, given grasp to our thought, sanctified our affections, and installed the idea of responsibility in us; and no plausible but deceitful plea of an oppressed conscience, or taxes used contrary to the will of the individual citizen, or the ability of morals and religion to take care of themselves without the favor of the State, will prevent them from rising in their strength, and averring that the State shall continue to acknowledge Almighty God, and shall honor the Oracle by whose wisdom kings rule and princes decree judgment.

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If the great body of the people understood, what all close observers of current events know to be the fact, that a formidable conspiracy has been laid against our common schools, it is probable that there would not be so much apathy as now seems to exist on the subject. Several ministers have endeavored to rouse the public to a due sense of the crisis—but, on the other hand, some preachers equally influential have not hesitated to avow their willingness to see first, the Bible laid under an interdict, and then to assent to the total destruction of the common-school system. Their idea is that these concessions are due to the Roman Catholics on the ground of "tolerance." They have never asked what is due to Protestant parents and children, nor have they considered the fact that the cry for the suppression of the Bible and the dispersion of the school funds does not proceed from the bulk of the Catholic laity, who are glad to send their children to our schools, but from the priests, who see that their power declines under the influence of a sound and liberal education.

It is important to consider that we are not situated as a people would be who had just begun to found a national system of education. It is not a question with us of introducing the Bible into schools, but of deliberately ejecting it. If it were the former, we should, in the highest interests of future generations, counsel the use of the Bible. But when we are asked to reverse a settled policy at the instigation of those who are irreconcileably opposed to our entire free school system, how can we hesitate about the answer we ought to return? The pupils at present in our schools are suddenly to see the Bible turned out of doors with ignominy. What would be the impression created upon their minds? Would not every principle of religious faith in them be deeply outraged, if not severely shaken? Would it no be taken as a confession that we have found out that the Bible is a mischievous book? It may be said that they could. The foreign-born Catholics who come to

this country send their children to our common schools without fear of hesitation. The priests have, indeed, striven to fill their minds with prejudices on the subject, and have even warned them of the danger they run in exposing their children to contact with "heretics." But what poor hard-working Catholic is there who is not thankful for the instruction our schools have afforded to his or her children? How many men are there among us who owe all their success in life to these admirable institutions, open as they are to people of all creeds and nations? We have provided places of instruction for all comers, asking no questions about religion or race, and making no distinctions of persons. Some of those who come immediately assert the right to reverse every feature of this policy, and to impose their own theories upon us. The *Catholic Telegraph*, of Cincinnati, has declared, "It will be a glorious day for Catholics in this country when, under the blows of justice and morality, our school system will be shivered to pieces. Until then, modern Paganism will triumph." The *Freeman's Journal*, Dec. 11, says: "Let the public school system go to where it came from—the devil." It will be seen that no half measures are proposed, and that so far from any anxiety being shown to conciliate Protestants, or to conduct the controversy in a courteous strain, offensive and violent language is very freely employed. There never was a contest so wantonly provoked by the Roman Church as this one. It trusts for success to the habit which most people have of making any concession for the sake of avoiding disputes and quarrels. "The Catholics," such persons say, "only want to do what they like with their own children." The truth is, they want to do much more than this. They want to break up the educational system which has cost so much labor and thought to construct, and which has already been productive of such great benefits to the whole country. We ought never to assent to this course at the instigation of any sect whatever. The system has worked well, it has satisfied the great mass of parents, and to no class has it done greater service than to the Roman Catholics themselves. The children of the naturalized Catholics have received an education free from all bigoted ideas or superstitious precepts. This is one cause of their subsequent success in life. As for pretences put forward with respect to the Bible, Judge STORER well said, in giving his judgment upon the Cincinnati case, that the mere reading of the Scriptures, without note or comment, could not be deemed an act of worship in its commonly received definition. The same Judge added that "its prohibition might, for the same reasons as those advanced by the Catholics, include the works of Josephus, Pope's *Essay on Man*, Milton's *Paradise Lost*, Hannah's *Middle Ages*, Prescott's *Philip II.*, and Mosheim's *History of the Netherlands*, for each of these offend some conscience on the ground that private judgment is interfered with." The Methodist Convention, which met last month at Syracuse, passed a resolution declaring that there is "no legitimate power in any man, or combinations of men, to deny the use of the Bible for any length of time to any human being. It is our national book, and we will firmly and unitedly resist all attempts to remove it from our common schools." The same determination will animate the vast majority of the nation when the significance of the plot now forming comes to be properly appreciated. This is one of those contests which we would fain have avoided, but being once forced into it, we must pay no heed to timid or time-serving counsels, but show our antagonists that we are thoroughly in earnest, and that we are resolved, whatever may be threatened or done, to defend the Bible and the common school system against any adversaries who can be arrayed against us, relying for success upon Him who has solemnly warned mankind, "Heaven and earth shall pass away, but my words shall not pass away."—*N. Y. Times.*

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*What Congregationalists said in 1865.*—It was on the afternoon of Monday, 19th June, the fifth day of the session, Rev. Dr. Thompson was in the chair,

and had just welcomed His Excellency, Gov. Andrew, in a little speech seldom excelled for admirable brevity and fitness, and the Governor had responded with an apt and eloquent impromptu address, in whose closing paragraph he had recognized the vital relation of the "doctrines, principles, and methods of the Bible" to "the free Commonwealths of America." So soon as the long and loud applause which testified the gratification of the assembly with his words had subsided, Dr. Quint on behalf of the Business Committee submitted the following resolutions:

*Whereas*, all true principles of civil and religious freedom have originated from the Bible, and can be established and sustained only by the general circulation of the Word of God through all the channels of popular education, whether in the school or in the sanctuary; therefore,

*Resolved*, That we honor the wisdom as well as the piety of our Puritan fathers, in ordering the daily use of the Bible in the schools established for the education of the people.

That we regret any departure from this time-hallowed usage, as destroying the life-giving power of popular education, which has no true basis but in those great principles of human brotherhood and equality, taught alone in the Holy Scriptures.

That, in our efforts to promote the education of the people, and to train up an intelligent, patriotic and Christian community, understanding their rights and duties, and prepared to carry out the great mission of freedom and religion opening before this nation, *we pledge ourselves to maintain the right of the Word of God in the school as in the sanctuary*, and to resist, steadfastly, any and every encroachment on that wise provision of our fathers which carried the Bible into the daily education of the people.

These resolutions were adopted without one syllable of opposition, and by instant and unanimous assent. Are we wiser than we were then? Doubtless many be so—as all ought to be—in many things. But hardly in this. At any rate it is worth the time it takes to glance back to this deliverance, and consider well the pledges then heartily and intelligently made.—*Congregationalist.*

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[We insert here a brief but weighty expression of Bishop D. W. Clark, of the Methodist Episcopal Church, in a note to one of the Secretaries of the Union:]

"Thank you for your letter and the documents accompanying, relating to the great question of the Bible in our Public Schools. This is the *great* question of the time. Go on. Spread the facts before the people. If the American people can come to understand this great issue, and to feel its gravity and moment, the question will be settled at once and for all time. *This great American Nation will not become a tributary to Rome.*"

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*Anti-Christ Identified.*—The *Freeman's Journal*, a Roman Catholic sheet of this city, edited by a man who was once one of the straitest sect of Scotch Covenanting Presbyterians, then one of the highest of High Church Episcopalians, and now one of the most abject followers of the Pope of Rome, has discovered the Anti-Christ of Scripture!! The learned writer, having gone through all these phases of theological belief, ought to have made some discoveries by the way, and he now sums up his creed as to Anti-Christ in this emphatic and oracular judgment:

"We do not speak at random, but have well weighed our thoughts, when we say that, in our most firm conviction, the citadel of Anti-Christ in the United States is the Public School system."—*N. Y. Observer.*

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The New-York *Tablet* (Romish) says: "We have no sympathy with Protestantism, but we prefer the older, more doctrinal, and more religious forms of Protestantism to the more sentimental, rationalistic, weak and watery forms that are latterly becoming the vogue." There is nothing surprising in this. On the contrary, the preference is a very natural one. Of course Romanists "have no *sympathy* with Protestantism." But they are obliged to *respect* the vigorous and uncompromising Protestantism which stands athwart the unscriptural and intolerant assumptions of Rome. But Protestantism emasculated—Protestantism with very little protest, but considerable ism—for *this* they have neither sympathy nor respect. Nor has any one else, it may be added. "So, then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth."

## *Made for Thyself, O God!*

*Thou hast made us for thyself; and the heart never resteth till it findeth rest in thee.*—ST. AUGUSTINE.

MADE for thyself, O God!
Made for thy love, thy service, thy delight;
Made to show forth thy wisdom, grace and might;
Made for thy praise, whom veiled archangels laud!
O, strange and glorious thought, that we may be
A joy to thee!

Yet the heart turns away
From this grand destiny of bliss, and deems
'Twas made for its poor self, for passing dreams!
Chasing illusions melting day by day,
Till *for ourselves* we read on this world's best,
"This is not rest!"

Nor can the vain toil cease,
Till in the shadowy maze of life we meet
One, who can guide our aching, wayward feet,
To find Himself, our Way, our Life, our Peace.
In Him the long unrest is soothed and stilled:
Our hearts are filled.

O rest, so true, so sweet!
(Would it were shared by all the weary world!)
'Neath shadowing banner of his love unfurled,
We bend to kiss the Master's pierced feet;
Then lean our love upon his boundless breast,
And know God's rest! *Sunday Magazine.*

## *Thy Work, O God, is Mine.*

To live and work for Thee,
Me Thou dost send
Amidst earth's ruins. May I be,
Unto the end
A living sacrifice. My stars
Is Thine—not mine—forevermore.

Thy work, O God, is mine
Daily to do;
My work, O God, is Thine
While I pursue
The path in which my Saviour trod,
In sunshine, or beneath Thy rod.

With Thee to guide aright
I fear no foe;
Nor, in the darkest night,
Refrain to go
Where'er Thy voice is heard to call,
For Thou encirclest, rulest all.

What though my passions rage,
And urge retreat,
The warfare which I wage
Knows no defeat,
The conquering power is on my side
While I in Jesu's love abide.

If, till I reach the end
Of life's short day,
I must the truth defend
'Gainst error's sway,
Oh! let Thy Spirit on my sight
Pour forth His beams of heavenly light.

Then, when death's icy hand
Shall touch my heart,
And from life's weary strand
I must depart,
Let the dismissal, Lord, to me
Be but the entrance hour with Thee.

*Robert Pargiter.*

# SPECIAL MISSIONARY INTELLIGENCE.

## FROM OUR OWN MISSIONS.

### Mexico.

MONTERREY.—MISS RANKIN.

You will be surprised to see that a forced requisition has been made on me on account of the property for State purposes. During a revolution the extra expenses for military purposes have to be drawn from the people in the form of taxes upon real estate, and so I have been included and obliged to pay, or have property confiscated and taken to prison. The revolution is being quelled, and I hope there will be nothing more except the regular taxes.

Our work is prospering, and while we can see that good is being done, we may be reconciled to some annoyances. We have at Merquital thirty who possess a hope and are waiting to be organized into a church. During the past year a church of eighteen members has been organized at Montemarelles; and at Santa Rosa fifteen have received baptism, and some twenty more will soon join at Merquital. The churches in Cadareyta and Monterey have been increasing in numbers. Notwithstanding the dissensions which have been introduced during the last year, there has not been any previous year in which so much has been done, or as much actual fruit gathered into the garner of the Lord. We have suffered much persecution from the enemies of the truth, but the Lord has most wonderfully preserved us from real evil, and evidently will make all subserve to the advancement of Evangelical Christianity in this dark land. We have now seven Protestant Schools, in which more than a hundred children are daily receiving instruction. Last accounts from Villa de Cos, where our men went last year, some eighty had received baptism, and the work is in a very prosperous condition. In connection with the church they have a paper, called "Evangelical Torch," which publication is doing much good.

I feel that we never had so much encouragement to labor in Mexico as at the present. The Lord goes before us, and blesses our weak labors most wonderfully.

I send you a picture of one of our Mexican Evangelists, Brigado Sepulveda. To his firmness and Christian consistency we owe the rescue of our cause from the peril which threatened it last summer. He is eminently a man of God, and I firmly believe that there is scarcely a living Christian anywhere that more honors the Gospel, according to his advantages, than does this Mexican. He knows nothing but his Bible, of which he is the closest student; and it is truly gratifying to see the spirit and power of the Gospel manifested without any other aid than the Holy Spirit's influence. The truth in the hands of these intellectual men is powerful. This man is supported by the ladies of Utica, N. Y., and I have some pictures taken at their request, and I send one to you. He wrote a most beautiful letter to the ladies in somewhat New Testament style. I sometimes wish Brigado, as well as some of the others, might receive an education; but I am almost afraid they might lose a measure of their spiritual power thereby. I am sure the Lord has glorified himself in raising up such an efficient force in Mexico to work for Him. To *Him be all the glory.*

CITY OF MEXICO.

[The following letter (sent by Mr. Riley), from "An English Methodist," succinctly recounts the history of the wonderful work of God in the central section of Mexico.]

HAVING been a resident in this country for nearly five years, and having had opportunities of visiting several parts of it, I send these few lines, praying that they

may interest the great body of Evangelical Christians of the United States in the cause of Christ now established in Mexico. Perhaps it may not be amiss to recall the darkness and superstition that has for centuries hung over this beautiful land like a dense cloud; of the intolerance of the hirelings of the Popish Church; the many and horrible deaths by "The Holy Office"; and the many worse than deaths practised upon their victims; and the exclusion of the "Word of Life" which maketh wise unto salvation. All these things, and the wealth once possessed by that church, make one in the present day wonder how it was possible to break its power. But God has raised a power from within themselves that begun to break down that vast fabric of lies. The cry of "Liberty," raised by Hidalgo, continued in the breasts of the Mexicans after they threw off the Spanish yoke. Then came the Liberal party with its Constitution of 1857 and laws of Reform, which crippled the Romish party in a great degree by confiscating the greater part of their property, forbade religious processions in the streets, emptied the convents of its inmates, declaring ecclesiastics ineligible for public offices, and in many other ways broke its political power. The French Intervention was only another move of the church party to regain what they had lost, but this failed. The Emperor himself denied their right to this property and privileges, proclaimed perfect liberty of conscience, and encouraged the "British and Foreign Bible Society" in its operations. The entire failure of their schemes is now an historical fact, and needs no comment as to what was the voice of the people. Many Presbyters from the Romish Church agreed with and supported the Constitution of 1857, in consequence of which they, with all like minded, were excommunicated. Notwithstanding they did what they could to establish an independent National Church, but from the opposition encountered and their incapacity to organise a Reformed Church, the thing almost came to the ground. Still the good seed was sown, and one of the number went on and struggled with extreme poverty until nature could stand no more, and he had to resign his soul to his Maker. Before he passed away he bore a brave Christian testimony almost in these words: "In this solemn moment, when there is no possible worldly interest to bind one to falsehood, I wish to testify before you all, that as long as I was in the Romish Church, my soul was ill at ease, and full of self-reproach; since breaking away from it, I have had peace of mind"; also testifying that his trust was in Christ, and in Him *alone*, for salvation. Since this time the movement, although in existence, has been at a stand-still, until about twelve months since, when the Rev. H. C. Riley came here, and, by God's blessing, stirred up the almost expiring flame of Evangelical Christianity, so that its light is now seen and its influence felt in various parts of this country.

In the City of Mexico there are now fifteen congregations, varying from 20 to 300 persons, and not less than from 600 to 700 weekly listen to the reading and preaching of God's Holy Word. The principal congregation meets in a large room, and is ministered to by a converted Prior of a Dominican convent in Zacatecas, a lawyer, and others, thoroughly Christian men, who preach the Gospel in its simplicity, proclaiming a *free* and *full* salvation by faith in the atonement of Christ. The Government has leased a large church for nine years, which is now being repaired for Christian worship. Soon its nave shall echo with praises to the Saviour, instead of the mumblings of a priest to the Virgin and so-called saints; prayer to Him who hath redeemed us by his most precious blood, instead of supplications to a piece of painted and tinseled wood. It will, indeed, be a great day when the bells, which for so many years called the people to an idolatrous worship, shall strike out again to call people to worship the Saviour in spirit and in truth. There are many other churches that could be bought at a nominal figure, and congregations soon

gathered for them, but unfortunately the pecuniary means are lacking.

There are also congregations in Cuatapec, Trapala, Miraflores, Hualmalalco, Ameca, Ozumba, Atizapan, and Contreras in this State, numbering from 10 to 80 or 90 and 200 persons; also, in Zacatecas, Guadalajara, and four in the State of Guerrero. These are also being formed in Atlixco, Ilaxcala, Queretaro, and Pachuca, where circumstances are in favor of the introduction of the Gospel. In Puebla there are three congregations, notwithstanding the attack recently made on them by a mob, headed by two "curates" in citizen's clothes.

In the City of Mexico there was a congregation of lads, gathered together and ministered unto by one only 16 years of age, who is a good preacher, and will be in a few years one of the best on the American continent. Of course, all this work is not going on without a deal of opposition from the clergy. They have established a society called "The Catholic Society," which is very wealthy and influential; scattering their money broadcast to entice away our members, and keep those they have. They have also established Sunday schools, and in a variety of ways work against the cause of Christ; but in the midst of it all the little army of Jesus marches onwards, and are constantly receiving recruits, and onwards they will go until this beautiful but benighted Mexico shall become a praise in the earth, instead of being a bye-word.

Mr. Ramirez, the reformed priest before mentioned, has had a deal of persecution, as you may suppose; so much so, that he has had to serve as a waiter in an hotel to get his living; but he stood it well, as also the very flattering offer of a bishopric if he would serve Rome, but he refused. There are also several other presbyters who are convinced of the error of the Popish system, and would gladly leave it if there were means just to give them a bit of bread. They are now struggling hard between duty and wordly interest; I do not speak this at random, but from what I know, and have heard from reliable sources.

I think the Evangelical Churches should firmly take this matter in hand, and push it forward with the greatest energy possible, as it is a thing that specially concerns them. If they would do for Mexico what the British Christians are doing for Spain, the result would soon be seen in the firm establishment of the cause of Christ in this unfortunate country.

## *Chili.*

VALPARAISO.—MR. MERWIN.

NEXT Sunday (Feb. 13) we hope to observe the Lord's Supper for the second time in our native churches. Three Chilians expect to unite with us on that occasion by public profession. A year ago one of them was a man of intemperate habits, and otherwise dissolute in life. He is now a married man—sober and industrious, maintains *family* worship at home, and his wife is to come forward with him to confess Christ before men. The other was a skeptic and immoral man, until he was led to examine the New Testament, and pray for light and strength. He comes to us from a town in the interior, and although he cannot be present with us usually on the Sabbath, he desires to unite with us always in the celebration of The Supper. The others have been propounded for admission.

The Sunday school for adults and children numbers about fifteen. It would be larger were not many male members of the congregation obliged to practice military drill on the Lord's Day. A member of the church told me that his company were to have a supper at the same hour with our communion, but of course he would excuse himself from the former.

SANTIAGO.

From "The Record," of February, published by our Missionaries at Valparaiso:—

DURING the past month, a native has

been ordained as deacon in the Chilian Reformed Church; he is the first among his countrymen to bear office in the Protestant communion. About forty individuals were present at the ordination, in which two ministers took part, following the Apostolic method mentioned in the sixth chapter of Acts.

At the last communion three persons were received as members of the church. The pastor expects shortly to visit a few individuals in another city, who have long been desirous of an opportunity that they might receive instruction in evangelical truth.

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TALCA.

Through the exertions of the nuns and priests, it is impossible to rent a suitable room as yet for the preaching of the Gospel in Spanish. Mr. Sayre still holds Divine service in his own hired house. In a few weeks he intends to make a missionary trip to Chillan, where, it is said, there are several native families favorably disposed toward the Reformed doctrines.

A native, who had been at one period a student in the Theological Seminary in Santiago, was recently led to receive the Reformed doctrines of the Gospel, through the perusal of our publications and the study of God's Holy Book. He has shown a signal zeal in presenting the claims of the Saviour to his family and to his associates. The result has been that his wife, his sister, his sister-in-law—once a member of the society called the "Daughters of Mary"—as well as a very intelligent man, a friend of his, have all of them been converted, and led to confess Christ. Two years ago he was a conscientious Romanist, though with feelings so unsatisfied that on the very first occasion of his meeting with the brethren of the Reformed Church, in one of their devotional meetings, he stated that for the first time he had then found what his soul longed for. Recently an acute gentleman of the Roman Church was commissioned to visit and reclaim him to the errors he had forsaken; but with his present knowledge of God's Word, he was not to be easily led back into the twilight of human traditions, or to accept anew the apostasies of the Church of Rome.

The following incident testifies to the gradual change that is going on among the people—ideas always advance slowly, but there is progress: A person writes from Santiago, that one day he had occasion to call at three different houses, and in every one found one or more native Chilians engaged in the study of the Bible. Two were reading the book each by himself; the third was reading it aloud to his wife. All of them were working men.

It is astonishing that men, who desire the spread of intelligence among the common people, should look with indifference on a work like ours, that aims thus to give every man something to read and think upon; that aims to place in every household a volume that may instruct his mind, while ennobling his life; that aims to bring him to a careful introspection of himself, and to a contemplation of the holiest and grandest of God's own thoughts.

In Santiago there is a native who distributes the Scriptures in Spanish on his own account; he purchases them to sell again. In December he was put in the stocks by some petty magistrate for the crime (!) of selling Protestant books.

A few months ago the same individual was sent to the police-station for the alleged offense of selling a "Bad Bible." As soon as the fact was known, an effort was made successfully for his release. This there can be no doubt was an act of marked illegality and injustice. It is to be regretted that they who authorized it were not called to an immediate and strict account for it. The time has gone by for allowing such abuses of power to pass with impunity.

The total distribution of Spanish copies of Holy Scripture in Santiago during the month of December was fifty-seven.

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*[We earnestly ask for special offerings in behalf of the Chilian Field. The need is great and peculiar. Ed.]*

# EDITORIAL NOTES.

A VERY ingenious piece of Jesuitical pleasantry is Antonelli's attempt to soothe the political fears of the Austrian Prime Minister about the great Roman Council's doings.

"The supreme rule of conscience," the Cardinal tells Von Beust, "as laid down by the Church, with regard to public and social actions, can be modified in its application" by *concordats*, and the Pope will have power to make such modifications in the canons of the Council "as may be demanded by the political necessities of the States." A little here, and a little there, and all things to all men. Similar in substance is the Cardinal's reply to France and North Germany.

*The Christian Union* suggests that Young Men's Christian Associations and Literary Societies in general should seek to secure one or more lectures from the Rev. T. O. R. Keatinge, D. D. We strongly endorse the suggestion, and commend it furthermore to pastors. Dr. Keatinge is a gentleman of remarkable culture and refinement, and thoroughly familiar with the history, the spirit and the practices of Romanism, and has a singularly pleasant method of plainly setting these forth. His experience of ten years in Rome, in contact with the leading men and superior minds of the system, qualifies him to speak better than any other man.

AFTER working for a year in Madrid, aided by gentlemen of several denominations, Prof. W. I. Knapp has gathered into a Baptist organization the thousand persons who had connected themselves with the various meetings.

IN Athens, Mr. Sakellarios, who went out in the employ of this Society as printer, has declined the continuance of his engagement, and, we learn from Baptist sources, is to inaugurate a separate missionary movement under Baptist auspices.

IN Northern Mexico, Mr. Westrup, who has heretofore worked with Miss Rankin, has been recently ordained and appointed to go into the same field, with the view of a distinctive Baptist missionary work.

THE Mexican work, as reported in this number, will stimulate every Christian heart. Rev. H. C. Riley, who has toiled so faithfully and successfully for fifteen months in the Capital, is now on a brief visit here to make personal report, and endeavor to secure funds for the continuance and enlargement of the work in Central Mexico.

# *LITERARY NOTICES.*

**Webster's Dictionary.** Illustrated.

This may be truly regarded as a *magnum opus*, or monument of industry, research, and erudition, creditable to American scholarship, and worthy of the most cordial recognition and the highest praise of all who write, speak, or study the English language.—*Ev. Quarterly Review.*

**Brake Up**; or, The Young Peacemakers. By Oliver Optic. Boston: Lee & Shepard, $1 25, illustrated.

The Fifth of the Lake Shore Series, and one of the Serials in Oliver Optic's Magazine. A boy-reader (in our own home) says of it: "The author has produced a book with a good moral tone, and enough of incident to satisfy any boy or girl. The lesson it teaches is, that when you find yourself indulging a bad habit, or when your course of life is wrong in any respect, 'Brake Up!'". We heartily endorse the boy's approval, after actual perusal.

**The Tone Masters.** A Musical Series for Young People. By E. Tourjee. Mozart and Mendelssohn. Boston: Lee & Shepard, $1 25, illustrated.

A vacant place in juvenile literature is here well supplied. The true masters in music have each a personal history of exceeding interest. With this history Mr. Tourjee has ingeniously interwoven useful and solid instruction concerning musical science.

**Dialogues from Dickens**, for School and Home Amusement. Arranged by W. E. Fette, A.M. Illustrated. Boston: Lee & Shepard, $1 50.

Forty-five dialogues, selected with excellent judgment and taste, and admirably adapted for the "literary socials" of town and village. If only for the beauty of type and page, the book will charm a tasteful reader.

**The Bible in the Public Schools.** New York: J. W. Schermerhorn & Co. Paper 21½ pages, 25 cents.

Much in little, comprising selections, judiciously made, from ministers and laymen, from the press of all sects and parties, and the Judicial Decisions in the Cincinnati Case.

This, with Dr. Clark's Sermons (Lee & Shepard, Boston), Mr. Bourne's Public School History (New York), and the Cincinnati volume of Speeches and Decisions (R. Clarke), and our own February Number give pretty much all that is worth reading in the controversy thus far.

[*For Magazines, see Third Page Cover.*]

# *RECEIPTS*

*In behalf of the American and Foreign Christian Union, for two Months ending 31st March, 1870.*

**MAINE.**

| | | |
|---|---|---|
| Biddeford. Pavilion Cong. Ch. Mo. Con. for Mexico | $5 00 | |
| Mercer. Eliza Fogg | 4 00 | |
| | | $9 00 |

**NEW HAMPSHIRE.**

| | | |
|---|---|---|
| Hollis. Cong. Ch. and Soc'y | 10 63 | |
| Concord. 1st Ch. and Soc'y, for L.M.'s of Rev. F. D. Ayer and J. D. Bartley | 65 52 | |
| Troy. Mrs. S. W. Jones, for Miss Rankin's field | 5 00 | |
| | | 81 15 |

**VERMONT.**

| | | |
|---|---|---|
| St. Johnsbury. Estate of Erastus Fairbanks, by Horace and Erastus Fairbanks, executors | 200 00 | |
| " Friends | 500 00 | |
| Brattleboro. Mrs. B. H. V. D. | 20 00 | |
| | | 720 00 |

**MASSACHUSETTS.**

| | | |
|---|---|---|
| Boston. E. D. Goodrich, for Hungary | 500 00 | |
| Monson. A. W. Porter | 153 19 | |

**MASSACHUSETTS—*Continued.***

| | | |
|---|---|---|
| Worcester, Union Church, per P. L. Moen | 67 30 | |
| Monson. Cong. Ch., E. F. Morris, Tr., to constitute Dea. Edw'd P. Keep a L.M. | 37 00 | |
| E. Boston. Edw'd C. Richards, to constitute Rev. James Richards, D.D., a L.M. | 30 00 | |
| Springfield. So. Cong. Church | 42 90 | |
| Westfield. Cong. Church | 35 49 | |
| Agawam. Cong. Ch. | 13 60 | |
| Boston. Gilman S. Low, legacy through J. Field and J. G. Carey, executors | 236 00 | |
| Fitchburg. Rev. J. M. R. Eston | 5 00 | |
| Newton Centre. To constitute Saml. Ward a L.M. | 177 00 | |
| Boston. H. F. Durant | 250 00 | |
| Boxford. Cong. Ch. and Soc'y | 10 00 | |
| Taunton. Dr. J. S. Andrews | 1 00 | |
| Lawrence. Central Ch. and Soc'y | 46 06 | |
| Wakefield. Cong. Ch. and Soc'y | 44 00 | |
| E. Sheffield. J. N. Collar, in full for L.M. | 5 00 | |
| Worcester, Mrs. Henry Wheeler and family, for So. Am | 20 00 | |

MASSACHUSETTS—*Continued.*

West Hampton. Cong. Church, per Joel Cook ..... 35 00
So. Deerfield. Cong. Church ..... 26 40
1,756 96

RHODE ISLAND.

Providence. J. B. Nichols' legacy ... 398 40
E. Providence. I. Bicknell ..... 2 00
Pawtucket. A friend ..... 15 00
415 40

CONNECTICUT.

Stamford. Pres. Ch. Mo, Con ..... 14 10
Winchester Centre. K. H. for Mexico 5 00
Talcottville. Cong. Ch. and Soc'y, of which $20 by Mrs. Oviatt ..... 32 38
Rocky Hill. Cong. Church, to make Miss S. C. Robins a L.M. ..... 37 18
E. Hartford. Cong. Church ..... 82 00
West Haven. S. L. Smith ..... 15 00
Derby. Henry Somers ..... 30 00
New Haven. From the Ladies, to support two native Bible readers in Miss Rankin's field ..... 1,000 00
Franklin. Cong. Ch. and Soc'y, by Wm. B. Hyde ..... 25 00
Stratford. Gen. G. Loomis, U.S.A.. 2 50
Winsted. 1st Cong. Ch. and Soc'y... 30 83
Wethersfield. 1st Cong. Church and Soc'y ..... 43 97
Westbrook. Cong. Ch. in part ..... 6 22
Somers. Cong. Church, to make Rev. R. S. Underwood a L.M. .... 63 50
E. Bridgeport. Cong. Ch ..... 11 25
Woodbury. 1st Cong. Church, to make Rev. G. W. Noyes a L.M. 27 50
" 2d Cong. Church, $13.96; Mrs. Churchill $5 ..... 18 96
Hartford. Park Church ..... 88 91
W. Hartford. Estate of Miss Fanny Selden, deceased, by E. Selden, Ex. ..... 300 00
Farmington. 1st Cong. Church, of which $30 by H. D. Hawley, to constitute Aaron C. Keeler a L.M. ..... 58 27
Glastenbury. 1st Cong. Church ..... 157 85
Mansfield Centre. Carrie Glidden ... 65
2,041 07

NEW YORK.

Havana. A friend ..... 10 00
Perry. Pres. Church, add ..... 20 00
Spencerport. Pres. Ch. add ..... 10 00
Mount Morris. Pres. Ch. add ..... 9 00
Pottsdam. Pres. Ch. add ..... 14 00
" Mrs. Wm. Knowle's S. S. class, for Miss Rankin's field ..... 12 00
" 1st M. E. Church on L.M. for Rev. S. O. Barnes ..... 14 33
Madrid. M. E. Church, in part ..... 9 15
" I. E. Brooks ..... 2 00
Gouverneur. Anniversary collection. 59 00
Ogdensburg. 1st Pres. Church, Rev. G. S. Boardman, D.D., $20; Mrs. Jos. Rosell, Mrs. E. Sykes, Mr. W. B. Allen, Mr. Greer, $5 ea.; Mrs. S. Lyman, Miss J. Hopkins, $2 ea.; D. M. Chapin, John Bell, $1 ea.; others $41.50 ..... 89 50
Rochester. Rev. W. B. Stewart, in full of L.M. for Mrs. Jane Stewart ..... 5 00
Johnstown. Union meeting ..... 21 45
Coxsackie. P. H. Silvester ..... 20 00
Schenectady. A friend ..... 10 00
Maspeth. Mrs. C. Moore, in part for L.M. ..... 15 00
N. Y. City. D. E. Downs ..... 5 00
Kortright. Benev. Ass'n, John H. McKee, Tr. ..... 8 00

NEW YORK—*Continued.*

N. Y. City. Womans' U. M. Soc'y, sixty dollars gold for Miss Rankin's field ..... 72 00
" B. W. for Central Mexico ..... 50 00
Brentwood. E. F. Richardson ..... 5 00
Huntington. Mrs. Nelson Sammis ... 20 00
Lima. Rev. John M. Barnard ..... 2 00
Brooklyn. Walter M. Ajkman ..... 25 00
N. Y. City. W. T. Runk, to constitute Hon. F. W. Ricard L.M. 30 00
" Jos. McKee, for Miss Rankin's field ..... 10 00
" Pilgrim Church, 48th st. ..... 6 62
" Miss C. E. Churchill, for Miss Rankin's field ..... 5 00
Astoria. Reformed Church ..... 60 00
N. Y. City. M. E. Church, 119th st. 31 95
" M. E. Church, Bedford st. .... 20 00
Albany. M. E. Church, Hudson st., additional towards L. D. for Rev. Dr. Peck ..... 28 50
Trinity. Staten Island, M. E. Ch.... 20 52
N. Y. City. 125th street M. E. Ch... 63 28
Buffalo. Isaac Hollaway ..... 5 00
Union Falls. Mrs. E. B. Duncan ... 4 00
Utica. Miss Eliz'th Smith, per J. E. Walker, for Miss Rankin's work ..... 20 00
Buffalo. Ladies of North Church, per Dr. Chester ..... 6 25
Whitehall. J. S. Potter, for Greece.. 33 00
Glenville. Ref'd Ch., Rev. J. Miner 3 00
Coxsackie. 2d Ref'd Church, by J. L. Van Vliet ..... 8 25
Owego. 1st Pres. Ch., E. W. Warner 46 86
Binghamton. Jacob Myers, M.D.... 2 00
N. Y. City. W. A. Hall ..... 300 00
Walton. 1st Cong. Church, to make Rev. S. J. White a L.M., and in full of L.M. for E. St. John, 30 77
N. Y. City. G. D. Phelps, for Italy.. 100 00
" Mrs. R. M. Moffat, for Foreign field ..... 10 00
" Wm. Lambert $5; Mrs. H. I. $25—for the "Star of the East;" R. Hoe. & Co. $50; Prof. S. F. B. Morse, for the "Star of the East," $50; W. E. Dodge, for "Star of the East," $100; W. S. Gilman, to constitute Rev. Gardiner Spring, D.D., a L.D., $100; H. I., to constitute Rev. A. Eldridge, D.D., and Rev. H. C. Riley L.D.'s, $200 ..... 530 00
Brooklyn. James R. Taylor ..... 10 00
N. Y. City. A friend ..... 15 00
Owego. Westminster Pres. Ch..... 7 62
" M. E. Church, to constitute Rev. Henry Wheeler a L.M. ..... 30 00
Malone. Pres. Ch., Mrs. S. C. Wead, to constitute Wm. Kasson and Miss Sibyl E. Russell L.M.'s, $60; others $140 ..... 200 00
Cherry Valley, Pres. Church ..... 15 00
1,938 02

NEW JERSEY.

Jersey City. 3d Reformed Ch..... 39 42
Mendham. 1st Pres. Ch ..... 35 72
W. Hoboken. Duncan Campbell's Bible class, for Greece ..... 8 00
Baskenridge. Alex McEwen ..... 10 00
Belvidere. Pres. S. Sch'l for Spain, J. M. Sherrerd ..... 10 00
Cedarville. 1st Pres. Church, per Geo. Gandy ..... 13 67
Newark. A. P. U. Church, in part for L.M. of Rev. A. Crawford.... 20 00
" Marcus Sayre, to constitute his son, Henry M. Sayre, a L.M.. 30 00
" Dr. John F. Ward, to constitute his son, Edwd. P. Ward, a L.M. 30 00

NEW JERSEY—*Continued.*

| | | |
|---|---|---|
| Metuchen. Ref'd Church, to constitute Rev. N. J. M. Bogert a L. M. | 30 00 | |
| Princeton. Rev. Dr. McGill | 5 00 | |
| Hammonton. Baptist Church | 4 75 | |
| " Pres. Church | 8 04 | |
| Blairstown. Hon. John P. Blair, in full for L.D. of Rev. Thos. A. Santon | 23 00 | |
| Camden. Messrs. Woodhull, Voorhees and Scovel, $5 ea | 15 00 | |
| Newark. C. S. Haines | 25 00 | |
| Bridgeton. 1st Pres. Sab. Sch'l, in aid of the Mission work of its former scholar, Rev. Sylvanus Sayre | 50 00 | |
| Jersey City. Ref'd Ch., Wayne st. | 21 91 | |
| Little Falls. Ref'd Church | 25 00 | |
| Newton. M. E. Church | 6 48 | |
| Orange. 1st Pres. Church | 230 00 | |
| Mt. Holly. M. E. Church | 52 54 | |
| Vincentown. M. E. Ch. in part | 12 70 | |
| Passaic. M. E. Church, add | 2 00 | |
| Mendham. 2d Church, per Rev. D. K. Freeman | 32 00 | |
| Newark, William Donold | 1 00 | |
| | | 745 23 |

PENNSYLVANIA.

| | | |
|---|---|---|
| Manayunk. Pres. Church | 6 00 | |
| Marple. Pres. Church | 21 00 | |
| " Rev. B. B. Hotchkin | 13 00 | |
| Newton. Miss Ewing | 20 00 | |
| Pittsburgh. U. P. Church, to constitute Thos. Dickinson a L.M., and for Miss Rankin's field | 30 00 | |
| " 1st Cumb. Sab. School, for Northern Mexico | 25 00 | |
| Alleghany City. Young Ladies Miss'y Soc'y, for Northern Mexico, and to constitute itself a L.M. | 30 00 | |
| McKeespost. Pres. Sab. Sch'l | 5 00 | |
| Eldersridge. | 2 20 | |
| W. Lebanon. | 8 36 | |
| Waynesburgh. Female Tract Soc'y, to constitute Mrs. Lucinda Buchanan a L.M. | 30 75 | |
| Brady's Bend. Additional | 2 00 | |
| Brownsville. Mrs. Lewis, in full of L.M. for Rev. E. P. Lewis | 18 60 | |
| Newtstown. Rev. Dr. Ralston | 20 00 | |
| Germantown. Mrs. Geo. Tolland and Dr. Weaver, $5 ea | 10 00 | |
| Downington. Pres. Church | 12 13 | |
| Chestnut Hills. H. J. Williams | 20 00 | |
| Philadelphia. 4th U. Pres. Ch. | 11 45 | |
| " Messrs. Cutter, Graff, Rood, Hildeburn, Lea, Trowbridge, Wilson, $5; Magee, Allison, $10 ea.; Jas. Bayard $20; Mrs. Bayard $10; Jay Cook, S. Colwell, $25 ea.; John A. Brown $30; cash $23 | 178 00 | |
| Lebanon. M. L. Newcomb, for Spain and Northern Mexico | 50 00 | |
| Philadelphia. Ch. member, through R. Glendinning | 10 00 | |
| Easton. Prof. S. J. Coffin on L.D. | 20 00 | |
| Unity. Pres. Church towards L.D. | 27 00 | |
| Mt. Bethel. Pres. Church, add | 3 50 | |
| Philadelphia. Sab. Sch'l Miss'n Soc'y, for 1st Ind. Ch. in Spain and Mexico | 10 00 | |
| " Messrs. Berdan $25; Lombaert $10; Cornelius $25; Davis, Earp, Lang, Brooks, Shillingford, Cornelius, Gallaghar, $5 ea.; Mrs. A. Fullerton $20 | 105 00 | |
| " 3d U. Pres. Ch., by W. Getty | 20 00 | |
| " 6th U. Pres. Church | 10 25 | |
| " Mr. Scott | 2 00 | |

DELAWARE.

| | | |
|---|---|---|
| Middletown. 1st Pres. Ch. on L.D. for Rev. John Patton | 34 00 | |
| Odessa. Pres. Church | 11 25 | |
| | | 45 25 |

MARYLAND.

| | | |
|---|---|---|
| Baltimore. Ladies Aid Soc'y, of which $30 makes Miss Mary Kelso a L.M. and $30 makes Rev. S. D. Noyce a L.M. | 100 00 | |
| " Messrs. Purveance, Ridgely, Graham, Richardson, Mallary, Fay, $10 ea., and cash; Purviance, Kelso, Bridges, $5 ea. | 60 00 | |
| | | 160.00 |

MISSOURI.

| | | |
|---|---|---|
| La Porte, R. H. Sloan, for Greece and Italy | | 15.70 |

ILLINOIS.

| | | |
|---|---|---|
| Mattoon. 1st Pres. Church, of which Mrs. Cox gave $5 | 26 00 | |
| " 2d Pres. Church, of which L. Jennings $5 | 28 00 | |
| " Meth. Church, per Rev. M. Everly | 8 75 | |
| " Cumberland Pres. Ch. | 2 50 | |
| " Children in U. Breth. Ch. | 75 | |
| " M. B. Abel $5; M. Burnet and F. Baun, 50c. ea. | 6 00 | |
| Tuscola. By Friends, of which $20, to make Rev. Ed. Black a L.M. | 35 35 | |
| Springfield. 2d Portuguese Pres. Ch. | 5 00 | |
| Geneva. Cong. Church, Rev. H. M. Whitney | 16 00 | |
| | | 208 35 |

INDIANA.

| | | |
|---|---|---|
| Crawfordsville. Rev. C. Mills, for Miss Rankin's field, and in full of L.M. for Rev. Thos S. Milligan | | 15 00 |

OHIO.

| | | |
|---|---|---|
| Oxford. Female College, for Miss Rankin's field, and to constitute Miss Jennie O. Logue a L.M. | 51 00 | |
| Cincinnati. 1st Cong. Church, for Miss Rankin's field | 134 38 | |
| Cedarville. 1st U. Pres. Church | 40 35 | |
| " 1st Ref'd Pres. Church | 89 75 | |
| " M. E. Church | 13 | |
| Sidney. 1st Pres. Church | 8 50 | |
| Oxford. 1st Pres. Church, A. Guy, M.D., in full for L.D. | 20 00 | |
| Cincinnati. W. E. Watson $5; Messrs. Fox, Harvey, Mrs. White, $3 ea.; Scott, Mrs. Andress, Morris, Miss Hooker, $2 ea.; Mrs. Hardy, Carpenter, Kimball, Smith, McMurphy, Yeatman, $1 ea.; L. Crane 50c. | 28 50 | |
| Loveland. Jos. C. Bradford | 5 00 | |
| Springfield. 1st Pres. Ch., Messrs. Courts, Berry, Mrs. Scovel, McGoskin, King, $5 ea.; Murphy, Burnet, Fullerton, $2; Dunlap, Buckingham, McGeehin, Black, McPherson, King, $2 ea.; J. F. McGrew $1 50; Driscoll, Cumming, Christie, McCreight, Christie, Thompson, McGrew, Steele, Reffensperger, Smith, Barnet, Mrs. Ward, Cone, Hatch, Wel- | | |

OHIO—*Continued.*

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|---|---|---|
| | lace, Butt, Hunt, Miss Todd, Co[illegible]ran, Ramsey, Cochran, $1 ea.; Mrs. Runyon 75c.; Mulholland, Al. Torbett, Dunlap, Thompson, Mrs. [illegible]eise, 50c. ea.; Mrs. McCord 25c.; [illegible]ggs and Julia McCord, 50c. ea. | 73 45 |
| " | 2d Pres. Ch., Mr. Steele [illegible] Mrs. Doty, $5 ea.; others $50 | [illegible] |
| " | 1st Cong. Church | 41 15 |
| " | 1st U. Pres. Church | |
| " | 1st U. Pres. Church, which constitutes Moses M. Oldham, M. D., a L. M. | 30 00 |
| " | Prot. Epis. Ch., W. Wright $2; Mr. Bushnell 75c. | 2 75 |
| " | Luth. Church, A. Studebaker | 25 |
| " | D. Kay | 50 |
| " | Meth. Prot. Church, Mr. Bassett $3; Evans, Finch, Scott, $1 ea.; Mr. Birkley 50c. | 6 50 |
| " | M. E. Church, Messrs. Rhinehart | 2 00 |
| Morning Sun, Hopewell. U. Pres. Church, for Italy | | 45 25 |
| " | Ref'd Pres. Church, in full of L. M. for Rev. J. H. Cooper | 29 50 |
| Dayton. | 1st Eng. Luth. Church, three Messrs. Gebhardt, $20 ea.; H. K. Eckhart $10; two Messrs. Gebhardt, Bemis, Beaver, Hoosh, $5 ea.; four Messrs. Gebhardt, Mrs. Graham, $2 ea.; Messrs. Lentz, Greve, Walker, Harness, Phelps, Baird, Weichett, $1 ea.; Shaffel, Channel, 50c. ea., Mrs. Crawford, 30c. | 113 30 |
| " | 3d Pres. Church, P. Mitchell $5; C. Mitchell $3; Mrs. Rogers $1; Mrs. Goblentz, Barnet, 50c. ea. | 10 00 |
| " | 3d street Pres. Church, J. H. Winters for L. M. $50; Messrs. Daniels, Smith, Mrs. and Miss Baker, $5 ea.; G. Hatfield $2; Waymire, Pierce, Lyttle, $1 ea.; G. Young 50c. | 75 50 |
| " | 1st Bap. Church, C. Parker $10; Messrs. Payne, Tomer, Barney, Compton, Corwin, $5 ea.; E. J. Barney $3; Beatty, Kneisley, Thresher, Stevens, Lelland, Kneisley, Trasky, $2 ea.; Carmel, Sample, Thresher, $1 ea. | 55 00 |
| " | 1st Pres. Church, H. Stoddard $10; two Messrs. Philips, Hass $5 ea.; Mrs. J. D. Philips, $2.50; Mrs. Conover $4; Boyer $2; Misses Johnson $1.25; Moore, Cooper, Misses Boyd, Knott, Fenner Forsythe, Strong, Green, Larew, Gaighead, $1 ea.; Mrs. J. Resch 75c. | 45 50 |
| Cleveland. | Wm. Williams $3; Mrs. Rebecca H. Fitch $5 | 8 00 |
| " | Elizabeth E. Taylor | 300 00 |
| Dayton. | Cooper Female Sem'y, for Miss Rankin's field | 50 00 |
| Springfield. | Female Sem'y, for Miss Rankin's field | 50 00 |
| Chillicothe. | L. D. Fouik, M.D., for Miss Rankin's field | 125 00 |
| Cincinnati. | 1st Orthodox Cong. Ch. for Miss Rankin's field | 125 00 |
| Dayton. | Mrs. E. Mikkelicks $10; W. Clark $10; Mrs J. F. Thresher $6 50; Mrs. Nixon, Miss Nebbitt, $2 ea. | 29 50 |
| " | 1st U. Pres. Church | 4 00 |
| Miami City. | Mr. Osborne | 1 00 |
| Granville. | 1st Pres. Ch., balance | 11 70 |

OHIO—*Continued.*

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|---|---|---|
| Clifton. | 1st Pres. Church, which constitutes A. H. White a L. M. | 46 00 |
| " | 1st U. Pres. Church, in part | 28 51 |
| Yellow Springs. | 1st Pres. Church | 24 00 |
| " | Antioch coll'n, in part of a L. M. | 9 70 |
| Newark. | Trin. Prot. Epis. Ch. | 25 00 |
| Chillicothe. | 1st Pres. Ch., Judge McCoy $10; Messrs. Bell, Snyder, Renick, Mrs. McClintock, McLendburg, $5 ea.; J. R. Alston, Mrs. Waddle, $3 ea.; Waddle, Brenneman, Spetnagle, Williams, Renick, Sellew, Smith, Boggs, Mrs. Blackford, Brown, Dunn, Butts, $2 ea.; Wilson, Rose, Franklin, Scarce, Franklin, Carlisle, Carson, Carlisle, Swift, Mrs. Tomlinson, Frost, [illegible]man, Miss Fullerton, $1 [illegible]; G. Perkins 75c.; Mr. Mackey, Mrs. Briggs, McClure, Shroeder, Mills, McClean, Mead, 50c. ea. | 82 25 |
| " | 3d Pres. Church | 11 41 |
| " | Prot. Epis. Ch., Col. Madeira $3; Mrs. Wallace $1.20; Mrs. Smart, Lansing, $1 ea. | 6 20 |
| " | Walnut st. M. E. Ch. | 2 50 |
| " | North Fork Pres. Church, to constitute Rev. N. Jones L. M. | 33 00 |
| " | West Scioto Pres. Ch. in part, | 2 00 |
| Springfield. | 1st Pres. Church, add., | 2 00 |
| Ironton. | 1st Pres. Church, Messrs. McCullough, Norton, Campbell, Culbertson, $5 ea.; S. Johnston, Mrs. Millard, $2 ea.; Mr. Doval, Mrs. Steece, $1 ea.; others $40.60—which constitutes Wm. Findlay, M. D., a L. M. | 90 40 |
| " | Welch Chl. Meth. Ch. | 10 66 |
| Walnut-Hills. | Lane Sem'y Pres. Ch. C. Isham | 4 00 |
| Piqua. | 1st Pres. Ch., in part and to constitute Rev. T. M. Hopkins a L. M. | 20 86 |
| " | St. James Prot. Epis. Church, W. Scott $5; others $14.00 | 19 00 |
| Glendale. | Female College, balance | 7 00 |
| Cincinnati. | Mr. Harwood $5; a friend 25c.—for Mission Sch'ls. | 5 25 |
| | | 2,951 12 |

WISCONSIN.

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|---|---|---|
| Stevens Point. | Pres. Church, Rev. J. Patch, pastor | 20 00 |
| Milwaukie. | Spring St. M. E. Ch. | 16 54 |
| Waukeshaw. | Union coll'n in Cong., Bapt. and M. E. Chs. | 13 50 |
| Whitewater. | Union coll'n in Cong., Bapt. and M. E. Chs. | 8 13 |
| Sharon. | Union coll'n in Cong., E. Luth. and M. E. Churches | 2 12 |
| Evansville. | Union coll'n in Cong., Bapt., F. W. Bapt. and M. E. Churches | 7 77 |
| Beloit. | 2d Cong., Pres., Bapt. and M. E. Churches | 18 54 |
| | Benj. Dunham $5; Mr. Holcut $1 | 6 00 |
| Darlington. | Cong., Bapt. and M. E. Churches | 3 00 |
| | | 101 11 |

IOWA.

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|---|---|---|
| Keokuk. | Cong. Church, per L. C. Ingersol | 15 00 |

WEST VIRGINIA.

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|---|---|---|
| Parkersburgh. | M. E. Church, in full of L. M. for Rev. J. A. Kibbe | 22 00 |
| | Total | $10,240 35 |

# THE CHRISTIAN WORLD.

Vol. XXI. JUNE, 1870. No. 6.

## *Preaching on Romanism.*

[We reproduce the points in "A LETTER TO PROTESTANT MINISTERS," prepared by Dr. John Hall, printed and widely circulated from this office in 1869.—ED.]

SYSTEMATIC and vigorous efforts are in progress by Roman Catholics to proselytise, by the circulation of Tracts—adroitly copying the style and appearance of the American Tract Society's issues; to accustom the American mind to religious processions on the streets on the Lord's day; to secure public favor through the press; to influence State and National legislature in their interest; and finally, to break up the existing Public School system of the country and secure separate grants for themselves.

Romanism must be regarded in a two-fold character—as a political and as a religious system. As a political power, it must be met by our citizens as such, in the framing of the laws and the distribution of public money. But, while men are largely ignorant of the nature of Romanism, they are naturally apathetic on this subject. It has thus happened that in the balance of parties, concessions have already been made to Romanism, neither called for by justice, nor warranted by a regard to the public good.

Romanism, as a religious system, must be met by leavening the public mind with the truth of God's word regarding it. It was cordially agreed that the pulpit is the strongest power in the country in forming religious opinions. Neither the secular press, nor political parties, can, like the pulpit, be relied on to reach the conscience and influence the conduct of religious men.

It is suggested that the distinctive doctrines of Rome be presented to the people, in such a way that they shall be able to form an intelligent estimate of their nature and tendencies. It is not proposed to inaugurate public controversy, which would be made the basis of an appeal to

public sympathy for a Roman Catholic minority ; nor to frame any new organization. It is proposed that in the ordinary instruction of the pulpit, the lecture room, and the Bible class, the un-Scriptural dogmas of the system should be stated and presented in the light of Divine truth.

The attention of American Christians has not been called to the grave character of Romish doctrines, by which Jesus Christ is concealed from view by a crowd of created advocates, and His sacrifice buried under a multitude of rites and ceremonies : nor to the arrogant and despotic character of the Romish organization which through all its history has sought, and, wherever it could, has enforced a ruthless supremacy.—Hence Romanism is regarded by some as an ordinary variety of the Christian religion, and by others as a harmless superstition. Secure under this state of feeling—its energetic agents—not a few of whom have been educated as Protestants—push their plans, draw the children of the rich into expensive nunnery schools, and of the poor into free schools—avail themselves of the press, obtain public money, accumulate property in ecclesiastical hands, surround the seats of government, direct public affairs to denominational account, and turn many away from Him who is the Way, the Truth, and the Life.

Protestantism—with its open Bible and its Public Schools—has blessed America. Can American Protestants be indifferent when this state of things is menaced, and it is openly boasted that the New World must bow to Rome? Can American Ministers of the Gospel be silent when their people require instruction from God's word on matters so important to themselves as men and as citizens?

There is hardly a truth of the Gospel that Rome has not either perverted or made void by tradition, so that, fidelity to our Master, to the Truth we are to explain and defend, to the souls entrusted to our care, to the Churches that have recognized us, to the country we hold dear, and to our Roman Catholic fellow citizens themselves, whom we are bound to love and benefit, demands wise, patient, well-considered effort in this direction.

## *The Reformation in Mexico.*

Few countries possess as numerous and varied elements of interest as Mexico. Its natural features are of the most diversified and picturesque character. From the shores of the lake to the capital of the nation, are to be found almost every plant which flourishes from the tropics to the Arctic zone. Plains of inexhaustible fertility lie side by side with dry and barren deserts. Mountain ranges, covered with snow, rise up from valleys which have been torn and scathed by the earthquake and the volcano. On the high lands, in the vicinity of Mexico, the climate is of

the most enchanting character. Surrounded by so many grand evidences of successive civilizations, in a country which the God of Nature has so signally blest, the stranger feels almost as if under some spell of the imagination.

The monuments which remain, of the period previous to the Spanish discovery, testify to the marvelous character of its early civilization.—The architecture, the literature, the philosophical and religious ideas of the East, seem strangely to have reappeared on these western shores. Its history has been full of the most romantic interest. Through the darkness which surrounds the early annals of the nation, we have glimpses of the splendid civilization of the Montezumas. Then come the wonderful events of the conquest, with its manifold results, both in the New and the Old World. Then follows a long period of the saddest misrule and anarchy, closing with the tragic fate of Maximillian.

Beyond all question, the chief cause of the degradation of Mexico has been the domination of the Church of Rome. The priesthood, until within a few years, had absorbed almost all the wealth of the country. In 1850, the property of the Church in Mexico was estimated at $90,000,000. It is believed, on competent authority, that the annual amount derived by the priesthood, from all sources, would correspond to a capital of at least $115,000,000.

Such a vast money-power has enabled the Church to control opinion, or, at least, its expression, in regard to political as well as religious affairs. It might be some consolation, if this immense revenue, or any portion of it, were expended in education or charity, or in any development of the intelligence or religious sentiment of the nation. But this is not the case. "The Mexican Church, as a Church," says Lempriere, "fills no mission of virtue, no mission of morality, no mission of mercy, no mission of charity. Virtue cannot exist in its pestiferous atmosphere. The code of morality does not come within its practice. It knows no mercy, and no emotion of charity ever nerves the stony heart of the priesthood, which, with an avarice that has no limit, filches the last penny from the diseased and dying beggar; plunders the widows and orphans of their substance, as well as their virtue; and casts such a horoscope of horrors around the death-bed of the dying millionaire that the poor, superstitious wretch is glad to purchase a chance for the safety of his soul, by making the Church the heir of his treasures."

There are now many indications of a new and brighter chapter in the history of Mexico. The Constitution of 1857, and the Reform laws, have broken up the conventual system, separated Church and State, established religious liberty, and nationalized Church property not used for worship. So far as public policy is concerned, the door for reform was thrown wipe open.

At the same time, however, it appeared that a deep and truly religious

movement was in progress. A man named Aguilar gathered a congregation around him, composed mostly of poor persons, and ministered to them, amidst great persecutions, and died, finally, of debility, produced by want. He died with the Bible in his hand. As the result of his effort, by the blessing of God, there are now about forty similar congregations in Mexico. Church-buildings have been secured. A paper, called '*The Evangelical Twilight*,' is published weekly; and audiences, numbering, at times, as many as 700, assemble to hear the preaching of the Gospel.

There are many incidents of thrilling interest connected with the work. It is carried on amid great privation and danger. But a martyr-spirit seems to animate the little band of Mexican Christians. The services which are held are characterized by remarkable simplicity and fervor.

This movement, we do not hesitate to say, is one of the most momentous importance to evangelical Christians in this country. It needs our help. It has been represented here by native Christians; and now the Rev. Henry C. Riley, who has devoted himself to the evangelization of Spanish America, and has just returned from Mexico, is here, urging the magnitude and importance of the crisis now presented.—*Prot. Churchman.*

## *Republican Programme for Europe.*

BY CASTELAR.

In a letter published in the *New Free Press*, of Vienna, Castelar, as the exponent of Spanish republicanism, has furnished a brilliant programme, not only for Spain, but for all the European States. He coincides with the advanced reformers of other countries in believing that the time will come when Europe will be a federation of free States. The idea is not new to English readers, but it is startling to see how fully it has been grasped by a citizen of that country which we have hitherto regarded as the modern bulwark of the doctrines of the sixteenth century. In many respects Castelar is the foremost man of Europe to-day, and an extract from his luminous political prophesy cannot but be read with interest:

The Republican party has already inscribed its formulas upon the summit of the Spanish tribune. As modern society must essentially be one of humanity, we have first affirmed that the essential faculties of our nature should be unfolded as the fundamental basis of our political system. Over our opinions we recognize no jurisdiction by the State.

Once recognizing the sovereignty of the individual, we shall then recognize the sovereignty of the citizen. The first social entity, following upon those of the in-

dividual and the family, is that of the municipality. Without that it is impossible to organize Democracy. The history of liberty is also that of the municipality. It was through the association of men in cities that the Divine fire of inspiration was kindled in their veins; it was among the Germans, united in tribes, that sprung the germs of individual liberty which gave birth to modern civilization; it was through the corporations of Spain that a race of heroes was created, and it was the Republic of Italy that gave rise to a race of artists from the chaos of the middle ages. The French revolution subsided into a dictatorship, because it had neglected to create municipalities.

The true law of social grouping opposes no obstacle to individuality. The municipality is an autonomy, the canton or county is an autonomy, and the State is an autonomy. In saying this, I give the theory of a federal republic, a form of government that realizes the grand theory of the universe and of the soul. In the law of unity is comprehended variety.

When a great nation realizes that idea, when all its inhabitants become citizens, when municipalities consist of freemen, cantons of free municipalities, and States of free cantons; when the central power becomes an emanation from all that is responsible to all, the hour will then have sounded for that nation to invite the founding of the United States of Europe, which, moulding the aggregated nations in the same universal spirit of justice, yet, allowing them to preserve their respective autonomies, will insure variety in their several aptitudes, and richness to their civilization.

Monarchies are incompatible with such an organization; kings are irresponsible and incapable; the system of caste transmits the governing power by inheritance; the aristocracy supports it; a privileged church dictates obedience to its vassals, and an overpowering army enforces all these abuses.

Federations of States should begin within the several nationalities, extend themselves by comprehending the several races, increase by embracing continents, and end by forming of the entire earth one colossal nation, and of all humanity one grand family. The first nation that realizes this system will redeem the others.

Turn your eyes to the great republic that the German races have founded in that paradise of the future, America. There all men acknowledge one country, and all consciences one altar. The hut of its humblest citizen is more to be envied than the palace of the first of our kings: periodicals bud and grow in its cities like leaves in a wood; associations form there as regularly as form the organisms of the natural world; churches support themselves, and exist in complete independence of each other; every municipality is a separate State, which calls all its members to the same political life, and renders them all legislators, magistrates, and sovereigns. The school and the library, those disseminators of ideas, educate the people to self-government.

It has discovered steam, and centripled human forces; it has concentrated the lightning, invented the telegraph, laid bare unexplored forests, populated improvised cities, and united the Atlantic and Pacific by a line of railroad. It has plunged into the abysses and eternal silence of the waters, and suspended there a telegraphic cable.

Why should not we, the people of Europe, with all our appliances of art and civilization, follow in the footsteps of America? The Spanish nation possesses, for this, peculiar aptitudes.

You Germans have given rise to the doctrine of liberty; it is for us Spaniards to realize it in action, and open both a new era in the world's progress, and a new period for history.

# *Rationalism.*

[The *Watchman* contains the following abstract of a lecture on Rationalism, delivered in Boston by Prof. G. P. Fisher, of Yale College.]

The first question of an inquirer after truth in religion is, What are the sources of knowledge? On this question opinion is divided. Leaving out the Eastern church, which for a thousand years has shown little intellectual life, we find in Western Christendom three great parties,—the Roman Catholic, the Evangelical Protestant, and the Rationalist. The Roman Catholic and the Evangelical Protestant agree in admitting authoritative teaching; but this is placed by the former in the Scripture and Tradition as preserved and infallibly interpreted by the visible church of which the Pope is the head; while it is placed by the latter in the Scriptures alone as interpreted by private judgment. Rationalism rejects authoritative teaching altogether, as well as supernatural revelation. Rationalism is not properly chargeable to the account of Protestantism. Its germs existed prior to the Reformation, from the time of the revival of learning and the humanistic reaction against the scholastic theology. Rationalism has flourished in Roman Catholic as well as Protestant lands. Protestantism rather checked for a while the development of infidelity.

The Evangelical Protestant gives to reason the power of recognising the verities of natural religion: the right to require satisfactory evidence for the fact of revelation: to determine the canon by historical investigation: to demand that nothing shall be accepted on authority which conflicts with known truth, and to interpret the Scriptures with freedom. The true relation of philosophy to truth is this: Philosophy starts with the data of consciousness; theology with the facts of a historical revelation. Philosophy may and must proceed on its own methods, with entire independence; but its conclusions will not clash with the Gospel, since truth cannot contradict itself.

There are various current types of Rationalism. *First*, the systems which deny or ignore the religious nature of man. They give to religion an empirical origin, instead of discerning its deep foundations in the soul. The religious principle is to be compared, in its depth and power, to the social tendency, of which language is the sign and instrument.—The system of Comte is the flower of this superficial, empirical mode of regarding religion. There is a strong materialistic drift in the Positivists of whatever type, as is seen in Herbert Spencer and Huxley.—*Secondly*, there are the systems which deny the miracles of the Gospel, though their advocates are not always atheistic. But a fair, historical criticism will compel the acknowledgment of the historical reality of the

miracles. The shifting and conflicting views of Strauss, Renan, Baur, and others are due to the force and stress of the historical evidence.—*Thirdly*, there are the systems which deny the inspiration of the Scriptures. Their advocates may admit revelation, but they exclude authoritative teaching.

The ultimate origin of Rationalism is in the denial of the Christian doctrine of sin. Reason and conscience are obscured and perverted by sin. Every thing bears witness to the reality of sin and to its deleterious power in the soul as well as in human society. Rationalism is Pelagian in its philosophy, and for this reason shallow and mistaken. The supremacy of reason and the moral sense are not violated when the pure and unperverted mind of Christ is admitted as the authority in reference to moral truth. The facts of Christianity, also, are material from without, which reason and conscience must accept.

In dealing with Rationalism, freedom of investigation is not to be checked. The physical and natural sciences are to be fostered, but not at the expense of the humanities and the sciences of the soul. The tendency to groundless speculation is just now greater among naturalists than among metaphysicians. New truth in theology must be admitted, and extravagant theories relative to the Scriptures must be given up. The most effective antidote to Rationalism is in direct appeals to the moral and religious nature. So Socrates among the ancients, and Schleiermacher among the moderns, worked upon their generation. The one final test of all systems is their "fruits." Supernatural Christianity, received into the heart, is "the salt of the earth." Society will decay and grow corrupt without it.

## *Papal Infallibility and Persecution.*

[From a statement, drawn up by an English Catholic, which appeared in the *Times* of January 24, 1870, we take the following:]

"THE controversy whether the Pope is or is not infallible in his decrees upon faith or morals, involves many more and harder questions than is generally supposed. It is a question for the conscience of every Catholic, for he may suddenly find himself required to approve principles and practices which he has been taught to consider contrary to morality, and only excusable in an age of barbarism, when passions were strong and reason defective. If the Pope is the infallible teacher of morals, it is impossible that precepts which he has commanded to be

observed under pain of excommunication, and which he has declared to be valid for the whole Church and for all time, can be immoral.

But the whole principle and code of persecution and the means taken by the Popes for the extirpation of heretics have long been disowned and repudiated, by English Catholics at least, as abhorrent from justice and Christian equity. The dogma of the Pope's infallibility would make this repudiation impossible; and the Catholic would have once more to acquiesce in a system which is now condemned by the conscience of Christendom, and has been obsolete for more than a century. Whether he can do so or not can more easily be determined after reading the following.

[After a full citation of papal and other laws, over and over again decreed or confirmed by successive Popes, which require the punishment even to death of heretics and schismatics, he specifies the following facts, and sums up with a forcible conclusion:]

Innocent IV., in 1254, abolished the distinction between heretics and believers in the heretics, and adjudged them both to the same torments. He also founded a confraternity of crusaders expressly to defend the inquisitors against the effects of popular indignation. Urban IV., in 1262, further provided that to prevent scandal the testimony of the witnesses against heretics was not to be taken in the presence of the accused, nor their names divulged to them. Also that the processes were to be conducted without formality or the 'row' (*strepitus*) of ordinary courts where the pleading of advocates was permitted. Clement IV., in 1265, added a provision that any one might take a heretic, and seize his goods to his own use. Nicholas III., in 1280, added a sentence of excommunication against any layman who, either in public or in private, disputed on the Catholic faith, and decreed that if after the emancipation of any person from serfdom his father should become a heretic, the emancipation should be void, and the son should become a serf again. When, in 1486, the magistrates of Brixen refused to burn heretics, on the ground that heresy was only an ecclesiastical offance, Innocent VIII. excommunicated them unless they carried out the sentences of the inquisitors, without appeal, within six days. Finally, in order not to prolong indefinitely this catalogue, Leo X., in 1520, condemned the proposition, '*Hereticus comburi est contra voluntatem spiritus*'—'It is against the will of the Holy Ghost to burn heretics alive.' If Popes are infallible, Catholics are bound to believe that it is not against the will of the Holy Ghost to burn heretics.

If the Pope is infallible, it is clear that we must accept as principles of morals the principles upon which this legislation is founded. They are such as these:—

1. No man has a right to his life or property who even secretly disbelieves any one article of the Catholic Creed.

2. No Christian government ought to assure to any such man the enjoyment of his life or property.

3. Christian governments are bound to put such men to death by burning them alive, and to confiscate their goods.

4. Children and friends are bound to inquire into the secret belief of their parents and companions, and denounce them if heretical.

5. Though moral turpitude does not affect dominion, yet error in faith at once renders a man incapable of all dominion over either persons or things.

6. That it is consistent with Christian civilization to proclaim that the goods and lands of any heretic, or collection of heretics, or adherents of heretics, no longer belong to the reputed owners, but are the property of the man who first takes them.

7. That a heretic is an outlaw; that he has no claim to justice; that all contracts with him are null and void; that no debts to him are to be paid, no oaths made to him are to be kept; and that his incapacity taints all his acts, renders his children incapacitated like himself, and makes all his deeds, judgments, and contracts void, even though the avoidance of the same should be injurious to a true believer.

8. That the slave trade and slavery are institutions which should be kept up, provided that the slaves are either heretics or favorers of heretics, or persons who have held commerce and communication with them.

The question is not whether these principles can be reconciled with Christian morals, but whether government or civilization could exist one whole day if these principles were *bona fide* put into universal practice."

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*Infallibility in 1432.*—The Council of Basle, at its second session in 1432, directed a pronunciamento to Pope Eugenius IV, of which the following is a part: "Experience has bitterly taught us that the Pope, though Head of the Church, can err, while the body of the Church has always persevered in its infallibility, and has condemned and deposed Popes, convicted of error in matters both of faith and morals. On the contrary, the Pope has never condemned, excommunicated, or deposed the rest of the Church. We have also an authority in the words of Jesus Christ: 'If your brother has spoken against you, tell it to the Church, and if he hears not the Church, let him be to you as a heathen and a publican.' (Matthew 18.) These words include all men, both St. Peter and his successors, and that St. Peter was so included, St. Paul gives us an evident proof, when he resisted this Apostle; and so, also, if Popes resist, they can be deposed and excommunicated."

## *Pope Pius IX. on Independent Judgment.*

THE following letter is published in the *Monde* as having been addressed by the Pope to one of the most ardent defenders of the dogma of infallibility:

*To my Dear Son, Prosper Gueranger, of the Benedictine Congregation of France, Abbé de Solesmes:*

DEAR SON: Health and Apostolic benediction. It is a thing very much to be regretted that there should be found among Catholics, men who, while glorying in that name, still show themselves to be completely imbued with corrupt principles and adhere to them with such obstinacy that they no longer know how to submit their understanding with docility to the Holy See when it is contrary to their views, even when common assent and the recommendations of the Episcopate combine to confirm it. They go still further, and, making the progress and welfare of human society to depend upon those principles, they endeavor to make the Church bow to their sentiments; regarding themselves as being alone wise, they do not blush to give the name of "Ultramontane Party" to all of the Catholic family who do not think as themselves. This madness reaches such a height that they undertake to reform even the divine constitution of the Church, and to adapt it to the modern forms of civil governments, in order more readily to lower the authority of the Supreme Chief whom Christ Himself has appointed, and whose prerogatives they dread. They are thus to be seen putting forward most audaciously as indubitable, or at least as completely free certain doctrines many times condemned, again discussing in the same manner as the former defenders of those doctrines historical frauds, mutilated passages, calumnies directed against Roman Pontiffs, and sophisms of all kinds. They once again bring forward these things without taking any note of the arguments by which they have been a hundred times refuted. Their object is to agitate men's minds, and to excite those belonging to their faction and the ignorant vulgar against the sentiments commonly professed. Besides the harm they do by thus casting trouble among the faithful and reducing to street discussions the gravest questions, they oblige us to deplore in their conduct a folly equal to their audacity. If they believed firmly with other Catholics that the Ecumenical Council is governed by the Holy Spirit, that it is only by the inspiration of that Spirit that it defines and appoints what shall be believed, the thought would never have entered into their minds that things not revealed or hurtful to the Church could be defined there, and they could not imagine that human manœuvres could arrest the power of the Holy Spirit, or prevent the definition of things revealed as useful for the Church. They could not have persuaded themselves that it has been forbidden to propose in a becoming manner, and with the object of bringing the truth into greater prominence by discussion, the difficulties the Fathers wish to raise to such and such a definition. If they were influenced only by that motive, they would abstain from all the tricks by means of which they are accustomed to obtain votes in popular assemblies, and they would await quietly and humbly the effects which would be produced by light from above. For this reason we think you have rendered a very useful service to the Church by undertaking the refutation of the principal assertions to be met with in writings published under their influence; and in exposing the spirit of hatred, violence and artifice which pervades them, you have displayed such completeness and skill, and produced such an abundance of arguments from sacred antiquity and ecclesiastical science, that comprising many things in few words, you have stripped of all pre-

tensions to wisdom those who had conveyed their ideas by allegations destitute of reason. In re-establishing the truth of the faith, of right and of history, you have acted in the interest of the faithful, as well of those who are instructed as of those who are not. We therefore express to you our especial gratitude for the homage you have paid to us by this book, and we predict a great and happy success for the fruit of your labors. As an augury of that success, and as a proof of our paternal affection, we bestow upon you the Apostolic benediction.

Given at Rome, at St. Peter's, the 12th of March, 1870, in the twenty-fourth year of our Pontificate. PIUS P. P. IX.

The *Neue Freie Press* of Vienna, has been excluded from circulation in Rome on account of a masterly article of which the following is a resume:

"From St. Peter (in supposing that he ever was at Rome) to Pius IX. there have been 297 Popes, including 24 anti-Popes, and one female Pontiff: 19 of them left Rome, and 35 reigned in foreign countries; 8 ruled a month only; 50, one year; 22 two years; 54, five; 51, fifteen; 18, twenty; and 9 only for a longer period. Among the 297,131 declared usurpers and heretics; out of the 266 legitime, 64 died violent deaths; that is to say, 18 were poisoned and 4 strangled, the rest perishing in other ways. Independent of the Popes of Avignon, 26 Pontiffs were deposed, expelled, and banished from Rome; 28 others could only maintain themselves by the aid of a foreigner. Out of the whole number, 153, or more than half, showed themselves unfit for the office; 6, in spite of their vows, had children; Leo IV., it is said, was a woman, and died in child-birth. Urban V. confessed his fallibility, and submitted to the censures of a council; two other Popes, Victor III, and Adrian VI., confessed in public that they had sinned, etc. . . . Certain it is that in this long history of Christ's vicars, note may be taken of frequent absences of the Holy Spirit."

## *THE BIBLE IN THE SCHOOLS.*

WHEN skeptics and their Christian allies shall have thrown out the Bible, then cat's paws of every kind will be dropped, and Catholics will enter upon their real work with their own hands. The pith of the Papal idea lies in the following:

"Education is not the work of the State at all. It belongs to families, and should be left to families, and to voluntary associations. The school tax is in itself an unjust imposition."—*Freeman's Journal*, Nov. 13.

"We say openly, we do not believe in the system, nor in any system which does not leave us free to educate our children in our own religion."—*Tablet*, Dec. 18.

In questions of so much complication, it is always hazardous to institute a *beginning of changes*. At the outset we showed the strange counterbalancing of parties in this conflict. If it were to prove the perfect deadlock that it seems, that would be the best possible issue of the whole matter. *Statu quo* often has more virtue and excellence about it than it receives credit for in a restless age like this. The mere fact that from the early history of this country the Word of God has been recognised in all our affairs, that our whole Educational System, while securing equal rights to all sects, has grown up upon the common basis of the Bible, that Catholics, Skeptics, and Jews, coming gradually to our shores, have so far accepted the conditions of

things as they found it, constitutes of itself a valid argument against any change, unless urged by the very strongest prospect of something better. The beginning of strife in this case would, indeed, be like the letting out of water. Those who would rule out the Bible from the schools would soon see the crucifix, the candles, and the mass in its place. "Sectarianism," of which we hear so much in the anti-religious cant of the day, would then enthrone itself upon our School System in its reality and power.

Under the present system there is acknowledged liberty to all. The Jewish child is not compelled to read those portions of the Bible which he disbelieves. The Unitarian may put his own construction upon the character of Christ. The Catholic may, at his parents' request, be excused from reading the common version at all, and where a majority are Catholics, *their own version may be used.* Such have been the regulations of the Cincinnati Board, and we doubt whether there is a common school in this country where such exemption would not be readily granted.

It would be a fatal step for the people of this Republic to yield to the dictation of a turbulent minority, and especially one which openly threatens the religious liberties now existing. If there is one thing more than another which should be regarded as the very key-stone of our Government, it is the principle *that the majority shall rule.* That key-stone once destroyed, the whole structure falls. Even if the question of retaining the Bible in the schools were an indifferent one, we would stoutly resist the idea that a minority shall dictate terms to Government and people. The moment that any sect or any party has reached a point where its influence outweighs the principle that the majority must govern, it becomes the Established Church of the country, and rules the entire nation. It may do this through political management and by the seemingly legitimate exercise of the balance of power, but it bears sway as effectually as if the Pope were an acknowledged sovereign, having his throne on our own soil.

There can be no doubt that the great majority of the American people desire the maintenance of our School System with its modicum of religious influence still retained. If any change is made, it will be, not by the will of the majority, but by political management on behalf of a factious minority whom certain leaders wish to conciliate.

It were well for all classes to consider the shock which would be given to the moral sensibilities of the whole nation by the expulsion of Christianity—we can call it nothing less, from our schools. The question is not whether the Bible shall be introduced where it is not, but whether it shall be expelled from a place which it has occupied since the infancy of the Republic. There is always a disgrace attending an expulsion, whether of men or of things. It does not meet the case to say that the Bible reading, as generally conducted, amounts to nothing. The question is, Shall the Book of Books, whose light has shone upon us from the beginning of our history, now be subjected to open disgrace? *Shall it be the one condemned and tabooed book of this so-called Christian Nation?* Heathen mythologies may be read as they have always been. Infidel authors in science may have free course, but the book to which three-fourths of the American people ascribe their chief national blessings, must rest under a perpetual ban. Let it be considered how sweeping was the action of the Cincinnati Board. "Religious instruction and religious books, including the Bible," is the language used in the first resolution, and in the second the custom of "singing"—hymns of course—is also set aside. With such a sweep of whatever pertains to God and religion, we would like to know what can be left but the inference, at least, that the very existence of Deity is a matter of doubt and dispute? That Catholics would never be satisfied with such schools, is evident from the following from the *Tablet* of Nov. 20:

"Catholics will do well to be on their guard against forming alliances to help them

get rid of one evil by fastening on the country another and infinitely greater evil—the very evil the forever infamous Convention sought with devilish ingenuity to fasten on France.

Exclude every sectarian exercise, and wholly secularize the schools; let them teach nothing of religion, but be confined solely to secular education; what is the result? The system is even more objectionable than before."

And on the other hand, would *Protestant Christians patronize such a school?* This is the new and stirring question that arises just here. Would any parent who believes in God and His Word be willing that his child should grow up in such an atmosphere? Would not the very plan of the compromisers prove a double-handed blow at the school system?—*N. Y. Evangelist.*

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The voice of the teachers has at last been heard on the Bible in schools. On Saturday afternoon a conference was held between 100 teachers belonging to British, Church, and Wesleyan schools in the metropolis and a number of Members of Parliament. Mr. Innes, of St. John's Schools, Limehouse, in the course of twenty years' teaching had only met with two objections to teaching the Bible and the catechism. One-third of the children belonged to Dissenters. The Bible lesson was the most popular with the children. Prayers began the day, occupying ten minutes, and then religious teaching occupying altogether thirty-five minutes.

Mr. Ryder, a British School teacher of forty years' experience, said that undenominational Scriptural teaching was the method he adopted, and that during that long period only one person had objected to that system of religious instruction. This was in the case of a Jew, who merely requested that his child might stand on one side while the New Testament was being read. All that parents cared about was that the teaching of the school was for good. He did not, he said, believe there was any religious difficulty at all; it was a platform difficulty only—a sentiment that was loudly cheered by all the teachers. Though his was a Dissenting school, it was attended by 9 per cent. of Roman Catholics and 10 per cent. of Church scholars; and a working man, who was an infidel lecturer, and who had two children at his school, told him he would rather have his children brought up in a knowledge of the Bible. All were agreed that there would be no objection to Bible teaching pure and simple, and that in cases where any difficulty arose, even with Jewish or Roman Catholic children, it was from the priesthood of these respective sects, and not from the parents. Secular teaching was objected to by the parents. Mr. Russell, of Clapham, said that if the teaching of the Bible were to be excluded during school hours in the Government schools, a large number of teachers would resign on that ground.—*London Christian World.*

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*From an Israelite of Cincinnati.*—No one who reads the schemes about to be promulgated, and the syllabus of last year, needs any suggestion from me that the entire subjection of the affairs of State to the infallible Church is demanded, and, to use the exact language, if any one denies it, "let him be anathema." A host of pilgrims take up journey to proclaim that a man unknown, haply vile, haply imbecile, or weak, subject to all the ills that flesh is heir to, is infallible—that one who is chosen, and has to be chosen, subject to all the corrupt wiles and artifices of human election, is to think and define for millions yet unborn. Against such monstrous doctrine well may many disclaim. Only America is supine. She sees and feels through all her broad domain a power paying allegiance to a foreign sovereign.—Acknowledging to act by his instructions, hands are laid on the bulwark of American freedom, and the public schools; and America, the proud America, yields without a struggle, because, and let it be plainly understood, there are votes at issue. Text books must be revised, enormous subsidies paid to sectarian schools, as already ex-

acted in New-York, peculiar catechisms taught as in San Francisco. All through the West the exclusion of the Bible is announced simply as the entering wedge, and is merely the pretext for breaking up our school system, but like all revolutions in this country, no heed is taken till the crisis—till some poor blind Samson takes hold of the pillars of the Constitution and strives to haul down the fabric of liberty. Let the American people beware! this is a question of social revolution of more consequence than finance or tariff, and soon will be the question of the hour, with which they must grapple. It is evident that the plan is to array sects one against another on the school question, and eventually to secure, if possible, a division of the taxes raised, so as to support religious teaching. In the free exercise of worship, as their conscience dictates, every one of its communicants should not merely be tolerated but protected; if members of a church choose to be guided by the spiritual advice of a head, let him reside where he may, the matter is one of their own election and no one has a right to interfere; but when such spiritual head seeks to control, direct, or interfere with American State affairs, or the administration of our civil law, the cry should be, hands off! I say again on the question, "To your tents, O Israel!" —*Courier-Journal.*

LOUIS ABRAHAM.

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THE plan of the *Catholic World* for the State Education, by a division of the school funds among sects, is simply absurd. It would be substantially an endowment of the sects. The money would, of course, be used chiefly for the promotion of sectarianism by the schools. It would cause endless strifes and competitions of the sects in the legislative arena. It would involve immense wastes of the funds by local divisions and subdivisions, and superfluous provisions of buildings, teachers, etc.—Above all, it would fail, to a large extent, to provide for the education of those great masses of population which belong to no sect, have no religious affinities, but repel all. More than half the population of the Republic is non-religious. How irrelevant any sectarian system of State education for such a people! The common sense of the American people cannot be inveigled into any such scheme. In fine, Popery has made an egregious blunder in precipitating this question upon us just now. In connection with the Council at Rome, and its barbarous "Syllabus," the conspiracy against this cherished institution of the American people is conspicuously importune for the Romanists, but most fortunate for the country. The contest has begun, let it now go on—go on to the inevitable triumph of Republican toleration and American common sense.—*Christian Advocate.*

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THE New-York *Tribune* remarked the other day, that "the reading of a few verses (or many) of the Bible in the public schools could hardly be regarded as an act of worship." To this a Romanist, who signs himself "An American Catholic," replies:

"It happens that the Bible is the Protestant rule of faith; it is *by means of Bible reading in the public school, and out of it, unattended by interpretations of the Church*, that the Protestant propagandists expect to overwhelm and destroy the Catholic religion; the Bible is the chief and sole source of Protestant beliefs; it is the potent weapon of the Protestant power. Great societies are established to print and circulate it; these support multitudes of agents, and spend millions of money every year, in this pre-eminently Protestant mode of evangelizing non-Christians and of perverting Catholics. The most powerful engine of Protestantism is the Bible. The Bible, the whole Bible, and nothing but the Bible, is the slogan and watch-word of the Protestant chieftains. In the Bible is the foundation, the corner-stone, the superstructure, the inside and outside, the length, width, height and depth of the Protestant system."

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*The State Educational System in New York.*—The report of the superintendent, Mr. Weaver, shows results which commend it to all who believe universal education is the end to be attained:

The magnitude of operations under this beneficent system will surprise multi-

tudes who have hitherto paid too little or no attention to these matters. The number of school districts in the State is nearly 12,000—all having school-houses of frame, brick, or stone, there being left only about 400 of the primitive log-house kind. The sums spent in building and repairing school-houses, and for out-houses, sites, fences, and furniture, amounted in cities to over $1,400,000, and in rural districts to about $1,054,000—making a total for these purposes of near three millions dollars. The reported value of school houses and cites through the State is about $16,000,000. The average value of school-houses and sites in cities is nearly $3,000, and about $700 in the rural districts. "The government of school districts is a pure democracy," says the Superintendent. "The people themselves assemble in the annual and special school meetings, choose their officers, and vote the taxes; and that they thus voluntarily impose on themselves such heavy taxation is conclusive proof of the importance of the interest in the estimation of those who have the burden of supporting it." And, it may be added, herein lies the confidence that the people who thus cherish the popular educational system will steadily maintain it against all sectarian and other attacks. The whole number of persons between five and 21 years, in 1869, was about a million and a half, of which less than 700,000 were in cities; and the aggregate attendance upon the common schools during the year was about *one million*. The whole number of teachers in the common schools alone amounted to over 28,000, of which number over 22,000, more than three-fourths of the whole number, were ladies. The whole number of scholars in other institutions, such as normal schools, academies, colleges, and private schools, amounted to about 163,000, making a grand total of 1,200,000 persons receiving instruction in schools of all kinds in the State; the common free-school system educating more than four-fifths of the whole number. Is it wonderful that the whole community should be aroused by the projects for breaking up our invaluable public free school system by sectarian divisions?

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*Inspection of Roman Catholic Convents.*—A few days since a motion was made, and carried by a small majority in the British Parliament, to appoint a committee to "inquire into Conventual and Monastic Institutions." An editorial in the London *Watchman* of April 6, referring to the agitation growing out of this action, properly argues:—

The convents are prisons. They are built, as every one may see, almost strongly enough to stand a seige. High walls, massive doors, formidable fastenings, grates and bars of portentous solidity—are these things the favored instruments of liberty? Or are they the habitual weapons of tyranny and oppression? The convents *are* prisons; at least, "the show of their countenance doth witness against them." Women enter them under compulsion; remain in them under severe and terrible restraint; and disappear from them entirely, leaving no trace behind. It is well known that convents in this country are in communication with convents abroad, and that refractory nuns, or young women who have not yet taken the conventual vows, and about whom unpleasant inquiries are made by friends or lovers, are removed to the Continent; out of reach, sometimes for ever out of reach, of all whom they love. As if to give special point to Mr. Newdegate's arguments, only a few days before he raised this question in the House, an unsuccessful attempt was made to remove a young woman to some convent-prison in France. Happily, the pursuit of her friends and her own vigorous resistance baffled the attempt; but no one who heard her cries for help resounding through the hotel where her spiritual guardians detained her for the night, could well believe that this "bride of heaven" *voluntarily* "sought the refuge of the cloister." These unlicensed prisons are being multiplied in England at a rate which even the *Times* considers "startling." In 1830 there were no monasteries in England, and only 11 convents. There are now 69 monasteries, and 233 nunneries. The increase has been very rapid of late,—71 convents and 14 monasteries having been added within the last seven years. They

ought to be regularly inspected and reported upon. Every person who enters them ought to be clearly and satisfactorily accounted for; and every inmate who may desire it should have the opportunity to regain his or her liberty regularly afforded. Till this is done Rome is above law in England. We have not dealt with the question on Protestant grounds; not that we are ashamed of Protestantism, or unwilling to bear its reproach. We firmly hold that the Romish system is nothing less than a gigantic conspiracy against the liberties of mankind, spiritual and temporal. But as Englishmen, and having regard only to the great principles of liberty and justice, we desire to record our solemn protest against the prerogative claimed by the Church of Rome to detain men and women at her pleasure, to enjoy powers and immunities which are not conceded to any other corporation, or to any individual, in the realm.

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The London *Times* publishes another remarkable letter from Count Montalembert, dated February 28th—that is, a few days before his death. The letter is a reply to a person who had professed to find a contradiction between the Count's former speeches against Gallicanism and his recent earnest protests against the tendencies of the ultramontane party. The Count shows clearly that he has never sympathized with the ultramontane schemes of the present day. He quotes a very interesting letter to him from the late Archbishop Sibour, of Paris, dated September 10, 1853, which is as follows: "*The new ultramontane school leads us to a double idolatry*—the idolatry of the temporal power and of the spiritual power. When you formerly, like ourselves, M. le Comte, made loud professions of Ultramontanism, you did not understand things thus. We defended the independence of the spiritual power against the pretensions and encroachments of the temporal power, but we respected the constitution of the State and the constitution of the Church. We did not do away with all intermediate power, all hierarchy, all reasonable discussion, all legitimate resistance, all individuality, all spontaneity. The Pope and the Emperor were not one the whole Church and the other the whole State. Doubtless there are times when the Pope may set himself above all the rules which are only for ordinary times, and when his power is as extensive as the necessities of the Church. The old ultramontanes kept this in mind, but they did not make of the exception a rule. The new ultramontanes have pushed every thing to extremes, and have abounded in hostile arguments against all liberties—those of the State as well as those of the Church."

Count Montalembert closes his letter as follows:

"Therefore, without having either the will or the power to discuss the question now debating in the Council, I hail with the most grateful admiration, first, the great and generous Bishop of Orleans, then the eloquent and intrepid priests who have had the courage to place themselves across the path of the torrent *of adulation, imposture, and servility* by which we risk being swallowed up. Thanks to them, Catholic France will not have remained too much below Germany, Hungary and America."

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The Rev. Edward Husband, who recently joined the Roman communion, has returned to the English Church. He has since published, in a weekly journal, a letter, the original of which he has addressed to his late superior, giving his reasons for leaving the Romish Church. They are (1) "the unreality" he met with there; (2) "the disunion," especially on the Infallibility question; (3) "the supremacy of our only Saviour Jesus trampled upon by the Mariolatry of Rome." He adds, "During the four or five months I was a Roman Catholic, I hardly ever heard the name Jesus devotionally mentioned. It was always the name of Our Lady." The following is his answer to the first of three questions which he had been asked by the priest:

"First, you ask: 'How and where is the unreality which you met with in the Roman Catholic Church?'

"Now by *unreality* I meant unspirituality. (In all I say under this head I wish you distinctly to know that I am speaking not of myself, but of others.) Wherever I went, I was forced, by what I saw and heard, to make a comparison between the individual spirituality of mind in those I had left behind me in the Anglican Catholic Church, and those I found in the Roman Catholic Church. The result was, that I knew there was far more spirituality, far more personal piety, far more holiness among the members of the Church of England than among those of the Church of Rome. And this was (in the first instance) not the fault of the individuals, but of the system in which they were being educated. They had certain forms and ceremonies to keep and perform, and they did them because it was their duty to do them; and when they had accomplished this duty, they flattered themselves that all was right with their souls in the sight of God. They worshipped him with their lips; but in too many cases, their hearts were far from him.

"And is not this 'unreality'? I feel inclined to call it by a far stronger term."

# *TWENTY-FIRST ANNUAL REPORT*

OF THE

# Directors of the American and Foreign Christian Union.

## TO THE SOCIETY AND THE CHRISTIAN PUBLIC.

TWENTY-ONE years ago, three kindred organizations, *one* having sustained missions in Papal countries for thirteen years, the other two, having for six years employed laborers and the press among Romanists at home, were merged in the American and Foreign Christian Union.

During the twenty-one years of this Society's existence, in furtherance of these combined objects, $1,626,273 have been gathered and expended, more than 1,500 laborers have been employed, and many millions of printed pages have been circulated. A careful study of this whole work reveals great singleness and fidelity on the part of the laborers, and a judicious expenditure of entrusted funds. It also shows that this organization has borne an important part in the introduction of the enlightening, liberalizing forces of a pure Gospel among the masses in leading Roman Catholic countries. For the greater portion of these years, in Romish countries as in heathen, the door of entrance for the Gospel has been closed, and nothing was possible save witness-bearing for Christ and the secret dissemination of His word. Only in the last few years have the Catholic nations of Europe and America set aside partially or wholly the legal and political hindrances to Christian work interposed for centuries by the predominant power of the Romish Church.

To the honor of those who have preceded us in the direction of this Society would the present Board emphasize the facts thus briefly reviewed, and call attention to the good and effective work of these score of years, patiently, persistently done, whose effects have entered into and powerfully aided the general onward movement of Christianity on the continents of Europe and America.

### SUMMARY OF RECEIPTS AND EXPENDITURES.

During the year now closed, the Board has received and accounted for the sum of $116,689 95.

Of this amount there was received, though ordinary channels of individual and church contributions, $83,333 46, from legacies $13,173 99, from publications $1,763 01, and, to meet emergencies in the work, by sale of invested funds $13,967 64, by loans $4,100.

There has been expended :

| | | |
|---|---|---|
| 1. For Missions in Europe | | $31,075 62 |
| 2. " " in Mexico and South America | | 28,408 26 |
| 3. " Mission Work in the United States | | 22,206 90 |
| 4. " Publications | | 9,277 11 |
| 5. " Expenses of collection, disbursement and management of the Society | | 18,375 52 |
| And for payment of Loans previously had | | 6,173 84 |

*1.—Missions in Europe.*

1. ITALY,—Rev. Messrs. CLARK & MOOREHEAD. 22 Evangelists, 7 Colporteurs, 3 Professors, and 19 Students.

In consequence of the failing health of Mrs. Moorehead, for most of the year Mr. Moorehead has been in this country, without salary. In the fall of 1869, by reason of inadequate resources, demanding retrenchment at various points, the Board was constrained to direct a reduction in the number of laborers and students. With great difficulty, and with more trial of heart, Mr. Clark has undertaken this process of reduction. And his earnest counter-plea comes to us accompanied by his report of continued progress and usefulness of the Italian Mission.

It is the intention of the Board carefully to revise the entire work in Italy, and also to endeavor to awaken in its behalf a deeper, more practical interest on the part of American and English travelers.

2. HUNGARY.—Rev. R. KOENIG, Pesth. Three laborers.

This mission, supported still by Mr. E. D. Goodrich of Boston, has been carried on partly under the supervision of Mr. Clark, but mainly by Mr. Koenig (without salary). Of the three laborers, Mr. K. speaks as "well-selected, able and faithful agents," and gives details of their year's work which amply justify his commendation.

6. GREECE.—Messrs. KALOPOTHAKES & CONSTANTINE, Missionaries, and Mr. SAKELLARIOS, Missionary Printer.

Mr. Kalopothakes visited this country in the summer and fall of the last year. His editorial work was carried on without intermission.—Since his return, he reports unusually large audiences at his Sunday afternoon service.

Mr. Constantine reports good attendance upon the Sunday morning service, and much interest in the week-day Bible-class and prayer-meeting.

Mr. Sakellarios has been mainly occupied in Sabbath-school and Bible-class work. Declining, as instructed, to return to the work of printing for which he was specially sent out, Mr. S. was discharged, Feb. 1, from the service of the Board.

4. FRANCE.—At the year's commencement, the Board strongly hoped to continue, in part at least, to aid laborers connected with the Evangelical Society, but have been unable, for want of funds, to realize this

hope. They can only express their deep interest in the remarkable work reported by that Society during the past year, and commend it to the prayers and aid of American Christians.

5. Spain.—At Seville, in the Chapel of the Union, for half the year our missionary Alonzo continued preaching, holding Bible-classes and prayer meetings, and supervising the Sunday-school, the first established in Spain. He also maintained the "Gospel Echo," a weekly tract or series of tracts, in newspaper form. Subsequently, being led by his ardent nature to an open espousal of the Republican uprising, he was compelled to leave Spain. In his place, and taking all his work except the printing of the Echo (now discontinued), Mr. Romasanta has been and still is laboring, under the kindly-proffered supervision of the Rev. L. S. Tugwell, English Chaplain.

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### *II.—Mexico and South America.*

1. Northern Mexico.—Miss M. Rankin, Missionary Director. 8 Evangelists, 5 Teachers, and 2 Bible-Readers.

Central Mexico.—Rev. H. C. Riley, Missionary Director, aided by nine laborers.

The facts of the Religious Reformation in Mexico during this and the previous year, are among the marvels of missionary annals. "God has stamped his seal," most truthfully says Miss Rankin, "upon efforts put forth in behalf of Mexico, by the precious fruits already granted. Among the Mexican converts we see the fruits of the Spirit beautifully exemplified. The first impulse of their spiritual life is to bring their countrymen to the knowledge of the truth they have found so precious. Is it not a blessed fact," she asks, "that we have sent out twelve missionary laborers from this single church in Monterey, whose existence can be reckoned by months? Where can the church be found which has as many in the field of personal Christian effort?" Miss R. reports from that whole field about twenty congregations formed, seven churches organized, and seven schools established, exclusive of the Seminary at Monterey.

Mr. Riley, from the Mission at the centre and capital, (whence he has just returned for a brief visit), reports as the result of fifteen months labor in the City and Valley of Mexico, the formation of twenty-five Evangelical congregations, and the printing and distribution of 70,000 tracts and pamphlets, beside a few sent by the American Tract Society. And the testimony of these faithful missionary overseers is abundantly confirmed by intelligent residents and travelers. The marvellous *preparative* work, first, of God's providence in overturning the Romish priestly power by the agency of a liberal political party—next, of His Word in its own simple might received into a very few hearts, and *now*

the more marvellous *active* work of His Spirit, in great part the through agency of unlettered men, this wonderful preparative and now actually progressing work, extending over most of the States of Mexico, is full of momentous suggestions to all American Christians. Most clearly does it intimate to thoughtful men, the grave charge of neglect and causeless neglect of this neighbor land, and with the added force of this reproof, impress the work of Mexico's enfranchisement through the Gospel as a *paramount* duty and obligation. One, in eminent position and best fitted by intelligent judgment and actual information, has strongly affirmed that the only hope for the future peace, order, and advancement of Mexico is the full establishment of Evangelical Christianity among her people. To-day from that people comes the call to us for the simple, pure Gospel. To this call the Directors propose to respond as largely as the Christians of America will allow.

Concerning this whole wonderful work in Mexico, which has been reported far and wide, it is but simple justice to say that, as a missionary work, its inception and carrying forward thus far, belong alone to this Society. In Northern Mexico, Miss Rankin commenced this work, and for years has toiled in, planned and supervised it: and in Central Mexico, during the past year, the results in and around the Capital have been wrought by no other human agents than those connected with our Mission there. For the work's sake, we ask the religious as well as secular press to note this fact, especially now that denominational movements in that direction are being made.

CHILI.—*Valparaiso:* Dr. & Mrs. TRUMBULL, Mr. & Mrs. A. M. MERWIN. *Santiago:* Mr. & Mrs. N. P. GILBERT. *Talca:* Mr. & Mrs. S. SAYER.

No correspondence have we more thoroughly heart-stirring than that which reaches us regularly from these intensely earnest missionaries.—No opening for work is unobserved, and none passed by that *can* be done. Preaching and teaching the Scriptures in every time and place and form, Tract-making and printing, and a wise use of the secular press, schools, personal visitation, missionary journeys into the interior, all are faithfully, assiduously employed.

Dr. Trumbull has the mother church, of English-speaking people, in Valparaiso. This church is the first fruit of this Society's labors in Chili. Through the judicious ministry of Dr. T., this single church has not only erected two edifices, the second of which has been but recently completed and occupied, but it has become a great four-fold Society—with distinct departments of Home Missions, Bible and Tract distribution, Education and Church Erection. It employs one missionary on the coast, and is now looking for two more. One native member is preparing for the ministry. It has a Bible Depository and system of Colportage. In the year it has issued eighteen evangelical tracts, 25,000 in number, pre-

pared by Dr. Trumbull: and it has already paid three-fourths of the cost of the Chilian Reformed Church in Santiago, belonging to this Society. Beside, the care of his church and all its work, Dr. T. preaches much in the Chilian tongue, and greatly aids his fellow-workers by his energy and counsel.

In VALPARAISO, Mr. Merwin has now been preaching to the Chilians for a year, with a success far greater than was anticipated. A native church, the second in Chili, has been organized, into which several have been received upon confession of a pure Christian faith.

In SANTIAGO, the capital, Mr. Gilbert has had the great joy of witnessing the completion and dedication of the new church edifice. Here for some months he has been preaching in English and Spanish, to district congregations, each numbering from 80 to 100 members. Here, too, the whole work is full of life, and its quality is attested by fruits of awakened interest and conversion.

And in TALCA, Mr. Sayre, who has also an increasing congregation, writes constantly of similar effects. Many are inquiring for the truth, and some have found it in Christ. Mr. S. recently made a missionary tour to Chillan Linaras, &c., and was every where cordially received.

But while every thing connected with these missions indicates spiritual activity and healthful progress, the brethren, one and all, send an earnest protest and plea in the Master's name against retrenchment. Thus they speak :—

"Our hands are *tied* by the retrenchment which the Board has been compelled to make. I wish that the Christian public at home might know what this means. No schools for the children of native converts. *No more* printing of religious tracts, nor of communications to the daily press, to follow up the many good results already secured by these means. *No* missionary journeys to carry the pure Gospel into the interior and along the coast to people anxious to hear the glad tidings."

The Board is under pledge of pecuniary aid to the church edifice in Santiago to the extent of $3,000, or one-fourth the amount expended.—The Mission School for Talca has been provided for by a joint contribution of $250 from three Sabbath-schools, two in Philadelphia and one in Bridgeton, N. J. We should be glad to receive from other Sunday-schools provision for similar schools at Santiago and Valparaiso.

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### *III.—Missionary and Christian Labors in the United States.*

Two distinct departments of Christian effort are included herein.

1st. That of City Mission work, comprising two laborers in Louisville, two in Cincinnati, one in Columbus, one in Chicago, and one in Boston. Beside the interesting accounts (in our monthly) from these devoted Christian workers, abundant testimony from other sources, gives assu-

rance of great good done among Roman Catholic households and wherever their footsteps go. Would that we could employ a score of Bible-women among the deluded families in every city!

2nd. We here refer also, to the needful and valuable work among the churches, in pulpit, platform and study, of the District or Field Secretaries. For years, among the pastors and in the churches these brethren have been almost the sole expositors of the Romish system and of the progress of distinctively Protestant missions. To their quickening urgency many a church and pastor owes much of that spiritual life which comes from an intelligent pressure of great missionary principles and facts. And in Associations, Synods and Conferences, the same informed earnestness has stirred thought and purpose, and started plan and endeavor, which have told and are still telling upon the Christian life of layman and minister.

For these reasons it is deemed proper that one-half of the Secretaries expenses shall be set to the account of the missionary department. *

## *IV.—Publications.*

166,000 copies of the "Christian World" have been issued, 22,000 specially-prepared Tracts have been discriminately scattered by agents and friends of the work, and 25,000 copies of other printed matter, relating to practical issues with Rome, have been printed and mailed from this office.

Great care and labor have been given to the preparation of the Christian World, and its pages have been enriched by many valued original contributions. As called for by the times, the matter of the Magazine has been more discriminating and distinctive.

## *V.—Agents and Agencies.*

Dr. Wm. Butler, Secretary for the Methodist E. Church, has labored steadily, representing the work and urging the claims of the Society upon Conferences and Churches.

Rev. Messrs. Emerson and Hovey, in New England, Dr. Taylor in Pennsylvania and New Jersey, Mr. Rosseter in Ohio and Kentucky, Mr. Stewart in Central and Western New-York, Mr. McCarer in Illinois and Indiana, have represented the Society in these respective fields—while in and around New-York city, and the State Capital, at nominal salaries, the Rev. Drs. Campbell, Eddy and Campfield have greatly aided our work.

*As illustrating the character of the work performed, we subjoin a summary of report received from a Secretary on the Western field:

"During the year I have traveled 6,818 miles—made 5,200 personal applications—delivered 66 sermons and 120 addresses—visited 83 Sabbath-schools—addressed 186 congregations—labored in five States, and in forty-two different cities and towns, beside writing 736 letters."

### *Miscellaneous.*

The services in the American Chapel at Paris have been regularly and efficiently maintained, under the pastoral supervision of the Rev. C. S. Robinson, D. D.

From the American Bible Society we gratefully acknowledge grants for Bible work in Italy $2,000, and in Mexico $2,500. We have also received a donation of useful plates of Spanish publications from the American Tract Society of Boston.

During the year, Sermons specially prepared in behalf of the Society were preached in fifteen of our principal cities.

In common with other Christian organizations, this Society is called to note the death of one of its Vice Presidents, Dr. John McClintock, who for a period of four years, during our own conflict, occupied the pastorate of the Paris Chapel. The value of that four years labor, in results wrought for the American State, as well as the Church in France, can hardly be overestimated. The Board have given expression to their sense of his loss in a paper which will be presented to the Christian public through the pages of the Magazine.

### CONCLUSION.

In conclusion, the Board recognize the demand, pressed by the marked events of the year in Europe and this country, for a forward movement and an increased energy in the proper work of this Society. It is not to echo a common utterance, but to give it serious emphasis, that we say, The question of the Hour is the Romish Question. The issue raised by the Romish Church is, as it has ever been, with the fundamental elements and forces of Christian civilization. The theatre of conflict is, to-day as never before, the world, cultivated and heathen. Rome has undertaken a grand advance on the whole line. With an unmatched boldness and subtlety, she borrows the weapons and tactics, the methods and agencies of her Evangelical opponents. Recognizing in the American and Foreign Christian Union one of the chief instrumentalities arrayed on the side of pure Christianity, the Directors desire, and propose, so far as they may, to meet the obligations specially devolved upon this Society by the providence of God.

**Dr.** *Treasurer in account with the* AMERICAN AND FOREIGN CHRISTIAN UNION, *for the year ending the Thirty-first day of March,* 1870. **Cr.**

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| 1870. | To Balance from 1869,..... | $351 | 85 | 1870. | By amount paid for Mexican and South American Missions..... | $28,408 | 26 |
| | " Donations and Church Collections..... | 83,333 | 46 | | By amount paid for European Missions..... | 31,075 | 62 |
| | " Legacies received..... | 13,173 | 99 | | " " " for Home Missions..... | 22,206 | 90 |
| | " Amount received from Securities sold..... | 13,967 | 64 | | " " " for Publishing..... | 9,277 | 11 |
| | " " " from Publications..... | 1,768 | 01 | | " " " to Return Loans..... | 6,173 | 84 |
| | " " Borrowed..... | 4,100 | 00 | | " Expenses of Collection, Management, and Disbursement..... | 18,375 | 52 |
| | | | | | By Balance..... | 1,172 | 70 |
| | | $116,689 | 95 | | | $116,689 | 95 |
| 1870. Apl.1 | To Balance..... | $1,172 | 70 | | | | |

Examined and found correct.
WM. W. STONE, *Auditor.*

T. S. YOUNG, *Treasurer.*

# *Officers of the Society.*

PRESIDENT, . . . . WM. A. BOOTH, ESQ.

VICE PRESIDENTS:

| | |
|---|---|
| Rev. Thos. Dewitt, D.D. | New York. |
| Rev. Rufus Anderson, D.D. | Boston. |
| Rev. William Adams, D.D. | New York. |
| Bishop E. S. Janes, D.D. | New York. |
| John A. Brown, Esq. | Philadelphia. |
| Rev. Edward N. Kirk, D.D. | Boston. |
| Rev. William B. Sprague, D.D. | Albany. |
| Elijah D. Goodrich, Esq. | Boston. |
| Prof. S. F. B. Morse, | Poughkeepsie. |
| Aristarchus Champion, Esq. | Rochester. |
| Rev. Robert W. Patterson, D.D. | Chicago. |
| Hon. William A. Buckingham, LL.D. | Norwich, Conn. |
| Rev. Mancius S. Hutton, D.D. | New York. |
| Rev. Ray Palmer, D.D. | New York. |
| Rev. Henry A. Nelson, D.D. | Cincinnati. |
| Rev. Byron Sunderland, D.D. | Washington, D.C. |
| Rev. Hebrick Johnson, D.D. | Philadelphia. |

*Corresponding Secretary,* - J. Glentworth Butler, D.D.

*Recording Secretary,* - - D. C. Van Norman, LL.D.

*Treasurer,* - - - - T. S. Young, Esq.

DIRECTORS:

*One Year.*

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E. Spencer West, Esq.
Rev. Joel Parker, D.D.
Rev. R. Russell Booth, D.D.
Rev. Leonard W. Bacon.
W. A. Hall, Esq.
Rev. S. Irenæus Prime, D.D.
Rev. G. B. Willcox.
Smith Sheldon, Esq.
F. T. Locke, Esq.

*Two Years.*

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Rev. Samuel D. Burchard, D.D.
Rev. William W. Newell, D.D.
Rev. Noah H. Schenck, D.D.
Rev. William I. Budington, D.D.
George S. Coe, Esq.
Frederick H. Wolcott, Esq.
J. D. Vermilye, Esq.
John W. Corson, M.D.
R. R. Graves, Esq.

*Three Years.*

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Rev. T. Ralston Smith, D.D.
Rev. Edwin F. Hatfield, D.D.
Rev. Talbot W. Chambers, D.D.
James H. Benedict, Esq.
A. S. Barnes, Esq.
Rev. R. G. Hutchins.
A. S. Hatch, Esq.
J. M. Pratt, Esq.
C. C. Woolworth, Esq.

*Four Years.*

Rev. Zachary Eddy, D. D.
John Robinson, M. D.
C. C. North, Esq,
Rev. W. H. Boole.
Rev. H. M. Storrs, D.D.
H. D. Wade, Esq.
W. W. Stone, Esq.
Rev. Joseph T. Duryea, D.D.
George D. Phelps, Esq.
Rev. H. D. Northrop.

## *Anniversary Exercises.*

Members and friends of the Society gathered in good number at the new Hall of the Young Men's Christian Association on Tuesday evening, May 10th.

After prayer by the Rev. Dr. Prime, and an outline of the Annual Report by the Secretary, the audience was addressed by the Rev. N. H. Schenck, D.D., of Brooklyn, the Rev. H. C. Riley, our Missionary Director in Central Mexico, and the Rev. J. T. Peck, D.D., of Albany.

After the addresses, the Society proceeded to an election for one class of Directors and to fill vacancies existing in the Board.

We subjoin the addresses of Mr. Riley and Dr. Peck. That of Dr. Schenck will be given in our next.

### *Address by Rev. Henry C. Riley.*

I see about me some friends who, a few years ago, looked to the South American and Spanish field with little hope; but better reports come from that quarter at present. That Saviour who said, "I will build me a church" has been preparing preachers of the Gospel where you are least accustomed to find them—in Spain and South America. Only three years since a brave preacher died in Spain from the effects of severe imprisonment, that he had suffered for preaching the Gospel and circulating the Bible there. In Mexico, a few years since, the hope of the Reformation seemed to have passed away. A Romish priest, who had broken away from his church, was compelled to endure all sorts of persecution from the Roman Catholics, and, as a consequence of it, finally died. At the last he said, "So long as I worked in the Romish Church my conscience was full of remorse. Since breaking away from her communion, I have had peace and joy. My only trust," he said to a young friend before he died, "is in Jesus." This young friend also became a preacher, and only a few days ago I received a letter from him, saying he had preached seven sermons in one week, before an aggregated audience of two thousand. It is easier to check the progress of the Catholic Church in Mexico than in your own city. For three hundred years the Romish Church took all the wealth of that country and used it for her own purposes, but not one of the ecclesiastical edifices built with that money remained to-day. In 1869, in walking through the streets of the capital I found many church buildings being used for all kinds of secular purposes. In the finest Roman Catholic Church of the city I found a congregation of Christians, with Bible in hand, following the Saviour's teachings. That dying priest of whom I spoke, when he passed away, had one crushing sorrow on his heart: that was, what would become of his little flock? When he was laid in his coffin those Christians followed him to his grave. Many of the Roman Catholic clergy of the liberal party sympathized with our efforts, and the Church acknowledges that she expects, within the next ten years, that Mexico will have become a Protestant Republic. Just before I left Mexico one who was trying to give the Bible to his fellow-countrymen was beaten to death. In the heart of Rome you find that deep, deep hatred to the reading of the Bible, wherever she may rule. The Gospel is spreading in Mexico with a rapidity, a power and a purity that ought to rejoice your hearts. I have never seen bolder or more faithful servants of Christ than I have there. Here, with you, the contest is at arm's length with our common enemy. There we are all struggling

both in one camp, they by our side and we by theirs. At the city of Lena there was recently a discussion on the merits of Catholicism and Protestantism, between three Roman Catholic priests and three Protestants, the arrangement being that each, in turn, should ask questions of the other, and the party first convinced should say "enough." Those Protestants answered in such a clear and ringing voice, with such conviction and power that the Jesuit to hush them twice cried out "enough" before a half hour had passed. The Catholics in the audience, seeing that their cause was lost, got up and made a rush for the Protestants. One of the Christians stood at the front, and crossing his arms said, "If you want to kill me, here I am. I simply seek to preach Christ." The congregation were awed and abashed, and drew back from that brave heart that was ready to be a martyr. The Luther in the Mexican Reformation to-day is a young man belonging to one of the first families there, and has every one of his family persecuting him to the last extremity. His mother once said to him, "If a son of mine ever leaves the Roman Catholic Church I will close the door of my house against him forever." And the son answered,—"Mother, if a son of yours ever has to choose between his God or his mother, may he not hesitate." His wife, too, has persecuted and taunted him for becoming a Protestant. He meets all his enemies with a little paper which he publishes, and with a courage, with an intelligence which, if you could read Spanish, would surprise you—"The Star of Bethlehem" it is called. Those persons in Mexico who attach themselves to a Protestant church, lose all their business, and have to suffer all kinds of insult—even ladies, as they walk along the streets, are insulted. Would not a great many in your New York Churches refrain from attending church if they did it so much at the risk of their personal comfort, even their life? The first days of persecution, however, are passing away, and the liberal party think that the only hope for Mexico is in a Protestant reformation.

Bible and religious tracts are in such demand that I cannot supply them in sufficient quantities. From everywhere throughout the country the cry comes up for missionaries, and the whole country is ready for active Christian work on the eve of this great Reformation. The Spanish field, and the South American field, is also ready. A minister should be placed in every town or parish where there is a majority of Protestants.

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### *Address of Rev. J. T. Peck, of Albany, N. Y.*

I TAKE a few moments to say that this Roman Catholic iniquity is made up of souls. It appears to be made of splendid church edifices, magnificent cathedrals, and venerable monasteries. It looks as if it were a compact, grand, political organization constituted for human purposes by human means. Whoever suppose that this is Romanism are greatly in error. It is not, as it appears to be, a system of strength, authority, and power. The souls which are associated in this grand organization are bought by the blood of Christ, are responsible at the bar of retributive justice, are only here for a brief probation, and, finally, have to answer at the bar of God. They are ordinary human souls, depraved and under the power of sin. The question is not simply a question of forms, of history, or of prejudices, but the question of rebellion against God. Sin is the same everywhere, and the grand evil which has seized the spirits of these Roman Catholic people is simply sin. Under that power they are drawn toward the pit of destruction one after another, and they are, to my mind, simply sinners in the way to death and utter ruin. In this condition we are looking at them, our brothers and our sisters, passing rapidly from probation into eternity with no preparation for the world to come.

The question is, then, whether our holy religion has any mission to their kind of souls, whether there is anything in their condition that defies the power of the

Gospel, and that ought to make them exceptional in their condition, so that while we shall seek to save other sinners, it must be hopeless with regard to these? The question before us is of salvation, or of eternal loss for these people, of Heaven or hell. But the Gospel of Jesus Christ, properly preached, furnishes hope and salvation for all these erring ones. To-day the pulpits are being filled with the men who have been rescued by the power of Grace and God's Gospel from the damnation of Popery, and who are to-night praising God for the light of truth and experimental religion. Here is an evidence that the power of God is sufficient to break down the obstinacy of this superstition, and triumph over it. I believe, sir, that there is a power that is greater than superstition, than bigotry—a power that is more overwhelming than the power of political Romanism—I mean faith in our Lord Jesus Christ, faith in the triumph of the true faith, in the fact that the Lord God will give the whole earth to His Son for his inheritance, and the uttermost parts of the earth to his disciples. I know the manifestation of sin and Satan, that is represented by population. I know that the triumphs of the Gospel over this superstition are certain; for the best reason that a man ever had for believing anything, and that is, that God triumphantly says it. I once heard an eloquent colored Preacher say, in a powerful sermon: "Dear brethren," said he, "do you know that truth is almighty? Why, I would rather risk my soul and all my hopes by the side of one little, small truth, be it ever so small, than to ally myself for eternity with the most magnificent error the world ever saw."

After paying a high tribute to the work of the Society, Dr. Peck concluded as follows: Let us guard against one thing carefully, and my whole soul takes on the responsibility of the citizen in this regard. We shall all move further and further into this conflict; that the parties are marshalling for the greatest conflict that has ever been known on this continent is unquestionably true. Romanism, defeated as a power on its own field, is now seeking to make up its losses in a land where Democratic principles prevail. And we have to meet the question of the Public Schools and the Bible; and, sir, we must be careful that we do not forget to pray all this time, that we do not forget that our battle is at best a spiritual battle, and that our conquests are to be in the name of the Chief of Hosts; and that we must not merely contest these questions in the ordinary way, and meet them at the polls and save our liberty, but we must save the souls of these people. We shall have God with us in this fight, and He will take care of us, and in this spirit the whole work must go on.

## *LITERARY NOTICES.*

HULSEAN LECTURES: Immortality. By J. J. Stewart Perowne, B. D. 154 pp. New York: A. D. F. Randolph & Co.

The scope of these lectures is, first, to indicate the leading features of three systems—Materialism, Pantheism, Spiritualism—each of which professes to deal with the problem of a future life; next, to show, on a summary review of some of the principal systems of Pagan belief and Pagan speculation, how real and how wide-spread is the instinct in human nature which leads us to look beyond the grave; to intimate how far a revelation of the future life was made to the Jews under the Old Covenant; and, last, to indicate the nature of the evidence which is furnished by Christianity to assure us of a future life and the resurrection of the body.

CHRIST IN SONG: Hymns of Immanuel. Selected from all Ages, with Notes. By Philip Schaff, D. D. New York: A. D. F. Randolph & Co.

This is the fourth edition of this incomparable collection. It contains 735 pages, is elegantly printed, and tastefully bound in cloth, at the very reasonable price of $2 25. Every Christian household should have this as one of its hand-books of religious reading.

ESSAY TOWARD A GRAMMAR OF ASSENT. By John Henry Newman. New York: Catholic Publication Society.

To those who have read the "Parochial Sermons," or the "Apologia pro Vita Sua," and admired the dignity of character and fidelity to conviction which they manifest, the announcement of a new book by John Henry Newman cannot be a matter of indifference. But those who, appreciate, as it deserves, the inexorable consecutiveness with which, from the false premises adopted in his youth, he advanced step by step, through evil report and alienation of friends, to false conclusions, will look with peculiar interest for any production of his mind and pen, of the nature of a Treatise of Logic. Such is the nature of the "Grammar of Assent." It is needless to say that it is beautifully lucid in style—no living author makes the English tongue a more perfect instrument for his work than Newman—or that it is well compacted in all its joints. But, on the other hand, from the first sentence of the book, in which the keynote of the whole argument is sounded, it is painfully felt on every page that the enunciation of premises and the course of argument are determined by the necessities of the author's position, and by the objective point which he is required to reach under the supposed peril of everlasting damnation. In order to maintain the Romish definition of *faith* (one of the weakest points in the whole system of Romish theology) as being a peculiar kind and degree of conviction of theological dogmas, it is needful to establish distinctions in intellectual action to which there are no corresponding differences. However, we are satisfied that these present labors of Mr. Newman are in the most hopeful direction for his cause. If ever the truth of the Roman Catholic system is demonstrated, it will be by means of a new system of logic, made expressly for that purpose.

HISTORY OF THE IRISH PRIMITIVE CHURCH, together with the Life of St. Patrick, and his Confession in Latin, with a Parallel Translation. By Daniel De Venné. New York: Francis Hart & Co. 228 pages.

Drs. McClintock and Nadal commend it thus: The writer has obviously studied his subject with care, and examined the chief sources of information with industry and judgment. The book, as a whole, will be interesting and attractive—not only to ministers and students of Church history, but also to general readers.

ROME, ITALY, AND THE COUNCIL. By E. De Pressensé, D. D. Translated by Rev. George Prentice. New York: Carlton & Lanahan. 327 pages.

These are letters of an expert in the matters treated of; historical sketches of events and persons connect the past with the present, Old Rome and New are set side by side, and most of the scenes now transpiring are delineated so that one seems to be looking on them. And there is withal a spirit of kindly fairness in Dr. De Pressensé's thorough exposé of current events in Rome which give the letters a special attractiveness.

WARP AND WOOF, a Book of Verse. By Samuel W. Duffield. 188 pages. New York: A. D. F. Randolph & Co.

Woven with a fine spirit of freshness and force. The poems seem to have been born, not made. The subjects are various and well matched to measures, and the versification is unusually natural and finished.

AN OLD-FASHIONED GIRL. By Louisa M. Alcott. Illustrated. 378 pages, $1 50. Boston: Roberts Brothers.

"Polly," the old-fashioned girl, is an embodiment of what a young lady should be who is brought up under the care of well-to-do parents in the country. "Fanny" is a picture of a young lady, educated in a similar way in the city; and the moral of the story lies in the difference between the two lives. It is one of the popular books by an accomplished and successful writer.

BEGINNING LIFE: Chapters for Young Men on Religion, Study, and Business. By John Tulloch, D. D. 253 pages. New York: American Tract Society.

A useful volume for thoughtful young Christians; none the less useful that the author employs an elevated style of expression.

THE SPENCERS: a Story of Home Influence. By Rev. Stephen H. Tyng, D. D. 588 pages, $1 25. New York: American Tract Society.

This is the serial prepared by Dr. Tyng for the "New York Ledger." It is a pleasantly written story, adapted to inculcate the superior advantages of right and godly living. Many will read it for the author's sake, and all who read will be profited.

## MAGAZINES.

*The New Englander.* April. New Haven: W. L. Kingsley.

Contains: The Council of Constance and the Council of the Vatican, by Prof. G. P. Fisher; Huxley's Physical Basis of Life, by Henry C. Kingsley; Is the Doctrine of the Final Restoration of all Men Scriptural? by Rev. W. W. Patton, D. D.; Christianity a Universal Religion, by President Woolsey.

*The Biblical Repertory and Princeton Review.* April. New York: C. Scribner, 654 Broadway, $3.

Contains: Pantheism as a Phase in Philosophy and Theory in History; Dr. Raffles; Relation of Adam's First Sin to the Fall; Witness of Paul to Christ; Christian Giving; and Recent Publications on the School Question. The last is a well prepared and useful paper.

*The Christian Quarterly.* April. Cincinnati:

This number has two effective articles on The Bible in the Public Schools, and The Rise and Establishment of the Papacy; both worthy of careful reading.

*The Methodist Quarterly Review.* April. New York: Carlton & Lanahan, 805 Broadway.

Discusses: The General Conference of 1844; Politics and the Pulpit; Romanism and the Common School System: The Power of Mind over Nature; Ministerial Transfers; Did the Church South Secede? Wesley's Separation from the Moravians: and Josephus and Apion.

*The Congregational Quarterly.* April. Boston: Congregational Rooms, 40 Winter street.

Contains: Fidelity to Ministerial Vows, by Prof. J. J. Blaisdell; Litigation among Church Members, by Dr. S. Tracy; A Discussion of Sundry Objections to Geology, by Prof. J. B. Perry; Prayer and the Promises, by A. Walker; The Vocation of the Preacher, by Prof. J. M. Hoppin.

*American Presbyterian Review.*—Nature and Prayer: Is this a Christian Nation? Sin and Suffering in the Universe; Christianity Capable of Self-defence; Biblical Theology, with Especial Reference to the New Testament; Missionaries and British Relations with China; The Ground and Nature of Christian Giving; Recent German Works in Theology, and Biblical Literature.

*The Sabbath at Home:* an Illustrated Religious Magazine for the Family. Boston: American Tract Society, 104 Tremont street.

*Littell's Living Age.*—The regular subscription price of this 64-page weekly magazine is $8 a year, for which it is sent free of postage; or for $10 any one of the $4 magazines is sent with "The Living Age" (without pre-payment of postage) for a year. Littell & Gay are the publishers.

*Eclectic Magazine.* May. New York: E. R. Pelton. Contents: Mr. Froude's History of Queen Elizabeth; Mr. Mill on the Subjection of Woman; The Palace of the Cæsars; On Dust and Disease; Ancient and Mediæval India; The Translation of Faith, etc.

*The Galaxy:* An Illustrated Magazine, Monthly. New York: Sheldon & Co.—The number for May has the following: Put Yourself in His Place; Stage-Coach Travelling Forty-six Years Ago; Ab Astris; An Editor's Tales; Nature and Dress; Chanet; Gondolieds; Ten Years in Rome; May Song; George Sand, etc. The series of articles, entitled Ten Years in Rome, beginning with Last December, are most instructive and graphic, and evidently contain a truthful, personal history.

*Hours at Home.* New York: Charles Scribner & Co.

Popular Education *vs.* Sectarianism, a valuable summary of facts in New York State, by Superintendent Randall; Strange Wanderers; Albert Durer's Studio; Hero; Oriental Weddings; Diet en Masse; Pink or Blue; The Destruction of Port Royal; Asleep and Awake; Three Kinds of Skepticism; William Blake, Poet and Painter; A Day in York Minster; Symbolism of Numbers; The Art to Blot; M. Comte and his Philosophy.

*The Overland Monthly.* San Francisco: A. Roman & Co.

From Mexico to Costa Rico; In and Under Guanajuato; The Pacific Coast Cod-Fishery; A Boar Hunt; Silk Culture in California; Waysides of Nature.

*Our Monthly:* a Religious and Literary Magazine for the Family. Cincinnati; Sutton & Scott,

A New Reading of an Old Monument; The Town Clerk of Ephesus; A Day in a Crater; The World's Future; The Newspaper Writer, his Rise, Style, and Power; The Woman Question; Familiar Letters on S. Mill's Subjection of Woman.

# *RECEIPTS*

*In behalf of the American and Foreign Christian Union, for the Month ending 30th April, 1870.*

### MAINE.

Limington. S. W. Pearson ..... $5 00

### VERMONT.

Peacham. Mrs. D. S. Chamberlain, for Italy ..... 20 00
St. Johnsbury. North Cong. Ch.... 20 18
40 18

### MASSACHUSETTS.

Foxboro. Cong. Ch. and Soc'y ..... 40 86
Taunton. Broadway Ch. and Cong. 69 25
Danvers. Maple street Church and Soc'y, for L. M. of Rev. Jas. Brand ..... 36 63
Hopkinton. Cong. Ch. and Soc'y, for L. M. of Geo. M. Ide ..... 63 23
Lawrence. Central Cong. Ch. add... 2 00
Taunton. Winslow Ch. and Soc'y... 46 71
Dorchester. F. F. ..... 5 00
Melrose. Cong. Ch. and Soc'y, for L. D. of W. P. Sargent ..... 188 50
New Bedford. Pacific Cong. Church and Soc'y ..... 30 75
Cambridgeport. Ladies of Prospect street Church, for Miss Rankin's work ..... 25 00
Boston. Old South Church and congregation ..... 206 68
" Park street Ch. and cong'n..... 399 30
East Boston. Mavarick Church and congregation ..... 34 00
East Somerville. 1st Cong. Church and Soc'y for L. M. of Rev. L. R. Eastman, Jr ..... 37 31
Boston. Miss Louisa Thompson ... 20 00
" Perry Trust Fund ..... 250 00
Andover. A friend ..... 40 00
Northampton. Edwards Ch., per E. E. Wakeman ..... 27 18
Lakeville. Rev. H. Barrows..... 5 00
South Hadley. A few of the teachers in Mt. Holyoke Sem'y, Helen M. French, Prin'l. ..... 15 00
Westfield. M. E. Church add..... 16 25
Charlestown. Union street M. E. Church add ..... 1 00
Lawrence Lawrence street Church and Soc'y, by J. L. Partridge, Treas ..... 84 85
1,604 09

### RHODE ISLAND.

Providence. Richmond st cong'n... 46 30
" Free Evan. Cong. Ch., by S. S. Wardwell ..... 14 05
60 35

### CONNECTICUT.

Hartford. Vincent Moses..... 2 00
Coventry. Rev. W. J. Jennings on L. M ..... 5 00
So. Windsor. S. T. Wolcott, for Mexico ..... 10 00
17 00

### NEW YORK.

N. Y. City. Allen street M. E. Ch. 25 00
Williamsburgh. So 2d street M. E. Church, in part ..... 78 00
Brooklyn. Nostrand Av. M. E. Ch. 45 79
" 7th Av. M. E. Church ..... 15 67
Lansingburgh. T. Richardson $6.50; A. W. McMurray $5..... 11 50

### NEW YORK—*Continued.*

Waterford. Joshua Bailey $30; Mrs. G. W. Eddy $20; John C. House $10 ..... 60 00
Troy. R. Green $5; H. L. Seymour $10 ..... 15 00
Albany. T. C. Olcott $100; E. P. Prentice $100; B. Wilson, $5; G. C. Treadwell $10 ..... 215 00
" 2d Pres. Church ..... 106 68
" Middle Ref'd Church, Dr. Elmendorf ..... 86 00
East New York. Ref'd Church, per E. T. Goodall, Treas ..... 14 26
Tarrytown. Ref'd Church ..... 4 67
Maspeth. Mrs. C. Moore, in full of L. M ..... 15 00
Angelica. Pres. Church, per G. S. Arnold, Tr ..... 10 00
Claverack. Rev. D. A. Jones..... 5 00
Ogdensburgh. Mrs. Brown..... 2 00
Silver Creek. Pres. Church..... 25 00
Rome. Pres. Church, to make A. B. Keeny a L. M. ..... 40 00
Watertown. State street M. E. Ch., J. F. Moffatt $5; Rev. J. Richey $2; Rev. W. D. Chase $1; others $12.49—on L. M. for Rev. W. D. Chase..... 20 49
" Arsenal street M. E. Church, Wm. Ives $10; A. P. Baltz $3; W. W. Wood, F. Miller, J. C. Sepper, Mrs. D. Wiggans, J. Atwell, Mrs. S. R. Fuller, J. S. Latord, J. M. Adams, Mrs. C. Haven, $1 ea.; others $12.83—to make Rev. S. R. Fuller a L. M ..... 34 83
" Stone st. Pres. Ch., O. R. Davis $5; Dr. J. H. Bates $3; H. O. Bartlett $2; others $12.75..... 22 75
" 1st Pres. Church, to make M. Bailey, Miss P. F. Hubbard and Job Sowle L. M.'s..... 113 76
Hopkinton. Cong. Church ..... 23 00
Madrid. M. E. Church add. on L. M. for Rev. E. E. Kellogg ..... 9 50
Brashers Falls. Pres. Church..... 3 50
Stockholm. Cong. Church..... 4 50
Bergen. Cong. Church add..... 6 00
Geneva. 1st Pres. Church ..... 83 66
Rochester. A. Champion..... 200 00
Angelica. Rev. Mr. Thibow..... 1 00
" " Auburn" ..... 100 00
N. Y. City. Mrs. R. J. Brown, for Miss Rankin's work, $30 gold and $25 currency, and to constitute Rev. R. P. Cobb and C. C. Darling L. M.'s..... 58 97
Carlisle. Jas. Boughton..... 5 00
Brooklyn. A friend, to constitute A. C. Stolz and F. C. Stolz L. M.'s ..... 60 00
N. Y. City. Lexington Av. M. E. Church, add..... 5 00
Yonkers Reformed Church..... 14 26
E. Bloomfield. Uri Beach Legacy, by Geo. Rice, Ex..... 50 00
Williamsburgh. So. 2d street M. E. Church, add..... 27 00
N. Y. City. 119th street M. E. Ch. add ..... 10 00
Troy. Congress st. M. E. Ch. add. 7 00
" State street M. E. Ch., in part. 41 10
" Friends in North 2d st. M. E. Church ..... 25 00
N. Y City. Chas. N. Talbot..... 30 00
" H. K. Corning, for Greece.... 50 00

NEW YORK—*Continued.*

Brooklyn. Clinton Av. Cong. Ch., in part, of which Jos. S. Noyes $5, and A. S. Barnes $100, to constitute Rev. Ray Palmer, D.D., a L.D. ..... 408 00
2,225 89

NEW JERSEY.

Vincentown. M. E. Church add.... 3 00
Newark. Eighth Av. M. E. Ch.... 50 00
" Halsey street M. E. Church... 50 00
" Clinton street M. E. Church, in part ..... 26 45
Bloomfield. M. E. Church ..... 25 00
Newark. Mulberry street Mission Sab. School of So. Park Pres. Ch., for Mexico and Greece... 50 00
Newark. St. Paul's M. E. Church...100 00
Vincentown. M. E Church add.... 1 80
East Millstone. Ref'd Church, by J. H. Stryker ..... 12 78
318 73

PENNSYLVANIA.

Mt. Jackson. Rev. W. M. Taylor, in full for L.M. ..... 15 00
East Liberty. Rev. R. B. Ewing.... 1 00
16 00

DISTRICT OF COLUMBIA.

Washington. 1st Pres. Church, by C. B. Jewell ..... 71 92

KENTUCKY.

Louisville. Sab. School of Walnut street M. E Church, South, for Miss Rankin's work, and to make Rev Mr. Malone a L.M. 50 00
" B. F. Avery & Co $50; Messrs. Belknap, Humphrey, Pratt & Co, Warren Smith & Co., $25 ea.; Arnalee & Co, Dupont, Gill, Woolworth, Stevens, $20 ea. ..... 275 00
" Messrs. Bradley, Martin, Hughes, Way, Hamilton, Richardson, Belknap, Bennett, Tilden, Wheat, Cannon & Co., Truman Bros., Keith, Johnston & Co., Trabue & Co, Moore & Co., Brannon, Jackson & Co., Dorris, Needham, Marks, Lewis, Lithgow & Co., Sadd. Drulaney, Frink, Mrs. Forrester, Burkhardt $10 ea.... 230 00
" Sundry persons for poor of Louisville Mission ..... 256 50
" Sundry persons, for Sab. Sch'l Mission ..... 89 35
" Sundry persons, for Indus. Sch'l 76 70
" Messrs. Jarvis, Smith, Huber, Dean, Benedict, Escott, Dick, Kendrick, Green, Crawford, Atwood, Prather, Morton, Weller, Stone, Kage, Warren, Bangs, Courtney, Fox, Maxwell, Ferguson, Thurston, Warren, Weller, Breckenridge, McClarty, Slaughter, Semple, Owen, Post, Werne, Tompkins, Bartlett, Ray Grinstead, Bridgeford, Leonard, Kennedy, Hubbell, Foulds, Alford, Pindell, Cross, Barnum, Brum, Caldwell, Barrett, Caldwell, Miller, Muir, Goulding, Allen, McCampbell, Peter, Semple, Bristow, McKee, Gheens, Dougherty, Rodgers, Duckwell, White & Co., Pope, Andrews, Mrs. Cornwall, McClelland, Hughes, Burge, Semple, Murphy, Quigley, Carter, Quigley, Boyle, Thompson, $5 ea. ..... 380 00
" Mrs. Bacon $4; Buckner, Boyd, Cook, McNaughten, Griffen, Gaulbert, Ronald, Marker, $3 ea.; Kinkeard, Irvine, $2.50 ea.; Jarvis, Davis, Campbell, Pittman, Cooper, Aldrich, Warren, Miller, Van Pelt, Hackney, Wolford, Snead, Pierce, West Armstrong, Pope, Homire, Wilson, Vernon, Bullitt, Shepherd, Tigert, McPherson, Jarvis, Jernee, Butler, Pope, Mrs. Griffith, Mason, Speed, Quigley, $2 ea; E. P. Wilson $1.75; Mrs. Shotwell $1.25; Mrs. Humphrey $1 50. 99 50
" Messrs. Porter, Torbet, Crump, Evarts, Moxley, Marshall, Harris, Barrett, Griffith, Kent, Ritchie, Warren, Speed Netherland, Butler, Shuttleworth, Williams, Beatty, Kent, Ramsey, Bradley, Aiken, Browning, Bland, Christopher, Langtree, Miller, Mrs. Orr, Butler, Kinney, Beatty, Bayless, McFell, McKinley, Rawson, $1 ea.; G. Bowles 95c.; Mr. Stratton 90c.; Mrs. Cook 75c.; Mr. Lane, Miss Stokes, 50c. ea.... 38 60
1,556 65

MISSOURI.

Clinton. Jas. McHenry, in full for L.M. ..... 5 00

ILLINOIS.

Rockford. 1st Cong. Church, Rev. H. M. Goodwin ..... 14 00
Chicago. Rev. W. B. Truax on L.M. ..... 5 00
Taylorville. Rev. J. H. Harris.... 1 00
Chicago. Park Av. Meth. Church, per Rev. H. W. Thomas..... 20 46
" Centenary Meth. Church..... 22 00
" Hon. R. B. Mason $10; Henry Wood, $5; Hon. M. Skinner $25 ..... 40 00
Joliet Union Meeting, to constitute R. F. Baker a L.M..... 31 14
" L. Stevens ..... 1 00
Jerseyville. 2d Pres. Church, bal. by Rev. J. F. Baker ..... 15 00
Chicago. 1st Cong. Church, by H. B. Hill, Tr. ..... 119 58
270 18

INDIANA.

Princeton. Ref'd Pres. Church, by Rev. J. Scott ..... 25 00
Evansville. Mrs. Lucy Hawley .... 2 00
Bowling Green. F. Tenney, to make himself L.M. ..... 30 00
57 00

OHIO.

Circleville. 1st Pres. Sab. School, for Miss Rankin's work..... 25 00
Cedarville. 1st U. Pres. Ch. add.... 1 00
26 00

WISCONSIN.

Monticello. D. S. Morgan..... 1 00

IOWA.

Iowa City. B. T. ..... 5 00

$6,333 99

# THE CHRISTIAN WORLD.

Vol. XXI. JULY, 1870. No. 7.

## *Religion in the State,*

### A REFUTATION OF CERTAIN REASONINGS AND STATEMENTS.

BY REV. R. W. CLARK, D. D.

In a series of articles published in the "Independent," the Rev. Dr. Spear has been engaged in the arduous task of endeavoring to prove that we have a State without religion; that consequently our system of public instruction should be secular, and that the Bible and religious exercises should not be allowed in schools supported by the State. As the questions involved are of vital importance to every American citizen, and as the views presented by Dr. S. are calculated to exert a pernicious influence upon the public mind, we propose to present the main false assumptions upon which they are based, and the illogical conclusions elaborated therefrom; and to show that the history of our school system and State Constitutions have been grossly overlooked or perverted.

1. The first false position we notice (and this underlies nearly all the voluminous articles of Dr. Spear) is, that we have "a State without religion." In the paper on State Education (Jan. 6) he says: "The *people* of the United States and *of the several States have accepted the doctrine of government divorced from religion.*" They have gloried in it as being best for the State, and best for religion, as affording to religious liberty its surest guarantee," &c.

We join issue upon this statement, and shall prove that the people of the United States and of the several States have not accepted the doctrine of government divorced from religion; that they have not gloried in it, nor deemed it best for the State or religion. We affirm and glory in the fact that the American people do not tolerate "Church and State," that is, such an organic union of the Church and government as prescribes for the citizens a series of doctrinal tenets, establishes forms of worship by law, and persecutes, or debars from civil rights or privileges,

dissenters. But while this is true, it does not follow that the American government has no religious character—that it is "divorced from religion." Because we reject a system that has produced in the past intolerance and persecution, we do not necessarily swing to the other extreme and become Atheists, as inevitably we must do if we have a State "divorced from religion." A government must have a religious character, or not have a religious character. If it has no religious character, it must rest upon blank Atheism. Every government in the world, from necessity, has a religious character. It is based upon faith in God, in a Pope, or in idols. France attempted once to establish a government divorced from religion. In 1789 she voted God out of existence, and enthroned Reason as her Deity. Anarchy, bloodshed, and the most horrible barbarities followed. Every thing that deserved the name of "government" was swept away.

The fathers of the American Republic were not so weak and short-sighted, in avoiding the calamities that had followed from the organic union of Church and State, as to plunge the State into greater calamities, by divorcing it from all religion and making it Atheistical. They avoided the two extremes, by planting the State upon the fundamental principles of Christianity.

It is not the fact that the State has a religious character, that renders it intolerant and persecuting. It is the kind of religious character that pervades a State, that governs the treatment of its citizens. Our State religion is such as secures the toleration of all religions, and protects the rights and property of all the citizens. Without a pure religious principle to guide the State, it would have no power or disposition to do this. Yet Dr. Spear plants himself upon the doctrine that the State having a religious character renders it fatal to liberty: and he charges those who claim that there is any religion, or theology, in the State, as being the allies of despotism. He says (Independent, Dec. 30, 1869): "Others who have written on the subject, plant themselves equally upon the principle that the State should have a theology; and in this respect they unwittingly ally themselves with all the religious despotisms that have ever existed among men." Again he says: "Christianity, as a matter of fact, has prospered most when it has had least to do with the State, and the State least to do with it." Of course then, if this be true, our nation can in no sense be called a Christian nation. If with us religion is divorced from the State, or the State has no theology, that is, no knowledge of or belief in God, (which is the primary meaning of the term) then whatever may be said of individual citizens, as a nation we have no distinctive religious character. In the estimation of Dr. S. ours cannot be called a Christian nation. But hear him on this point in another article, April 14, 1870. After referring to several facts in regard to Christianity in our land, he says:

"In view of these facts, and as a concise mode of expressing them, we think it eminently proper to call this a *Christian* nation. Considered with reference to the prevalent system of religion which exists in its bosom, it is undoubtedly Christian, and not Jewish, Mohammedan, or Pagan. Nor can there be the least doubt as to whether this fact constitutes a very vital element in the historic life of this nation."

Indeed! Is it then possible that the fact that we are a Christian nation "constitutes a very vital element in the historic life of this nation," and at the same time "Christianity, as a matter of fact, has prospered most when it has had least to do with the State, and the State least to do with it"? Does he call this a Christian nation, and yet denounce those who claim for it a religious character, as the allies of "all the religious despotisms that have ever existed among men"?

If he makes a distinction between the State and the nation, the distinction is without a difference. Dr. Webster defines a State to be "a political body, or body politic: the whole body of people united under one government, whatever may be the form of the government." He defines a nation to be "a body of people inhabiting the same country, or united under that same sovereign or government." But hear Dr. Spear further in regard to our Christian nation. He goes on to say:

"If the prevalent religion of the American people had been Mohammedanism, or any form of Paganism, instead of Christianity, they would not by any means have been the people they are this day. So, also, if it had been of the Catholic instead of the Protestant type, a similar result would have ensued. There is hence real significance as well as important truth in the phrases *Christian* and *Protestant* as applied to this nation."

Excellent and sound doctrine! If the prevalent religion of the American people had been Mohammedan, or any form of Paganism, or *Catholicism*, "instead of Christianity, they would not by any means have been the people they are to-day." Very true, and what we propose and desire is to keep them as they are under the influence of Christianity. If Romanists, Pagans, or *Protestants*, tell us that we have a State or nation without religion, we do not feel under any obligations to believe it If we have a Christian nation, and Christianity is the source of our civil social, and religious blessings, we intend to maintain that Christianity against all its foes. If we have a government founded upon Christian principles, we intend to maintain it just where it is, that it may neither fall into a religious despotism on the one hand, nor into Atheism on the other.

2. Next let us examine Dr. Spear's statements respecting the Constitutions of the United States and of the several States, and see how these statements agree with the facts.

In an article on "religion and civil government," Dr. Spear professes to cite the authority of our National and State Constitutions to prove

that religion is divorced from the State. Of the Preamble of the United States Constitution, he says:

"We have it in these memorable words: 'We, the people of the United States, in order to form a more perfect union, establish justice, insure domestic tranquillity, provide for the common defence, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution of the United States of America.' The first of these objects had reference to the peculiar condition of the country under the Articles of Confederation, while the others state the general ends to be secured by the creation of a national government. These ends are confined purely to *temporal* interests. No mention is made of religion by way of exclusion, recognition, or authorization. It is simply left out, being neither affirmed nor denied. Nothing is said about it."

This is true in regard to our national Constitution. He next takes up the Constitutions of the several States, and speaks thus of them:

"We have before us 'The Constitutions of the Several States in the Union,' published by J. R. Bigelow, in 1848. We have examined them all, and find their *general* position to be that of the Constitution of the United States. Some of them refer to Christianity much more distinctly than others, and recognize its value in relation to the State; yet all of them agree in asserting the rights of conscience, and providing safeguards against all State encroachments upon the liberties of the people."

On this latter point, that they "all agree in asserting the rights of conscience," etc., there is no dispute. These are not the points in controversy at all. The simple point is the amount of religion, or Christianity that is found in these Constitutions. Dr. S. has quoted the Preamble of the United States Constitution to prove that there is no religion in it. In that position he is correct. He then turns to the State Constitutions, and declares: "We have examined them all, and find their *general* position to be that of the Constitution of the United States."—Now we declare that we have examined these State Constitutions, and we find that, in regard to the points under consideration, neither their general nor particular position is that of the United States Constitution. They differ widely in the following particulars:

1. While there is no reference to religion in the Preamble of the U. S. Constitution, nearly all the preambles of the State Constitutions contain a distinct reference to God, either as the source of civil and religious liberty, or as the author of all good government, or as our dependence for national prosperity.

2. While the U. S. Constitution has no bill of rights, several of the State Constitutions have bills of rights, in some of the articles of which the religious element is found.

3. While the U. S. Constitution makes no allusion to the connection between religious education, some of the State Constitutions refer to the duty of promoting religious instruction as essential to good government.

In proof of these declarations, we quote, from the New-York Conven-

tion Manual, Part I, prepared by Franklin B. Hough, Esq., a few of the Preambles and Articles from the Bills of Rights, out of the many that might be cited :

*Constitution of Massachusetts*, 1780.—"We therefore, the people of Massachusetts, acknowledging with grateful hearts the goodness of the great Legislator of the Universe, in affording us, in the course of his providence, an opportunity, deliberately and peaceably, without fraud, violence, or surprise, of entering into an original, explicit ond solemn compact with each other and of forming a new Constitution of civil government for ourselves and posterity, and devoutly imploring His direction in so interesting a design, do agree upon, ordain and establish the following Declaration of Rights and Frame of Government as the Constitution of the Commonwealth of Massachusetts." Page 279.

*Declaration of Rights*—Part I., Article xviii.—"A frequent recurrence to the fundamental principles of the Constitution, and a constant adherence to those of piety, justice, moderation, temperance, industry and frugality, are absolutely necessary to preserve the advantages of liberty and to maintain a free government—The people ought consequently to have a particular attention to all those principles in the choice of their officers and representatives, and they have a right to require of their lawgivers and magistrates an exact and constant observance of them, in the formation and execution of the laws necessary for the good administration of the Commonwealth."

Here is a Constitution actually enjoining *piety, temperance*, etc, upon the rulers and the people! Is religion "divorced from the State" here"?

*Constitution of the State of New-York*, 1821.—"We, the people of the State of New-York, acknowledging with gratitude the grace and beneficence of God, in permitting us to make choice of our form of government, do establish this Constitution."

*Constitution of New-York*, 1846.—"We, the people of the State of New-York, grateful to Almighty God for our freedom, in order to secure its blessings, do establish this Constitution."

*Constitution of Connecticut*, 1818.—"The people of Connecticut, acknowledging with gratitude the good providence of God in having permitted them to enjoy a free government, do, in order more effectually to define, secure, and perpetuate the liberties, rights and privileges which they have derived from their ancestors, hereby *** establish the following Constitution."

*Constitution of Maine*, 1820.—"We, the people of Maine, in order to establish justice, insure tranquillity, provide for our national defence, promote our common welfare, and secure to ourselves and our posterity the blessings of liberty, acknowledging with grateful hearts the goodness of the Sovereign Ruler of the Universe in affording us an opportunity so favorable to the design ; and imploring His aid and direction in its accomplishment, do agree to form ourselves into a free and independent State by the style and title of the State of Maine."

*Constitution of Illinois*, 1847-8.—In its Preamble ; "We, the people of the State of Illinois, grateful to Almighty God for the civil, political and religious liberty, which he hath so long permitted us to enjoy, and looking to Him for a blessing upon our endeavors to secure and transmit the same unimpaired to succeeding generations—in order to form a more perfect government, establish justice, insure domestic tranquillity, provide for the common defence, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution for the State of Illinois."

*The Constitution of Ohio.*—Section 7, Bill of Rights, has the following : "Religion, morality and knowledge, however, being essential to good government, it shall be the duty of the General Assembly to pass suitable laws to protect every religious denomination in the peaceable enjoyment of its mode of public worship, and to encourage schools and the means of instruction."

Preambles or Bills of Rights, containing sentiments similar to those already quoted, may be found in the Constitutions of the States of New Hampshire, 1792 ; Alabama, 1865 ; Georgia, 1863 ; Indiana, 1851 ; Minnesota, 1857-8 ; Missouri, 1865, &c.

As Dr. Spear quoted the Preamble of the U. S. Constitution, that had no religion in it, why did he not quote at least one preamble of a State Constitution that did have religion in it? Why does he say of these State Constitutions: "We have examined them all, and find their *general* position to be that of the Constitution of the United States"? He adds, indeed: "Some of them refer to Christianity much more distinctly than others, and recognize its value in relation to the State." Is this all? Is this a fair or just presentation of the arguments to be drawn from them, as contrasted with the quoted Preamble of the U. S. Constitution? Instead of giving his readers one State preamble, he shoots off in another direction, and entertains them with a matter entirely distinct from the point under discussion, namely—that *of religious toleration*, in which we all agree. Following the extract we have made from him, he says:

"We have not space to develop this thought at large, and hence content ourselves with a single example as a *general* exhibit of the whole. The Constitution of New Jersey says: 'There shall be no establishment of one religious sect in preference to another; no religious test shall be required as a qualification for any office or public trust; and no person shall be denied the enjoyment of any civil right merely on account of his religious principles.' Substantially the same ideas existed in all the earlier Constitutions of the several States."

Who ever doubted that? Who has ever in this discussion contended that any person should "be denied the enjoyment of any civil right, on account of his religious principles"?

It is certainly time for Dr. Spear, who in his articles has so freely flourished his whip upon all who have differed from him for their alleged want of logic and precision and consistency, to look at home. In a violent attack upon a public meeting, held in New-York, on the 30th of March, 1870, presided over by Mr. Peter Cooper, and addressed by the Rev. Henry Ward Beecher, Hon. Wm. E. Dodge, Rev. Dr. Schenck, Mr. Hiram Ketchum, and the Rev. Drs. Thompson, Stewart and Ganse—a meeting held to defend our public school system against the Romanists—Dr. Spear (Independent, May 5, 1870) says:

"Give us the Constitutions and the statutes, one or both, which invest either the Bible or its religion with legal authority, and then we will acknowledge the fact, whatever we may think of its nature. Till then we do not propose to take passage on an ocean of mere *foam*, made up of rounded periods and general phrases, which in the pending issue mean nothing for the want of precision in part and of truth in part."

Without stopping to examine the charge here made, that the distinguished gentlemen who addressed that meeting had a thought of constitutionally investing "the Bible in its religion with a legal authority," we would simply reply, Give us the State Constitutions that agree with the U. S. Constitution, on the point we have under consideration, and "we will acknowledge the fact. Till then we do not propose to take

passage upon a sea of foam, made up of rounded periods and general phrases, which in the pending issue mean nothing, for the want of *precision in part and of truth in part.*"

In another article, we propose further to test the accuracy of this forward champion for the exclusion of the Bible from the schools, in his statements respecting the character and history of our Public School System.

## *The Pres. General Assembly on Popular Education.**

The public school in the United States is a most precious heir-loom of American liberty. Planted in the early colonial days, it has grown and expanded into one of the most beneficent and fruitful institutions of the country. Its history is interwoven with that of the nation. No other agency, if we except the Church of God, has had so large a share in laying the foundations of popular intelligence, virtue and freedom in the United States. In hardly any other institution is the characteristic American idea so happily and fully realized. It cannot be endangered, therefore, without peril to the vital interests of American society. In this view the recent assaults upon it are fitted to arrest the attention of every Christian patriot and philanthropist. These assaults resemble skirmishes which precede and are intended to draw on a great battle. But the motives and ultimate aim of those who have made them are very different; they have joined hands merely to gain a temporary advantage. One party hold that the public school should be purged of every vestige of religion: that inasmuch as all the people are taxed for its support, there should be recognized in it no form of Christian instruction or influence, to which any of the tax-payers profess conscientious objections. This is the position maintained by the advocates of a total divorce of popular education from the Christian life and morals of the nation. The other party regard such a theory of popular education as false and unchristian; they hold that there should be careful instruction in religious truth and duty, under the direction of the Church; and inasmuch as this is not possible in the common school, they advocate for themselves the sectarian school, and demand their share of the public school fund, to enable them to sustain it.

The importance of the question thus raised can not be easily overestimated. The question of popular education, indeed, both at home and abroad, is one of the great problems of the age. Its decision among

* We ask attention to this admirable paper, unanimously adopted by the recent Presbyterian General Assembly in Philadelphia. It was prepared by Rev. Geo. L. Prentiss, D. D., as Chairman of a Committee to consider the perils which beset the system of popular education in this country.

ourselves involves consequences of vast moment to the American people. Shall the old system be revolutionized, and every form of Christian instruction or influence in the public school prohibited? Or shall the institution itself be given up, and sectarian schools take its place?

We should regard the successful attempt to expel all religious instruction and influence from our public schools as an evil of the first magnitude. Nor do we see how, according to the principles upon which it is advocated, this can be done without inflicting a deadly wound upon the intellectual and moral life of the nation. It is contended that the rights of the individual conscience, as also the just limits of political power under our constitution of government, are violated by the existing system. But scarcely more, we reply, than they are violated by the very genius and organization of American society; no more than they are violated by all public acknowledgment of God and His providential government, by oaths of office, by the recognition of the Lord's day, by chaplaincies in the army and navy, or by laws against polygamy, blasphemy, perjury, and other forms of open immorality and crime; no more, in a word, than they are violated by the fundamental ideas and order of our Christian civilization. We look upon the State as an ordinance of God, and not a mere creature of the popular will; and under its high responsibility to the Supreme Ruler of the world, we hold it to be both its right and bounden duty to educate its children in those elementary principles of knowledge and virtue, which are essential to its own security and well-being. The union of Church and State is indeed against our American theory and constitution of government; but the most intimate union of the State with the saving and conservative forces of Christianity, is one of the oldest customs of the country, and has always ranked as a vital article of our political faith. What impressive illustrations of this occur along the whole line of our history, and especially during our late national struggle! We cannot, therefore, help regarding the notion of an absolute secularization of the public school, so that no Christian element shall remain in it, as un-American, wrong and impracticable. We do not see how it can be done without a complete revision of the literature and very dictionary of the language; without reducing the education of future citizens of the Republic to the most meagre and pitiable skeleton of knowledge; without training up the children of the people in ignorance of some of the most interesting and glorious incidents and characters of their own history. Nor do we see how it can be done without, sooner or later, stamping downright Atheism, not only upon the public school, but upon every other institution of the State, and upon the whole action of the Government itself. The American people, we cannot doubt, are utterly opposed to so baleful a dogma. It is contrary to their history, to their practice from the beginning, and to their deepest convictions.

But while they can never consent, as we believe, to expel all recognition of God and His truth from the public school, neither can they consent, on the other hand, to let a portion of the public schools pass under the control of any particular denomination, and thus become the instruments of sectarian instruction and influence. It is a matter of the utmost importance that the children of the people should be educated together, under the same roof, in the same atmosphere of American thought and feeling, and is those common elements of knowledge, virtue, and fraternal sympathy, humanity and patriotism, which go to form a good and loyal citizen of our great Republic.

We sincerely trust, therefore, that our Roman Catholic fellow-citizens who agree with us on the importance of the moral and religious element in popular education, will continue to co-operate with us in sustaining our American Common School system, and in infusing into it as far as possible those universal and benign principles—such as God and love to our neighbor—which lie at the foundation of human duty, and are essential to the right training of the youthful mind. On this patriotic and catholic platform we should hope that a very large majority of those even, who dissent entirely from our theological views, and belong indeed to no branch of the Christian Church, would be willing to stand with us. We cannot think that there are many of our countrymen, who would seriously object to having their children trained up in the public school under the influence of these ancestral and truly democratic principles. The number of such in the past has been exceedingly small. We cherish the confident hope that it will be so in the future. We believe that the roots of our humane and Christian nationality lie deep in the hearts of the American people.

In accordance with the foregoing views, your Committee submit the following resolutions:

1. *Resolved*, That the General Assembly regard the free public school as an essential part of our Republican system, as conducive in the highest degree to the moral unity, common spirit, and kindly sympathies of American citizenship, and as closely connected with all the best interests of Christian society in the United States.

2. *Resolved*, That in the judgment of the General Assembly the divorce of popular education from all religious elements, while involving a radical departure from the spirit and principles in which our public school had its origin, would be eminently unwise, unjust, and a moral calamity to the nation.

3. *Resolved*, That the General Assembly are also entirely opposed to the appropriation of any portion of the public school funds for the support of sectarian institutions, and would regard the establishment of such a policy as fraught with the greatest mischief, not only to the cause of popular education, but hardly less to the interest of American freedom, unity and progress.

4. *Resolved*, That whereas the Bible is not only the *Magna Charta* of the spiritual rights and liberties of mankind, but is also preeminently our National Book, the best model of our mother tongue, and the fountain of our highest thought and of our ruling ideas, both in private and public life, the General Assembly would regard its expulsion from the schools of the people as a deplorable and suicidal act; nor can

they perceive that any real advantage could thereby be gained to the cause of popular education.

5. *Resolved*, That the General Assembly, conscious of being actuated in this matter by no other motive than the greatest good of the whole country, hereby profess their readiness to co-operate with all Christian people, of whatever name, and with all good citizens, in so modifying and perfecting our noble public school system, as to obviate as far as practicable the conscientious scruples and difficulties of any of its friends, and thus to render it a fountain of still greater light and benediction to us and our children after us to the latest generation.

## *Baptized Paganism.*

As the Christain religion became prevalent, it began to assume the old robes and symbols, to adopt the old festivals, and, after retrenching and reshaping them, to put them to new uses. The Christian Church, far from desiring to outrage the ideas and feelings of a people brought up to Pagan observances, sought rather to smooth the way of conversion, and skilfully transferred the old practices to the new worship.—The ancient symbols were retained, the ancient forms and usages continued. The Pagan festivals were celebrated under new titles, and consecrated to the commemoration of Christian doctrines and anniversaries. The saints assumed the place of the demigods, and even the old gods and goddesses were, by a change of name, adopted and christened. The Virgin, under different titles, took the attributes now of Diana, with her symbol of the horned moon; now of Juno, with her symbol of the white lily, veil, and ewe-lamb; and now of Venus, with her symbol of the dove. Orpheus and Apollo, in like manner, were taken as types of Christ; and the vine-yard of Bacchus became the vine-yard of the Lord, as may be seen in the cloisters of the old church of Sta Agnese in Rome. The high priest of the new religion kept the ancient title of Pontifex Maximus. Prayers were said after the ancient fashion by stretching upwards the hands as in the paintings in the catacombs of St. Calixtus. Whatever could be retained was with wise prevision kept, so as to shock established prejudices as little as possible, and to make the path to the new rites easy. The new worship took place in the old Basilica. The forms of baptism were essentially the same as the ancient lustrations; and the ceremonies of Pasqua still retain the Pagan peculiarities, when the high priest went to all the houses to bless and purify them, carrying, as now, a lighted torch and an egg, and consecrating them to the goddess then, as now to the Madonna. The Liberalia, in honor of Bacchus, were transformed into the festival of St. Joseph, with certain modifications. The Palilia were continued in honor of St. John. The Floralia or Ludi Florales were devoted to the Virgin, and even to this day are celebrated in Genzano in honor of the Madonna dei Fiori, under the

name of Infiorata, when the streets, after the ancient custom, are strewn with flowers arranged in fantastic patterns. The Cerealia in honor, of Ceres, with their fasting, white robes, vows of chastity, and processions of women and virgins, who strewed their beds with "agnus castus," were adopted to celebrate the visitation of the Virgin; and the garlands that were brought by the peasants of Enna to crown the statues of Ceres, were laid upon the altar to the Madonna. The feast of St. Peter ad Vincula was also instituted to supersede the annual Pagan festival in commemoration of the victory of Augustus at Actium. In the catacombs and the oldest of the churches in Rome, as in St. Agnese, for instance, may be seen in picture and sculpture the mingling of the two religions, where the fable of Eros and Pysche, and Bacchus with his attributes, are sculptured on Christian tombs and sarcophagi. So too, in the tombs near the ruins of the church of St. Stephano, on the ancient Via Latina, exist sarcophagi of the Christians dedicated to the Diis Manibus, and bearing upon them figures and devices belonging to the purely Pagan times.

The wild festivities of the Saturnalia, also, were not utterly discarded but only modified in form and character. The whole month of December was formerly dedicated to Saturn, but the Saturnalia proper were celebrated from the 17th of the month to the 23d. The first three days were the Saturnalia proper; the next two were the Opalia; the last two were the Sigillaria. These festivals were devoted to the celebration of Christmas and Epiphany. The Sigilla were so called from the little earthenware figures and toys which were then hawked about; and this same practice still survives in Rome at Epiphany. The Moccoletti, also, is a continuation of the Saturnalian Cerei, and the mock king of Twelfth Night is a feature of the ancient festival.

## *Moral Theology of the Jesuits.*

BY PROF. WM. WELLS.

A most interesting discussion is just now engaging the attention of Switzerland and Germany in regard to the moral teachings of the Jesuits in their theological seminaries.

In the town of Basle there is a Seminary of the Jesuits for the education of priests, and in this establishment there is used a text-book in Moral Theology that contains some propositions of so outrageous a character that Dr. Keller, one of the chief magistrates of the Canton, thought it his duty to call the attention of the authorities to the fact, as injurious to the public morals and welfare.

This proved a bombshell in the camp, and brought down on the Doctor's head the whole swarm of priests and Jesuits of the town and

neighboring Cantons, till he, in self-defense, found it necessary to write a comprehensive criticism of said text-book. This work treated of the whole matter in terms so clear and convincing that the Grand Council of the Canton ordered the text-book to be dispensed with in that institution, as absolutely detrimental to public morals. The criticism fills a large book of four hundred pages, and excited so much interest that a second edition was called for in ten days. From it we learn many things in black and white that have hitherto been dimly suspected or but obscurely hinted at. We will endeavor to condense enough of the theses to give an opportunity to judge of the whole.

"When two conclusions are probable, or possible, we may adopt that one which is *most agreeable* to us. A priest may give an answer which he thinks probable, or he may give the contrary if it only seems probable, to the interrogator, in case such an answer may be more desirable to the questioner, although he considers it false."

Again: "One may commit an evil deed if he have thereby no intention of sinning, but wishes rather to attain some allowable end." Now see the bearing of this: Men seldom do evil because it is evil; they mostly sin from weakness, from passion, for gain, etc. But according to this they do not then sin for they intend no evil, but only satisfy their natural impulses. This thesis is supported by such examples as the following: "To give money for the purchase of a prebend is a mortal sin. But if one does not give the money directly for the prebend, but rather to induce the favor of him who has the dispensation of the prebend, it is no sin." Or, "To wish death to one's enemy is a sin; but one may do it in order to escape harm. A son may even rejoice at his father's death, because he inherits his property." Or, "Does a priest commit a sin who demands more than the prescribed fee for a mass? No, if he only takes the money with a view to a just recompense." These are but a few cases selected from the many in support of the above position; but one cannot fail to see how cunningly they are constructed to deceive one's own conscience, and a higher judge.

And now, a few examples in support of the famous "mental reservation." This is a most refined art of lying, and the whole article under this head exhibits such contemptible villainy that we could scarcely believe the quotations if they were not given with page and line.

Sanchez, one of the oldest of Jesuit moralists, says, "If we take an oath in jest, or for any other purpose, that we have not done what we really have done, we can, in thought, understand another day, and then we do not commit perjury. An oath is no oath when one mentally inserts a word that gives to the rest a contrary meaning. I swear that I have not done that, is no perjury, when we in thought insert the word to-day." Busenbaum, an old Jesuitical authority, declares, "He who merely swears with words, without the intention of swearing, is not

bound to keep the oath, for he has only been playing with the oath." The same authority says, "He who swears that he will drink no more wine, does not sin if he only drinks *some* more wine." And again, "He who fears that the father confessor will recognize him, may dissimulate his voice, change his clothes, assume another name, or even lie to the confessor." This seems, indeed, to be a species of theological thimble-rigging; now it is a lie, and now it is not.

After these principal theses come a series of definitions: *Quietism* A system of secret sinning in which the soul or will has no share in the sin. *Utilism.* The neglect of a duty, or the performance of some unpermitted act, when we can thereby avert a great calamity. *Formalism.* A case where not the sense, but the form, decides whether the action is good or bad; it is sinful to read a forbidden book, but not so to read the individual leaves, for they are not a book. This is Moral Theology with a vengeance. No wonder that these Jesuits are the favorite confessors at court. If they settle their cases on these standards, royal consciences can be daily relieved of loads more weighty than that of Bunyan.

This special book is the compilation of Father Gury, and contains nearly all the doctrines and teachings of the Jesuits that have caused them to be hated and feared for centuries, and finally led to their expulsion from nearly all Catholic countries, and the abolition of the order by Pope Clemens XIV. But expulsion with them did not mean extinction; they continued to live and flourish secretly, and were gradually permitted to appear again, first in one country and then the other, until Pius VII. again restored them to power. And now, in the midst of this era of civilization and enlightenment, they fairly have possession of the Papal chair.

And these modern Jesuits are just like the ancient prototypes; this book proves that. And although these moral theses have again and again been condemned as highly immoral, and were expunged by Popes, they nevertheless appear again with the sign-manual of a Father of the order. And they treat of nearly every occurrence of social life, and throw around it such a vail of sophistical reasoning as to render it almost impossible for any man to be honest who is under their influence. For instance, theft is a crime, *except*—and then there is such a host of ifs and whens and peculiar exceptions, that little is left in a state of immunity. If a servant thinks that he receives too little for his services he may steal enough to bring the wages up to his standard. Parents and masters may permit children and servants to sin to obtain the opportunity of punishing them. If you happen to borrow or steal a bad book you need not return it to the owner, because he has no right to possess such a one. Thieving is graded; a franc from a poor man is equal to eleven francs from a rich one. A

small theft is not a mortal sin, nor indeed are several, if there is a reasonable space of time between them, say two months.

"Love thy neighbor as thyself" is treated in the same style as the other commandments. The highest love is retained for those of the same religious creed, and one of a higher social caste need not ask forgiveness of one of a lower caste. The matter of fast days is treated with such generous latitude that the gourmand can always manage to get a good meal; and thus the catalogue runs over the list of prayers, confession, communion, last unction, etc.

In the matter of civil laws priests are always exempt when they run counter to ecclesiastical law. Priests need not pay taxes, appear before civil judges, or in performing the marriage ceremony be amenable to civil authority; and between the Church and State it is distinctly taught that the Church is in all things superior to the State. A chapter in regard to women, and intercourse with them, Dr. Keller pronounces too base for criticism, and declines to translate much of the monkish Latin in which the abuse and obscenity are couched. And, finally, the Doctor declares the book to be subversive of civil order, and immoral in the highest degree. We think he makes out his case; and yet this same book is a text-book in several theological schools, and the parties that introduce and defend it have possession of the Pope, and control the Œcumenical Council in Rome.—*Christian Advocate.*

## *Holy Water and Its Uses.*

BY REV. W. H. BIDWELL.

Just within the entrance of all Papal churches in Rome, and in all Papal churches in all lands, are fonts of holy water, so called. Members of the Church of Rome, as they enter, dip a finger and sprinkle their face with it, making the sign of the Cross, in the form of blessing themselves. Holy water is made by throwing a little salt into water, with certain forms of prayer, by which it is believed to be made holy.

Various opinions are held in regard to the uses of holy water. Some regard it as an ancient custom which they do not pretend to explain. Others regard it as a type or an emblem symbolizing holiness as becoming the Christian. Others regard it as possessing some mysterious or miraculous character as a safeguard against evil spirits. In its various uses, in one case, holy water is sprinkled on a man; in another, on a *candle;* in another, upon the nuns of a nunnery; in another, upon the *horses* of a regiment of dragoons. We should like to put Pio Nono's Infallibility to the test on this mysterious subject. But especially we should like to see a full and clear explanation and commentary

on a most extraordinary document which is affixed over the vessels of holy water in the Church of S. Carlo Borromeo in the Corso, at Rome. It reads as follows;

"Holy water possesses much usefulness when Christians sprinkle themselves with it with due reverence and devotion. The Holy Church proposes it as a remedy and assistant in many circumstances both spiritual and corporeal, but especially in these following:

*"Its Spiritual Usefulness.*

"1. It drives away devils from places and from persons.

"2. It affords great assistance against fears and diabolical illusions.

"3. It cancels venal sins.

"4. It imparts strength to resist temptations and occasions to sin.

"5. It drives away wicked thoughts.

"6. It preserves safely from the passing snares of the devil, both internally and externally.

"8. It obtains the favor and presence of the Holy Ghost, by which the soul is consoled, rejoiced, and excited to devotion and disposed to prayer.

"It prepares the human mind for a better attendance on the divine mysteries, and receiving piously and worthily the most holy sacrament.

*"Its Corporeal Usefulness.*

"1. It is a remedy against barrenness in woman and in beasts.

"2. It is a preservation from sickness.

"3. It heals the infirmities both of the mind and of the body.

"4. It purifies infected air and drives away plague and contagion."

Such is this remarkable document, authorized by the Papal authorities of Rome and placed as prominently in the church as the *Ten Commandments* in an American or English church.

It is fair and fitting to ask if the Papacy think or imagine it can impose such egregious follies on Protestant belief or intellect, or, when they have expelled the Bible from our public schools, inaugurate the doctrines of holy water in its stead.—*N. Y. Observer.*

## *The "London Times" on the Protestant Conference in New York.*

"The emulations of theologians are often the motive springs of great events; and it may be the ambition of the Papacy, which has brought together the whole hierarchy of the Catholic world at Rome, will have an influence on Protestantism undreamt of in the Vatican. Scarcely will the Dogma of Dogmas have been proclaimed to the Roman world by the cannon of St. Angelo; scarcely will its friends and foes have been dismissed, to repent at leisure over an act of stupendous guilt and folly, when, in a very different place, with most dissimilar objects, and under far other auspices, the orthodox Protestantism of the civilized world will assemble, not to define, as of old, the strict limitations of sectarian divisions, but to declare the essential principles of union

in which the great mass of Protestants are agreed. The place of this great gathering has been not inappropriately chosen; the most populous and prosperous city in the New World offers a hearty welcome to the delegates of Protestant Christendom convoked to meet as a General Conference of the Evangelical Alliance in the autumn of 1870. Although the Conference has been promoted by the Alliance, it will not be exclusively drawn from the ranks of the latter organization, but will be sustained by the presence and good-will of the most eminent representatives of Protestantism in Europe or America. The previous Assemblies organized by the Alliance since its formation, a quarter of a century ago, have been five in number, and have been held in the principal centres of active European thought, in London and Paris, in Berlin, Geneva, and Amsterdam. At the last, which met in 1867, the American delegates were charged with an invitation from New York, which was cordially accepted, and though a delay of a year beyond the period originally fixed has unavoidably intervened, the interval has not, as we have observed, been fruitless, because it has given an opportunity of discovering what the Œcumenical Council at Rome has done, and what it has failed to do.

The argument which Bossuet drew long since from the 'divisions of Protestantism' in favor of the claims of the unchangeable and infallible Church, is growing year by year less cogent. The recent attempts of the Papacy to compel unanimity within the sacred fold have hitherto only resulted in publishing to the world the evidences of disunion. On the other hand, the tendency of Protestantism, especially within the past quarter of a century, has been to obliterate sectarian lines of demarcation, to insist with increasing emphasis upon the great points of agreement, and to lay less and less stress upon the minor points of difference. The significance of this revolution may, perhaps, be brought home to a devout Catholic mind, such as Bossuet's, by the fact that while Catholicism assembles her Œcumenical Council at Rome, Protestantism gathers her delegates at New York. The glory of Rome, like the glory of the Papacy, consists in memory and the reflected splendor of the past; the pride of New York, like the pride of Protestantism, is founded upon its future.

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As Thou hast made Thy world without,
  Make Thou more fair my world within.
Shine through its lingering clouds of doubt,
  Rebuke its haunting shapes of sin.
Fill, brief or long, my granted space
  Of life with love to Thee and man.
Strike when Thou wilt the hour of rest,
But let my last days be my best.

# *SPECIAL MISSIONARY INTELLIGENCE.*

## *Mexico City.*

REV. MR. RILEY.

A LETTER from Romero says:—"Our paper in Mexico city has produced such an effect, that almost all the liberal press is beginning to make war upon Rome and the "Catholic Society" frankly and without quarter. All are asking for the paper and talking about it. The hall in Letran ha been visited since last Sunday by more than two thousand persons, at the different services and sermons. Many people have had to turn away from the door, unable to get in, owing to the crowd.

## *Chili.*

*Two brief items from the Record prepared by our Missionaries.*

FROM Talca comes the cheering intelligence that a young man had presented himself, expressing not only a personal acceptance of the offers of the Gospel, through faith in our Lord Jesus Christ alone, but a desire to make the requisite preparation for advocating it before his countrymen. This is, in fact, our great and ultimate hope; it is not possible that foreigners should do anything more than bring the truth and offer it to the people of Chili. May heaven grant that ere long there be raised up among the youths of this country those who, animated by the holiest ambition, shall devote themselves to tell their countrymen of the liberty wherewith the Son of God waits to make them free."

A native, who recently attended the Spanish service at Valparaiso, came the next morning to the Depository and purchased a Bible. He said he had been gratified and instructed, adding that he had never heard so good a sermon, and promising that he would attend regularly hereafter.

## *Spain.*

MR. H. C. HALL communicates the following:

The advance of Christ's truth in Spain has surpassed the expectations of the most sanguine. The Spanish government some time since gave notice to the Bishops and other clergy of the Roman Catholic Church, that in case they did not come forward and take the oath of fidelity to the new and liberal Constitution before the 1st of May, their "livings" would be withdrawn. Up to the latest dates, the priesthood gave no indication of yielding to this requirement, and the friends of an entire separation of Church and State, with Castellar at their head, were preparing to improve the opportunity to assert by act of Certez, that Spain no longer has or sustains a State Church.

The distribution of the Word of God continues unabated.

Two Theological Schools have been established, and are in a flourishing condition. Funds are needed to enlarge these opportunities to train and educate native preachers. Sabbath-schools, as well as public free schools, are being opened in all the provinces. To aid in supplying these with teachers and books, funds in large supply are solicited.

Nothing more decidedly indicates the advantages of Christian effort in Spain, than the fact that one man, a member of one of our city churches, *has sold* in that country a greater number of copies of the Word of God, during the last sixteen months, than have been sold and given away in all Italy by all the different agencies at work there since the Revolution of 1859–60.

MR. TUGWELL'S WORK AT SEVILLE.

THIS work is described by himself, in a letter printed in the '*Friend*,' a London journal of the Quakers. The institutions under his supervision are various, the

most important being a female training school for school teachers, governesses, Bible-women, etc., which has now been established about a year, and which the Government is urged to take so far under its patronage as to grant its diplomas to the graduates, making them eligible as teachers in the Government schools.—Connected with this institution are ragged schools, night schools and Sunday-schools for children and for adults, there being already over three hundred children under daily instruction, while Mr. Tugwell hopes to bring this number up to one thousand as his means increase. He is also pushing the work of Bible-distribution with notable success. At Mahon, a similar work, though on a less extended scale, is being done by Mr. Robinson, late United States consul, and his wife.

## *United States.*

LOUISVILLE. — REV. MR. SADD.

I SEND in substance a running account of our labors here. I was appointed to be the Missionary of the American and Foreign Christian Union in this city June 1st, 1863. I commenced visiting from house to house, giving the Bible or Testament wherever I found a family or person to receive it, with good books and papers, preaching at first among the soldiers and refugees during the war, and for some time after the war closed. Then in hospitals, jails and alms-houses and on boats, organising and conducting Sabbath and industrial schools. Mrs. Sadd has always worked with me, when her health and strength would permit, employing help in the family that she might do so.

About three thousand children have been received into our Mission Sabbath-schools, and about two thousand little girls into our Mission industrial schools, nearly all from poor families. These children have been taught by at least two hundred pious teachers, devoted to doing good, who have endeavored to carry these children to Christ, with earnest faith and prayer for their salvation and usefulness. Great numbers of them have professed to give their hearts to Christ, have been received into churches, and are growing in grace. Some have died happy in the Lord, and are now around the throne.—A great number of garments have been made in our industrial schools for the comfort of these children, and for promoting their confidence in our love for them. These schools have opened the door into poor families for our missionary work.

I have preached from once to three times in a week in different places among the poor—have visited the sick when sent for and when not sent for. and attended funerals in any part of the city. Persons are continually converted, and led into different churches. Two persons died happy last week who were, I have reason to believe, led to trust in the Lord for the first time under the instruction and in answer to the prayers of your missionary.

One hundred persons on an average call on us every month for food and clothing, or both, or for their relief in distress of some form. We receive and distribute for the support of our schools, and for the poor, upon an average of $30 a month.—(Your last 'Christian World' says for the last year $432 55.)

In summing up, we are constrained to say our health and strength have been remarkably preserved. Mrs. Sadd's health was very poor during part of the winter and in the spring, but is much better now. God has not suffered heavy burdens of temporal anxiety or care to rest upon us, but has given us much peace and comfort. Our burdens have been for the salvation of our poor children. These we have laid on Jesus, and cried to Him about them. Our friends and helpers have constantly multiplied. Our influence is spoken of favorably through the city. We wonder! and can only say 'the Lord is our helper and support.'

We give orders to the poor, but do not suffer a charge to remain on the books against us. We rent a comfortable house, because we must have room for friends, strangers, and the poor. Our friends talk about giving us a home. We pay £120 a year insurance, $100 a year to benevolent causes, $300 for rent, some for visiting abroad each year, and the rest for food

and clothing. Car riding for missionary work I take mostly from funds for the poor. Thus I have run over these matters. Pray for us.

J. M. S.

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CINCINNATI.—MISS PURLIER.

THE month has been one of perplexity. Some home cares have, unavoidably at times, filled my hands and heart. My time has been unusually taxed with correspondence for others, for objects of mercy and subjects of charity. Beside this, I was never so beset with calls for aid in every form. The poor, lame, ignorant, and those blinded by superstition, have given me no rest. My wisdom, prudence, means, and sometimes patience, have been exhausted. The rich have inquired for servants, the poor for homes, and charities must be sought for those who have no homes. Public institutions have been but little visited for want of time, but visits at the Hospital have been interesting, and calls upon the sick and dying. Some days have been spent entirely in visiting, in which many miles were passed over, and fatigue forgotten, till a late hour at night, and at early dawn visitors from prison or hospital, or some darker abode, cry at my door for help.—Some cry for guidance and counsel, and more for charity. I have listened to their cry nor spared my strength. The School has continued large and interesting, but greater is the responsibility of sustaining it. God has blessed those dear children with light and knowledge, and I hope with love. They anticipate their annual festival with pleasure, poor things! They enjoy little social or moral sunshine, and they must not be deprived this little respite from gloom. Visitors on the occasion would hardly guess from their religious knowledge, appearance and deportment who they were, or from whence they came, nor how much blessedness they will carry to homes once unblest. In all my walks and visits and in the School, the Word of Life has been distributed in its simplest form, as cards, papers, tracts, and books.

## *Europe.*

A WORK OF FAITH IN BOHEMIA.

The community of Semonitz amounts to 582 souls, children included. About 300 attend worship (of all ages) when service is out of doors. The school-house, a small thatched cottage, is fitted up as their only church for divine worship, but not a hundred could possibly squeeze into it. There is no manse for the pastor, but a very mean cottage (with one apartment, for bed-room, parlor, and salon) hired by the year: and out of a small sort of stable the pastor has constructed a very dark study, in which I could scarcely see to take a few notes. This pastor, named Nagy, is of Hungarian extraction, and seems a very intelligent and superior man. The people seem composed wholly of very poor, and the few exceptions from mere poverty are not rich, yet they have managed to purchase the ground on which they are located, and the minister's salary of £60 is furnished by farming that ground: and they have laid the foundation of a new solid church and of a manse which are up to the first story, and expected to be completed in a year or two. They found clay on the land of their own, and they have made the bricks by their own labor, with only the cost of coal for burning. I saw the poor people at work vigorously, and when I inquired as to the source of their manifest enterprise, I was told that they had held firmly to their faith, and that especially the old men would do any thing to maintain it. I can have no hesitation in believing that a bright day is dawning upon Bohemia, and that the truth is about to break over this long-suffering land with light and power. This faith and energy, this salt of the earth, cannot have been preserved for nought. *The cup on the Bible*, which is the symbol of Hussitism, and which you see in every church of the Protestants, may be destined ere long to dash to pieces the idolatrous emblems of Roman priestcraft and tyranny, and as the rising sun is the national sign of Bohemia, let us trust that the Sun of righteousness shall soon arise with healing in his wings.

SOCIETY FOR THE PROPAGATION OF THE FAITH.

THE income for 1868 of the Society for the Propagation of the Faith, was 5,308,867 francs, an increase of 157,948 francs over 1867. It represents about half of what the Roman Catholic Church expends upon missions, viz., ten millions of francs, whereas the various Protestant missions show an aggregate of about sixty millions of francs a year. The Romanists are doing their utmost to keep together the shreds of their tattered garment, which the nations are casting off piece-meal. It is the thought of some that a change will shortly come over Rome (perhaps after the present pontificate), in which a new woven garment will be found to suit the nations, and control them more stringently, because voluntarily, than ever the old Popes did. The thought indefinitely floats in the brains of philosophers, finds vent in the press, and starts up now and then in most unexpected quarters. Lately we heard it expressed in startling pointedness, and with names and almost dates, by an old man wholly illiterate, and who propagates his ideas while traveling to sell his gingerbread. "*You* stagger me with your preaching and diffusion of little books," he cried to Evangelists whom he met at a fair, "*you* come across all my ideas: I did not foresee *your* work. I only foresaw the priests and infidelity running riot and crying havoc. But, alas! you have come twenty years too late, too late, too late! Yet go on; quit you like men! Never mind the scorn! Your ideas *ought* to penetrate—*must* penetrate some. Why did you not begin this twenty years ago?" This man is styled "the Patriarch," because of the remarkable accuracy of his past political predictions; he is not religious, has never heard the Bible read and has not an idea of prophecy. His astonishment on reading certain chapters was unbounded.

PROTESTANTS INCREASING IN PRUSSIA.—The Berlin Statistical Bureau has lately instituted an inquiry into the State of Catholicism in Prussia, which has proved hat Protestantism is on the increase in all parts of the kingdom. During the last nine years the number of Roman Catholics in Pomerania and the Saxon Provinces has positively decreased, and there is not a single district in which their increase is proportionate to the growth of the population. It further appears that this change is not the result of accident or of a strong momentary impulse, but continuous and general, and the Protestant Church is everywhere slowly but surely gaining ground.

ROME.

The correspondent of the "*Pall Mall Gazette*," writing from Rome, under date March 26, says:

"The sitting of the Council on the 22d was more stormy than is yet generally known. The two Fathers called to order were Cardinal Schwarzenberg and Monsignor Strossmayer. The Cardinal attacked the revised scheme *De Fide*, and especially denounced the canons which anathematize Protestants, and which threaten them with eternal damnation. He said that such doctrines were at variance with the spirit of the Gospel, and that both the precepts and interests of the Catholic Church required her to address dissenters in the language of patience and charity. He declared that Protestants numbered in their communities men distinguished by sanctity, illustrious by genius and talents, and ennobled by their benefactions to humanity—men who could not be precipitated by words into hell. He spoke with derision of such an award of eternal torments, describing it as both profane and impudent. The time for these cursings between Catholics and Protestants was, he thanked God, now past, never to return; he and the other bishops of Germany knew better than the bishops of exclusively Catholic countries what Protestants were, and what their needs. For his part, he frankly tendered them his hand, longing to begin the great work of religious conciliation, because our age is an age of conciliation and pacification.

"Monsignor Strossmayer then ascended the tribune, and, amid a profound silence, delivered the most eloquent pane-

gyric on Protestants that ever fell from a Catholic bishop. His powerful voice reached every ear, and commanded the most earnest attention, while in language more impassioned than Cardinal Schwarzenberg's, he reviewed the terrible religious struggles of the sixteenth century. He then eulogized the Protestants of the present day, pronouncing the canons against them as simply ridiculous, and, like Cardinal Schwarzenberg, declared that Protestants must only be addressed in terms of conciliation."

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THE FREE-THINKERS' COUNCIL IN NAPLES.

FULL accounts are now furnished of the Free-thinkers' Council in Naples in the month of December. It was designed as a general protest against all Revelation and the Church, but especially as an offset to the Vatican Council. It met in the Theatre of San Ferdinandino: the stage was richly illuminated, and in the background were the names of all the nations which had become distinguished for producing free-thinkers. Ricciardi, the President, declared that man must be delivered from all bondage of thought, and, above all, from the priesthood. The Vatican Council claimed to be illuminated by the Holy Spirit and the whole Trinity, but they (the free-thinkers) had met in the name of the Trinity of Freedom, Truth, and Reason. If Popery does not kill them, they must kill it. A Hungarian skeptic presented an address of sympathy, signed by fifty thousand of his countrymen. Garibaldi, Victor Hugo, Quinet, Henri Martin, and many others, sent letters of sympathy. General Meta, of Mexico, read a letter of similar character, which was followed by long shouts of "Long live Mexico!" There was one letter from a French lady and another from an Indian. Pastor Uhlich, of Germany, who has been the chief agent in establishing the Free German Congregations, made a speech in favor of his hobby. An American physician took good care that his New York skeptical constituency should not be unrepresented. After him came a young Belgian, who declared that all the free congregations in Belgium consisted of Republicans.

This is one of the necessary reactions to Popery. Europe abounds in testimony to the fact that the ecclesiastical bondage of Rome drives thinking and independent spirits to the skeptical extreme. Spain, now that she is delivered from her yoke, is already producing her brood of free-thinkers. At this Council in Naples they made their appearance.

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REV. Dr. Vermilye writes the N. Y. Observer of the alleged reform among the Romish priesthood in Italy:

There is no ground for the report that a great movement toward reform is going on here in Italy. An American Episcopal brother is here, the representative of the Convention at home; and a highly respectable Committee of that body endorse what he looks upon as a great success of the Romish priests, and, of course, not only excite high expectations, but collect funds on the strength of the movement. Yet he tells me he cannot bring any two of those whom he secretly confers with, and whom he regards as most hopeful cases, so far to trust each other as to permit to bring them together, that they may know each other in this reforming character and concert measures for action in the cause they profess to have at heart.

Not only clergymen, but intelligent men long resident in Italy, and as familiar as foreigners can well become with the condition of things, assure me they have no belief in such a state of opinion or feeling among the priests; that the good brother is altogether too sanguine, and that no good can come of it. Here and there an individual may be ambitious of preferment and imagine an opposition the best road, or may put on the amiable with the Protestant, or may be sincerely anxious for something better than he finds. But that there is a party of any considerable number of ecclesiastics seeking any reform that would change any essential feature of Popery; who would not deprecate, with one voice, the least assault upon any one dogma of the Church,

as denied by the Council of Trent; who do not abhor Protestantism, and are anything but Romanists; I am constrained to feel, lacks proof.

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As the result of the labors of the London Society for *Promoting Christianity among the Jews*—an organization now managed by members of the Church of England, but which originated from the solitary labors of a Christian Israelite—it is urged that there are 120 ministers in England who are converted Jews; that in the chapel of the society nearly 1,200 Jews have been baptized; that in the society's schools in London 877 Jewish children have been educated in the Christian religion: that in the schools of the society through the world nearly 1,500 Jewish children are daily taught; that there are 112 missionaries in the employ of the society, of whom 57 are converts; that the Gospel is preached from Mount Zion, in Constantinople, Tunis, Algiers, Italy, all over Germany, etc.; that there is hardly a Jewish family in England that has not some converts among the members, while in Germany there is hardly a town where there are not some proselytes; and it is estimated that 20,000 Jews have become Christians during this century. Besides the establishment of flourishing congregations of Christian Jews in Amsterdam, Berlin, and other leading cities, so numerous have been the converts in Germany through the direct and indirect instrumentality of the London Society that a German Society was recently formed of believing Israelites, who propose to preach the Gospel of Christ to Jew and Gentile at their own expense. In this country, though the effort is younger, the success has been marked. There are about 40 clergymen, of various denominations, converts from Judaism. In this city an Episcopal school is attended by over 70 Jewish children. Last year there was organized, in addition to previous efforts by different churches, the Western Hebrew Christian Brotherhood, which has two missionaries in the field and has already made several converts, besides setting on foot Sunday-schools for Jewish children. The society is in especial need of reading-matter for distribution, especially of appropriate Hebrew, German, and Polish tracts, some of which are already prepared for the printer. Its headquarters are in Chicago.

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## *Japan.*

The Buddhist sect in Japan is making great efforts to spread itself, and its leaders, knowing its resemblance in many respects to Protestant Christianity, seem anxious to study Protestanism, hoping to gain part of the harvest which they see Christianity must gain—or, as some of the missionaries believe, with the idea of casting in their lot with Protestant Christianity. There is a widespread opinion and feeling throughout the empire that Christianity is to prevail; and there are many who, in anticipation of this event, are anxious to learn what it is, and to take the lead among those who embrace it. Mr. Carnes, a Presbyterian missionary, describes a discourse from a leading priest, in which he set forth how Sahaka, the founder of Buddhism, had taken all the sins of mankind upon himself, and all we had to do was to receive this work by faith. We could not be justified by works of our own, but must do all from a sense of gratitude, and depend upon Sahaka for justification. The Japanese Government has determined to establish two schools in Japan for the education of the children of the higher classes, and have called two reformed (Dutch) missionaries—Rev. S. K. Brown, D. D., and Rev. G. F. Verbeck—to take charge of them. Both have consented, and will be in a most responsible position. Mr. Verbeck is already in Yeddo, engaged in his school. The Mikado has just moved his court to Yeddo. Dr. Brown is on his way back to Japan.

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## *India.*

The native pastor of the church at the West Gate in Madura, says:

"It will be interesting to know that almost all the highly educated men of

Madura profess great respect for the sacred word. A respectful Hindoo friend of mine, holding a very high office in the town, makes it a practice always to read a chapter or two before going to his office. There are dozens of wealthy natives who have the sacred word always with them, evidently regarding it as something more than a code of morals. When I have spoken to them about the 'one thing needful' they have always been attentive and interested listeners. It may not be out of place to remark, that notwithstanding the strict neutrality of government schools, it has always been recommended by teacher and text-book editors to read the Bible, on account of its pure and sublime language. Thus men are obliged to read it, attracted by a charm which they cannot deny."

## *Bitlis—Asia Minor.*

A REVIVAL.

At the close of a long letter Mr. Knapp says: "I have now given an account of one week—a sample of what every week has been since the first of January—the week of prayer. Of the fifteen religious meetings of the week I have given you, I was permitted to attend twelve, and we can assure you, none but ourselves can realize the intense sympathy and joy which we have experienced while engaging in them. Of the little Sabbath congregation of 130, 61 who were impenitent, have taken a tearful part in our meetings, and begged an interest in our prayers. Quite a number of these have already, we believe, met with a change of heart, nine of whom are to be received into church fellowship at our next communion. The Lord be praised for his unspeakable goodness to us and our people; and to him be all the glory."

On the 3d of March he added a postscript: "I know you dislike long letters, but what shall poor missionaries do whose hearts are so full that they cannot tell you one-tenth of the good news with which the Lord has furnished them? Each daily meeting we attend, we say to each other —'This last is the best meeting of all.'— '*To-day* if ye will hear his voice harden not your hearts.' I think I never preached to a more serious congregation than that, of 140 souls. At the close of my sermon, before the concluding prayer was offered, a young convert arose in front of the desk, and in a few earnest words entreated the congregation to give serious attention to the sermon. He had not resumed his seat before another convert rose, and offered a warm-hearted prayer for a blessing to accompany the truth. After a recess of fifteen minutes there was a prayer-meeting, and it was truly a Pentecostal season. About *forty* rose to speak or pray, and there was scarcely a dry eye in the house. Pastor Simon rose several times to pronounce the benediction, but he found each time several persons on their feet ready to pray, and he says, 'I found the meeting beyond my control. The *Lord* had taken it out of my hands. That meeting continued three hours, or until sundown! The sunrise prayer-meetings since, at private houses, have been but a continuation of the Sabbath. Yesterday, and this morning, there were 120 present; each meeting continued three hours, and between thirty and forty prayed and spoke. The women's meeting yesterday was attended by fifty, of whom some twenty prayed. The converts' meeting toward evening was attended by about forty. Thus far during this revival, eighty-three impenitent persons have been under conviction of sin, thirty-three of whom we believe are converted. *Prayer*, instead of preaching, is relied upon by God's children. Another pleasant feature is, that the parents and grand-parents, of our people are being converted. Instead of the children being blessed through the parents, the Abrahamic covenant is being reversed!

*Miss. Herald.*

*We hope, in future, to give fuller intelligence for use in Missionary meetings, in compliance with requests from many pastors.*

# *EDITORIAL NOTES.*

The Rev. S. J. Christen, a recent graduate of Lane Seminary, Cincinnati, has been appointed by the Board to reinforce the Mission in Chili. He will be stationed at Santiago for a time, preaching in English and German, until a thorough mastery of the vernacular shall qualify him to commence a new station. Mr. C. offered himself for the Spanish field a year since, and has included the language among his special studies for the year. He is believed to be peculiarly fitted for the work toward which he seems to have been specially drawn by the providence of God. With a strong assurance of success, and the pledge of all needful support from the Board, he goes to join the little band who are earnestly and hopefully toiling in that interesting portion of Spanish America.

As indicating the life and energy of the Evangelical work in Chili, and with a purpose of calling attention to the request of the Union Church Society of Valparaiso, we insert here an appeal for two more ministers to labor on the Chilian coast. It comes from the Record of Valparaiso, the monthly sheet printed by Dr. Trumbull and Mr. Merwin. We shall be glad to receive and act upon any responses :

"Requests have been forwarded to the United States and to the United Kingdom, urgently asking that two suitable ministers may be obtained to labor, one of them at Caldera, Copiapo and Carrizal, and the other at Coquimbo, if that prove to be permanently vacated by the South American Missionary Society, or elsewhere as may be directed by the Union Committee in Valparaiso on his arrival out. These ministers may preach in English to the foreign residents ; although it is hoped they would seek the religious welfare of men and families of other nations likewise. At the last accounts no engagements had been effected in answer to these requests. Should this notice fall under the eye of any young soldier of the Cross, who would feel moved to come to this almost forgotten coast, and here uphold the banner of Him that was slain, further information might be obtained on the subject, in Liverpool, on application to Alexander Balfour, Esq., Alexander Building, James St., Liverpool ; or in New-York, to the Rev. J. G. Butler, at 27 Bible House, Astor Place. These ministers would be sustained by the Union Church Missionary Society of this city. We commend this application to the attention of the friends of Christ's kingdom, in Great Britain and North America."

The Board has warmly responded to the call of the Bohemian Church in aid of their evangelical work. Let the Christians of America pray for the little company of earnest brethren who are striving to rekindle the flame of ancient piety in the land of Huss.

Do not pass over the resume of our devoted Missionary in Louisville, of labor and results since 1863. The ministers of that city bear fervent testimony to the work of this godly man. The simple monthly statement of Miss Purlier (Cincinnati) we would also commend to perusal.

***Resignation of Dr. Scudder.***—With sincere regret the numerous friends of Rev. JOSEPH SCUDDER, D.D., will receive the announcement that protracted ill health has constrained him to tender his resignation as one of the Corresponding Secretaries of this Society. Dr. Scudder entered the service of the Society early in the year 1865, and has since devoted to it his entire time and strength, until recent illness compelled him to seek rest from the toils and anxieties of his position. The history of his labors is identified with the large and encouraging progress of the Union during recent years. Dr. S. first suggested the policy, now established, of employing the native languages in all missionary efforts abroad. He was, for a long time, sole editor of the "Christian World," and under the impulse of his zeal and enthusiasm its circulation was largely increased. In parting with our late associate, we are happy to point to the reports and records of the Society as containing the most gratifying evidence of his self-denying and devoted labors; while we express the hope that he may be restored, in the good providence of God, to health and to active usefulness in the service of the Church. The resignation of Dr. Scudder was accepted May, 6th, 1870, and this notice would have appeared in the previous number of the "World" but for the pressure of business connected with the Anniversary. The Resolutions of the Board of Directors, unanimously adopted, are as follows:

"THE Committee to whom was referred Dr. Scudder's communication, tendering his resignation as Secretary of the American and Foreign Christian Union, beg leave to report, recommending the adoption of the following resolutions:

*Resolved* 1. That the resignation of the Rev. Joseph Scudder, D.D., as the Foreign Secretary of this Society, be accepted, to take effect from the date of the Annual Meeting next ensuing.

2. That the Board of Managers record their testimony to the uniform fidelity and devotion with which Dr. Scudder has performed his duties as Corresponding Secretary, administering, during a portion of the time, and without assistance, both the Home and Foreign Departments; and that they cheerfully recognize the large measure of success which has attended his labors.

3. That the Board also express their deep regret and tender their cordial sympathy to Dr. Scudder, in view of the illness which has rendered his resignation necessary, and which, they cannot doubt, is to be ascribed in no small degree to his abundant labors for the Society.

4. That in view of the large experience of Dr. Scudder in the work of the Institution, the Missionary Committee be requested to consider whether some important field-service in behalf of the Society may not be proposed to him, which his state of health will permit him at an early day to undertake.

☞The present address of Dr. Scudder is Hudson, Summit Co., Ohio.

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MERLE D'AUBIGNE writes thus about Dr. Clark's pamphlet, "The Bible and the School" (published by Lee & Shepard, Boston):

The subject treated is, indeed, "The Question of the hour," and of all time. To be educated as a Christian or not, that is the vital point for man. The morals of future generations depend upon it. It is the sovereign remedy for the evils which affect the nations, and better than refuges, reformations or prisons. It is the best

means of acting on a Roman Catholic population, and bringing it to a purer Christianity. It is the lever for lifting man out of his natural egotism, out of mere sensual enjoyments, and for raising him to the profession of things eternal. Your book seems calculated to lead to the consideration of these most important matters, and I heartily wish it success.

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We have received from the North Presbyterian Sunday School, and the Spring Garden Sunday School, Philadelphia; and the Presbyterian Sunday School of Bridgeton, the equivalent of three hundred dollars in gold, which covers the entire support of the Mission School in Talca, Chili, in charge of Rev. Mr. Sayre.

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Recent intelligence, received as we go to press, from Mexico, reports the formation of still more congregations in the city and vicinity. We hope in our next to give a connected sketch of the entire evangelical work in Mexico, in connection with movements centering partly in Zacatecas, but mainly in Monterey and the Capital. The friends of Christ will be reached within the next three or four months, so far as the agencies of this Society can reach them, with an earnest request for aid to Mexico.

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*Minute respecting the late Dr. McClintock.*—Whereas, the Board of the American & Foreign Christian Union, representing various evangelical churches laboring in the Missionary Field, on account of his former connection with their work, feel specially called to mourn the death of Rev. John McClintock, D.D.:

*Resolved*, That, with gratitude to the Father of Mercies, we record our deep sense of the value of the labors of the deceased, as the Missionary of this Society, while Pastor of the American Chapel in Paris for four years, during the eventful period from 1860 to 1864, where his fervent piety, untiring zeal, and high attainments will long be remembered by the flock to whom he so faithfully ministered.

*Resolved*, That we cannot forget his eminent services to his country, at this centre of European influence, at a momentous crisis in her history; that amid numerous foes he rallied around him choice spirits in her defense: that his voice and pen seemed to grow more eloquent with increasing dangers; and further, that the members of this Board, who watched these patriotic efforts of their representative, deem it but just to recognize him as one of the moral heroes of the national conflict through which we have in mercy passed.

*Resolved*, That we tender to the church of which our departed friend was so bright an ornament as a scholar, theologian, and preacher, and to the domestic circle where he was so beloved, our heartfelt sympathies, and the assurance that our loss is his infinite gain.

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It is proper to inform our friends that the Board is engaged in an earnest endeavor to reduce all expenses of machinery. They propose to have but one Corresponding Secretary, who will include in his functions the care of the finances and publications. The number of District Secretaries has been also reduced, and one-half of the rooms previously occupied were surrendered on the first of May. The entire work of the Society at home and abroad is undergoing careful study and revision, so far as may be deemed advantageous.

# *CURRENT FACTS OF NOTE.*

*More about that Orphanage.*—In the "Christian World," of April, we had a notice of some of the doings of the Orphanage of St. Francis. The facts there narrated occurred in Aug. 1869. We have other facts which took place in March, 1870, proving that during these weary months the work of death, among what are philanthropically supposed to be the superfluous babies, is still going on. These facts were detailed to me by a Presbyterian pastor, and are vouched for by eye-witnesses, two respectable members of his congregation. We condense the tale thus: Mrs. B., a woman in moderate circumstances, received into her house her cousin, Mrs. L. and her infant. Mrs. L. was destitute, herself very ill, her babe fretful and delicate. There was not strength enough in Mrs. B.'s household to nurse both Mrs. L. and her babe night and day. Some Catholic relatives succeeded in having the child taken to St. Francis. Mrs. B. took it there in good faith, a friend accompany her. Their report of the first visit is, that the infants "looked sickly, dirty, and as if they needed loving and nursing." Mrs. B. felt uneasy. The "Sisters" began to make demands of various kinds, and finally said: "If such and such concessions were not made, the child would die." Mrs. L.'s illness turned, she became better, and pined for her little one. On the tenth day, Mrs. B. put her cousin, Mrs. L., in a carriage, and they went for the child. Mrs. B., a very resolute person, forced herself into the "infant's ward," and saw forty babes. She says that eight of these were lying dead in their little boxes (beds), and the remaining thirty-two were miserably sick, dirty, and sore-eyed—and she had every reason to believe that they were in a dying condition. The infant of Mrs. L. appeared perhaps less reduced than most of the others, but was supposed to be dying, and the physician declared it *starved*. It was also nearly blind. A fortnight of assiduous nursing restored this infant to partial health, and there are hopes of its recovery. We trust the public, who make such liberal donations, and the Legislatures which divert such sums to Roman Catholic Orphanages, will consider what a benefit they would be conferring on humanity and the State, to bestow their charities on such an eminently benevolent and tender institution as St. Francis.

JULIA MCNAIR WRIGHT.

*Truth spoken in Congress.*—The "Syllabus" is an attempt to fetter the freedom of conscience; it is an attempt to fetter the freedom of speech; it is an attempt to strike down the rising antagonism against every despotism on the face of the earth in the form of representative government, foremost among which is America, the child and the hope of the earth's old age. Talk at this time of day about Rome being the patron of Science and the mother of Arts! Why, Sir, there is this day more of that genius which makes even the marble itself wear the divine beauty of life, more of that power to-day in living America than ever was dreamed of in Rome, living or dead. Why then talk at this time of day about dignifying that little principality with a resident minister from the United States? Do not the gentlemen know that the foremost of all the men reared in the faith of the Church of Rome (and I admit that she has had many great and noble men who knew how to make humanity itself beautiful by the sacrifice of martydom) uttered the word, while under the ban of Charles the Vth, Leo the Xth, and Henry the VIIIth, which speaks to-day all over Christendom. I refer to the Augustine monk who found out for himself and repeated to mankind the great central fact which to-day possesses the enlightened mind of the nineteenth century, that no mitred head may, in the grace of God, or of divine right, interpose his dark shadow between man and his Maker. Under the omnipotent power of that utterance, every tyrant, whether in

Rome or out of it, holds to-day the reins of power with a tremulous and unsteady hand, and the day is not far distant when the very throne of his power shall turn to dust and ashes before the consuming breath of the enlightened public opinion of the civilized world, which declares Free Government, Free Churches, Free Schools, Free Bibles, and Free Men.—*Mr. Bingham.*

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*The Canons on the Infallibility.*—On the question of the infallibility, the following five canons have been distributed to the Fathers of the Council for approval:—

"1. If any one shall say that the episcopal chair of the Roman Church is not the true, real, and infallible chair of the blessed Peter, that is, the one divinely chosen by God as the most solid, unchanging, incorruptible rock of the Church of Christ, let him be accursed.

"2. If any one shall say that there exists on earth another infallible chair of the Gospel of Christ, distinct and separate from the chair of the blessed Peter, let him be accursed.

"3. If any one shall deny that the divine teaching of the chair of the blessed Peter is necessary to all men, believers and unbelievers, laymen or bishops, in order to place them on the true way of eternal life, let him be accursed.

"4. If any one shall say that each of the Roman Pontiffs who has been lawfully elected is not by divine right the successor of the blessed Peter, even in the gift of infallible teaching, and shall deny to any of them the prerogative of infallibility in teaching to the Church the Word of God, pure from every corruption and error, let him be accursed.

"5. If any one shall say that in the Church there has been given by God to the Œcumenical Council the power of feeding the divine flock in the word of faith, either superior to or equal to that of the Roman Pontiff, or that such power is necessary by divine institution to the teaching of the Roman Pontiff being infallible, let him be accursed."

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*Pastoral of the Archbishop of Paris.*—The Archbishop of Paris, M. Darboy, has recently published a pastoral letter, which, in all probability, will not be well received by the Roman Pontiff. It does not, in any way, proclaim the doctrine of Papal infallibility, but states that the faithful disciples of Christ are themselves guided, enlightened, and strengthened by the Spirit of the Lord, and may, with the help of divine grace, attain the object of their sojourn here below. M. Darboy has long been known as a prelate who will not slavishly bend either head or heart beneath the yoke of Papal despotism. Of this fact he has just given a new proof in his pastoral letter. "May God," he says, "come to our aid by his commandments, which direct us, by his grace, which upholds us. He himself is the way in which we walk, the infallible truth which shows us our road, and the source of that happy life unto which we may attain." It is very obvious, therefore, that the members of the Church have no need, under such circumstances of any pretended infallible earthly guide, and the so-called divine authority of the Roman Pontiff ceases to be indispensable.

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*The Dogmatic Constitution De Fide.*—The Constitution consists of eighteen canons, which pronounce condemnation upon various opinions on the four following subjects;—"Of God the Creator of all things;" "Of Revelation;" "Of Faith and Reason." After the vote had been taken, the Pontiff addressed the Council in these words:—"All the fathers of the Council, without any exception, having answered *Placet* to the decrees and canons which have been just read, we ourselves define in the same sense the truths contained in these decrees and canons, which we

confirm by our apostolic authority. You see, dear brethren," he continued, ignoring all the strife which notoriously has taken place in the Council, "how good and pleasant it is to walk together in the house of the Lord, to walk together in peace.—Continue always in this peace. And because, on such a day, our Lord Jesus Christ gave peace to his Apostles, so I, who am his unworthy vicar, in his name give peace to you. This peace, as you know, casts out fear. This peace, you need not be told, closes the ears against all rumors from the world without. May this peace accompany you all the days of your life! May it be your consolation! May it be your strength in the hour of death; and your eternal joy in heaven!" Whether the Pope is really capable of imparting the same peace which was bestowed upon his disciples by our Lord, it is not very difficult to determine. With the best wishes, it may be, in the world, toward those over whom he exercises an almost boundless spiritual sway, he has, by his proceedings in connection with this Council, created greater dissatisfaction with the Papal rule among Roman Catholics generally (the extreme Italian party only excepted) than any Pope of modern times.—*True Catholic.*

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Ecclesiastical decentralization seems to be becoming the rule in Europe. The Sklavs of Bohemia are visibly drifting away from Rome, and now the Magyars of Hungary are adding to their insubordination at the Council aspirations after a national Church. Prof. Schwicker thus boldly lays down the platform in his pamphlet entitled *Catholic Autonomy in Hungary:*

"A system of Church government like that which it is sought to establish in Hungary is a purely national affair, to be settled between the Church and the State, and then, within the pale of the Church, between the clergy and the laity. No other authority, of whatever kind, has a right to interfere. This is the firm and unchangeable conviction of all the Catholics of Hungary, and we hope that Rome will understand how it is to be appreciated and respected."

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The Pope will commence the twenty-fifth year of his pontificate on June 17th.—Tradition gives 25 years, two months, and seven days to the pontificate of St. Peter, and the Roman proverb says that no Pope shall see the years of Peter. Some say that Pius intends to resign before that limit is reached, which will be on the 24th of August, 1871. Considering the amount of superstition that obtains in Rome, such a course would not be strange. He may, however, have recourse to his new quality of "infallibility" to bridge over the difficulty, and if it does not serve him in such an emergency, the question will arise among all Pius politicians, What is it good for?

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# *BOOK NOTICES.*

Boston Lectures — Christianity and Scepticism. Boston: Congregational Sunday School and Publishing Society. pp. 406.

A discussion, by competent minds, of the present forms in which the issue is made. For general readers, and even for students, there is nothing so clear, compact and thorough as these well-digested statements and reasonings by Professors Woolsey, Porter, Fisher, Harris, and other known New England names.

Music-Hall Sermons. By W. H. H. Murray. Boston: Fields, Osgood & Co. pp. 276.

These discourses have a frank, manly tone, and reveal the sympathy of the author with every thing human. They are also interesting and just in their exhibition of God's character and methods

of dealing with man. They cannot but quicken and profit a healthy and Bible-trained mind.

THE SEAT OF EMPIRE. By C. C. Coffin, "Carleton." Boston: Fields, Osgood & Co. pp. 232.

The physical features of the vast reach of country lying between the Lakes and the Pacific, are set forth in the peculiarly attractive style of "Carleton." An accurate map, prepared by the Bureau of the U. S. Topographical Engineers, accompanies the volume.

THE BIBLE IN THE PUBLIC SCHOOLS.—Part II. Addresses of the Rev. A. D. Mayo and Rev. Thomas Vickers, of Cincinnati. New York: J. W. Schermerhorn & Co. Paper, pp. 223, price 25 cts.

LIFE AT HOME; OR, THE FAMILY AND ITS MEMBERS. By Wm. Aikman, D.D New York: S. R. Wells, 389 Broadway. pp. 249, price £1.50.

Upon the many books on this all-important theme, this is a great advance. It is a volume of cautions and suggestions, written in a fresh and vigorous style, and covering every proper topic connected with the relations of the several members of the household. The author's aim and effort are alike admirable.

PAPAL INFALLIBILITY UNTENABLE. Three Letters by A. Gratz. Hartford: Church Press Company. pp. 110, paper.

Contains hard logic and harder facts against the dogma by a Priest and scholar of the church of Rome.

# *RECEIPTS*

*In behalf of the American and Foreign Christian Union, for the Month ending 31st May, 1870.*

### NEW HAMPSHIRE.

| | | |
|---|---|---|
| Lyme. Cong. Ch. and Society | $18 00 | |
| Derry 1st Church and Society | 15 00 | |
| Nelson. Cong. Ch. and Soc'y | 13 00 | |
| | | $46 00 |

### MASSACHUSETTS.

| | | |
|---|---|---|
| Springfield. Olivet Ch., Geo. Dillingham, L.M., in part | 20 18 | |
| " 1st Cong. Church | 85 89 | |
| Westfield. 1st Cong. Church, by S. Smith, to constitute F. H. Waite L.M. | 15 00 | |
| Chicopee. 1st Cong. Church | 14 17 | |
| E. Bridgewater. Union Cong. Ch. and Soc'y, for L.M. of Sidney Allen | 23 92 | |
| So. Boston. Phillips Church and Society | 226 15 | |
| W. Newton. Mrs. B. C. C. Parker, | 10 00 | |
| Boston. Mt. Vernon Ch. and Soc'y, in part | 499 43 | |
| So. Abington. Cong. Ch and Soc'y. | 46 88 | |
| West Roxbury. E. C. Millett | 3 00 | |
| Newburyport. North Cong. Church and Soc'y, to complete L.M. for Rev. Jas. Powell | 24 16 | |
| A friend | 4 00 | |
| Boston. A member of Central Ch. | 20 00 | |
| Cambridgeport. E. D. Goodrich, for Hungary | 500 00 | |
| Pittsfield. 1st Cong. Church, Rev. Dr. Todd, $62 47; Thos. Taylor $5; C. Fenn $5; Dea. Richardson $3 | 75 47 | |
| West Dennis. Mrs. Annie Collins $5; Mrs. H. Nickerson $2—for Central Mexico | 7 00 | |
| Westboro. Cong. Ch. and Soc'y | 75 68 | |
| Groveland. Cong. Church and Soc'y, | 12 02 | |
| Beverly. Washington street Cong. Church and Soc'y | 22 00 | |
| Dorchester Village. Cong. Church and Soc'y | 33 02 | |
| Webster. Cong. Church and Soc'y. | 4 95 | |
| Charlestown. Winthrop Church and Soc'y | 163 00 | |
| Groton. G. F. | 2 00 | |
| Pepperell. Cong. Church and Soc'y, | 4 00 | |
| Newburyport. Belleville Church and Cong. | 36 36 | |
| Lancaster. Cong. Ch. and Soc'y | 27 50 | |
| Boston. Shawmut Ch. and Cong. | 500 00 | |
| Braintree. Rev. R. S. Storrs, D.D. | 10 00 | |
| Grafton. Evang. Cong. Church and Soc'y | 40 06 | |
| Royalston. Emily B. Ripley | 6 00 | |
| Williamstown. Cong. Chs. | 40 42 | |
| | | 2,552 26 |

### RHODE ISLAND.

| | | |
|---|---|---|
| Providence. Free Ch., in part | 2 00 | |
| " Hight street Church, A. C. Barstow $30; others $19; J. Carter Brown $25; R. H. Ives $25 | 99 00 | |
| Wickford. Wm. Guild | 5 00 | |
| Providence. Mrs S. P. Phillips | 2 00 | |
| " Beneficent Church | 194 00 | |
| | | 302 00 |

### CONNECTICUT.

| | | |
|---|---|---|
| Fairfield. 1st Cong. Church, Rev. E. E. Rankin | 79 00 | |
| Westbrook. Cong. Church add. | 9 55 | |
| Hartford. Ladies Mexican Assoc'n, for Miss Rankin | 1,000 00 | |
| Suffield. 1st Cong. Church | 55 03 | |
| Wapping. Cong. Church, in full to make Rev. W. S. Hawkes a L.M. | 19 25 | |
| E. Windsor. Cong. Church, to make Dea. G. N. Booth a L.M. | 30 00 | |
| Middletown. 1st Church, per H. E. Sawyer, Tr. | 67 00 | |

CONNECTICUT—*Continued.*

New Haven. D. H. Wilcox, for distribution of the Christian World ..... 150 00
Birmingham. Sharon Bassett ..... 7 00
Stratford. Gen. G. Loomis ..... 2 50
West Winsted. Charity ..... 5 00
Lakeville. Mrs. Mary A. Holley .. 20 00
Coventry. A. Kingsbury ..... 3 00
Wapping. Cong. Ch add ..... 2 00
Norwalk. 1st Cong. Church, Rev. S. B. S. Bissell, to make Clark Bissell a L M., $30; others $58.04 ..... 88 04
Northfield. Cong. Church, to make Wm. Peck a L.M. ..... 42 60
Rockville. 1st Cong. Church ..... 46 00
" 2d Cong. Church ..... 27 63
1,644 60

NEW YORK.

Elmira. 1st M. E. Church, in part, 21 79
" Hedding M. E. Ch., in part ... 18 61
N. Y. City. James M. E. Church, 44th street, to constitute Rev. W. Messiter L M ..... 30 00
Geneva. Reformed Church, J. B. Hastwell, Tr. ..... 49 81
Rome. Rev. M. Searle ..... 2 00
N. Y. City. Mrs. Stephen Driggs, 25 00
" Mrs. M. P. Squire ..... 5 00
Fonda. Rev. H. L. Starks ..... 50
Whitehall. Pres. Church ..... 25 00
" Wm. Hanna $5; J. H. H. Park $16 ..... 21 00
Albany. Erastus Corning ..... 50 00
Middletown. Pres. Church ..... 91 45
Mecklenburg. R. Talmadge, for Northern Mexico ..... 2 00
Brooklyn. Clinton Av. Cong. Ch. add., Mrs. Dr. Budington $15; G. T. Taylor $5; H. Davidson $5; A. F. Libby $5; P. Notman $10 ..... 40 00
N. Y. City. 29th street Ref'd Ch... 5 00
" R. R. Graves, for Central Mexico, and to make himself a L D ..... 100 00
Tottenville. St. Pauls M. E. Church, to make Rev. G. F. Dickinson a L.M. ..... 32 00
Princes Bay. M. E. Church, Rev. J. Cowens ..... 8 27
East N. York. Ref'd Church. Rev. Mr. Blauvelt, pastor, add. by E. T. Goodall, Tr. ..... 15 00
N. Y. City. M. E Church, 86th st, to make their pastor, Rev. S. D. Brown, a L.D. .... 129 82
" M. E. Church, 17th st., in part, 38 00
Troy. M. E. Church, State st., add. 10 00
Waterloo. M. E. Church, in part ... 37 50
Geneva. M. E. Church, in part ..... 41 24
" Rev. Dr. Gridley's Church, Union collection, in part ..... 25 50
Benton Centre. M. E. Ch., in part, 30 31
864 80

NEW JERSEY.

Camden. 1st Pres. Church ..... 50 00
English Neighbourhood. Ref'd Ch., Rev. A. D. Taylor ..... 20 00
Meadham. Rev. J. W. Cochran, for L.M. ..... 30 00
Metuchen. Pres. Church, towards L.M. for Mr. Marshall ..... 25 00
Perth Amboy. Pres. Church, Rev. A. Peck, in part ..... 22 25
" M. E. Church, to make Rev. J. N. Vansant a L.M. ..... 30 00
Trenton. 3d Pres. Church ..... 10 00
Allentown. Pres. Church, in part. 88 39
New Brunswick. Mrs. Mary K. How ..... 25 00

NEW JERSEY—*Continued.*

Reading. Reformed Church ..... 4 94
Passaic. M. E. Church, in part ... 31 00
Newark. M. E. Ch., Clinton street, in part ..... ?3 50
369 99

PENNSYLVANIA.

Peckville. E. Weston ..... 25 00
Philadelphia. N. Broad st. Pres. Church ..... 43 98
" Mrs. Cunningham $5; T. A. Biddle $20; cash $1 ..... 26 00
Hazelton. Money order ..... 10 00
Philadelphia. Spring Garden Pres. Church Sab. School, for the Mission School in Talca, So. Am., in charge of Rev. S. Sayre ..... 144 00
" North Pres. Ch. $42; Sab. Schl. $85; Friends for Talca $25—for Rev. S. Sayre, per E. F. Halloway ..... 152 00
" Collected by Miss M. H. Gano, 65 00
" Mo. Coll., Dr. Shepherd's Ch... 15 00
" C. O. Abey $10; S. Colwell $25 ..... 35 00
Middle Spring. Pres. Church ..... 47 26
Selins Grove. M. E. Church ..... 3 18
" Evan. Luth. Church ..... 30 00
Philadelphia. Mrs. John Reed ..... 4 00
606 41

MARYLAND.

Baltimore. Asquith st. Pres. Ch., which makes Rev. Jas. S. Ramsay a L.M. ..... 31 43
" Ladies Aid Soc. add ..... 5 00
36 43

KENTUCKY.

Jefferson. Lutheran Ch., Rev. J. S. Heilig, for Northern Mexico... 15 00
Jeffersontown. Mt. Zion Lutheran Church ..... 6 25
Louisville. Miss C. Richardson $20; Miss A. Short, Mrs. P. Pope, $10 ea.; Mr. Gardner $5; W. Needham $3 ..... 48 00
69 25

MISSOURI.

St. Louis. Messrs S. M. Edgell $120; N. D. Noyes $30; Mrs. Sarah Collier, for Italy, $40; Mrs. Caroline O. Fallon, for Bible Women and Indus. Schs, $50; Mrs. J. J. Roe $50; J. G Copelin $35; Fiske, Knight & Co., $30; Judge M. Brotherton $25; S. M. Dodd, Leslie Garrett, Jas. Richardson, $20 ea; Mrs. S. W. Levering $15 .... 495 00
" Messrs. Gilchrist, Semple, Wahl, Bemis, Sproule, Budd, Nowell, Catlin, Porter, Weed, Tower, Breed, Cowan, Wyman, Buckland, Miss Thomas, Miss Illey, $2 ea. ..... 34 00
" Messrs. Gale, Greeley, Scarritt, Hall, Cupples, D. Catlin, E. H. Smith, Jno. A. Allen, Hamill, A. Summer, A. H. Thompson, J. S. McCune, Hitchcock, N. C. Chapman, H. Yager, F. Hall, D. C. Jaccard, A. S. Mermod, J. V. W. Dutcher, A. S. Pettigrew, a Friend, S. Copp, Mrs. Louisa Gamble, $.0 ea.; Rover, Graham, Anderson, Capt. A. S. Semple, Stannard, J. S. Smythe, Blood, Hales, Waterman,

MISSOURI—*Continued.*

| | | |
|---|---|---|
| Weber, Wyman, Blossom, Crangle, Garrison, Copperthwaite, Merrill, Clark, Rankin, Fuller, Illsley, Bailey, Patrick, Holmes, Godfrey, Plant Conant, Kennedy, Braunee, Kellogg, Nickelson, Jaccard, Chapman, Menown, Plant, Southerland, Joy, Mrs. Gamble, for Miss Rankin, Mrs. Stickney, Mrs. Belcher, Mrs. Sibley, $5 ea.; Catlin Bros., McNeil, J. R. Moore, Mrs. M. W. H., $3 ea. | 447 00 | |
| " Mrs. L. Gray $4; Prescott & Pohl, 50c. ea; Master Spencer, 25c. | 5 25 | |
| " Messrs. Scott, Houston, Crumb, Spencer, a Lady, Drew, Myres, Digby, Davis, Handcock, Hart, Chute, Howard, Platt, $1 ea. | 14 00 | |
| | | 966 25 |

ILLINOIS.

| | | |
|---|---|---|
| Waukegan. Cong. Church, Rev. M. M. Colburn | 9 50 | |
| Dunton, M. E. Church | 7 61 | |
| Galena, M. E. Ch. | 16 83 | |
| " Rev. Mrs. McClane | 2 00 | |
| Winnebago. M. E. Church | 3 81 | |
| Marengo. M. E. Church | 19 46 | |
| Freeport. M. E. Church | 11 60 | |
| Roseville. 1st Cong. Church, per J. A. Gordon, Tr. | 11 30 | |
| Waverly. Cong. Sab. School, for Cretan Schools in Athens, $20; Rev. Henry M. Tupper, for Greek Child's Paper, $1.25 | 21 25 | |
| | | 103 36 |

INDIANA.

| | | |
|---|---|---|
| Greencastle. Roberts Chapel $3; Simpson Chapel $6.41; J. S. Jennings $5 | 14 41 | |
| Bloomington. Union meeting of Pres. and Meth Churches, making Rev. A. Y. Moore L.M. and Rev. J. H. Clippinger part L.M. | 54 00 | |
| U. and R. Pres. Churches, to make Rev. Prof. T. A. Wilie a L.M. | 34 00 | |
| Princeton. 1st Ref. Pres. Ch., per Rev. J. McMasters | 12 00 | |
| | | 114 41 |

OHIO.

| | | |
|---|---|---|
| Dayton. 1st Eng. Luth. Sab. Schl. | 18 52 | |
| Chillicothe. W. Scioto Pres. Ch., in full of L.M. for B. Chestnut | 18 00 | |
| Ripley. 1st Pres. Church, Messrs. Bard & Martin, $5 ea.; others $27.50, which makes Samuel Martin L.M. | 37 50 | |
| " M. E Church, in part, to make Rev. C. F. Thomas L.M. | 28 45 | |
| Piqua. 1st U. Pres. Church | 10 25 | |
| Cincinnati. 6th street M. E Ch., Messrs. Richards & Wood, $5 ea.; others $23.50—to make Rev. Mr Jones a L.M. | 33 50 | |
| " Lane Sem'y Pres. Church add. W. Van Vleck | 10 00 | |
| " W. Harwood $5; Mrs. L. 25c.; a little Girl 10c.; L. P. $1; others 65c —all for Gen. Sewing School | 7 00 | |
| " Wm. Sumner $25; Sab. Schl. of Lane Sem'y Pres. Church, for Mexico $50; W. Sumner & Co. $50; Chamberlain & Co. $30; Hitchcock, Gray, Holden, Brown & Co., Roberts, Holden, Thompson & Co., Mitchell, Keys, Falls, Glenn & Co., Little & Co., Rowland, Merrill Brook, Minor, Hill, Perry, Foote, Hooper, Kemple, Snowden & Co., Allen, Brooke, Sellew, Equitable Ins. Co., McBurney, Esse, Williamson, Phipps, Crawford, West, Mrs. Ogden, McAlpin, Horne, $10 ea.; Sab. Schl. of Pilgrim Church, Evans & Co., $9 ea. | 573 00 | |
| " 2d Ger. Church, Messrs. Sayre, Moore, Harvey, Johnson, Lehmer, Van Duzen, Deven, Proctor, Keyes, Church, Emerson, Willshire, Baldwin, Stevens & Co., Rankin, Gordon, Benton, Ramsey, Chesver, Richardson, Clark, Hinkle, Maddox Thompson, Jouvet, Woodruff, Bennett, Kidd, McGuffy, Clark, Shaw & Co., Simpkinson, Spruce, Carson, Avery, Coffin, Smith, Sprague, Wynne, McHenry, Allen, Laws $5 ea. | 215 00 | |
| " Mrs. Worthington and Rule, $5 ea.; W. J. Lykins $3; Hutton, Beeson, Hutton, Anderson, Forbes, Woodside, Hooper, Olmstead, Stevens, Leslie, Wright, Woodward, Nelson, $2 ea.; Mrs. Schultz $1.50 | 40 50 | |
| " Gardner, Beeson, Flickinger, Neave, Sprucer, Marthens, Laws, Newhall, Mitchell, Powell, Fagin, Bradstreet, Yeagerson, Shepherd, Tudor, Bradley, Richardson, Tudor, Breunor, Bird, McCoons, Shultz, $1 ea.; J. Vandike etc. | 22 50 | |
| Goshen. Pres. Sab. School, in part, for the Child's paper published in Athens, by Dr. Kelopothakes | 10 00 | |
| | | 1,024 22 |

MICHIGAN.

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| Battle Creek. Ref. Church | 12 00 | |
| Ann Arbor. Pres. Church | 31 60 | |
| | | 43 60 |

WISCONSIN.

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| Madison. Stephen S Sheldon | 100 00 | |
| Delevan. Cong. Church, per L. Eddy | 23 25 | |
| | | 123 25 |

IOWA.

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| Hampton. Union Meeting | 6 75 | |
| Montreal, Canada. St. James Meth. Church | | 75 66 |
| Appomattox C. H., Va. Sunday School, for Cretans | | 1 00 |
| Mobile, Alabama. G. Horton $30; Mrs. Eliza Horton $10; Miss M. L. Horton $10 | | 50 00 |
| Santiago, So. Am. Sab. School, for the purchase of Maps | | 17 17 |
| Athens, Greece. Coll'n for Athens Chapel, by Rev. G. Constantine | | 139 96 |
| Total | | $9,180 37 |

# THE CHRISTIAN WORLD.

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## *Religion in the School.*

### *A Refutation of Certain Reasonings and Statements.*

(SECOND PAPER.)

BY RUFUS W. CLARK, D. D.

THE aim of Dr. S. is to show that the Bible and religious exercises should be excluded from our Public Schools, on the ground that we have a State without religion. It might not be a difficult task to prove anything from his various premises and statements, provided we accept them as sound and reliable. But the general drift, aim, and purpose of his abundant words is the exclusion of the Bible from the Schools. In *The Independent*, Nov. 25, 1869, he says, after presenting his view of the case :

"It necessarily results, from this view of the case, that the controversy between the Protestant and Catholic can never be harmoniously settled, except by their mutual agreement to *omit* the reading of *any* version of the Scriptures in our public schools."

That is, all instruction in the public schools should be conducted without the reading of the Bible, and be purely secular. It is wrong as it is, and it ought to be made right by a "mutual agreement to *omit* the reading of any version of the Scriptures in our public schools." What will be the astonishment of the reader to find that, according to Dr. Spear, *it is* now *secular* (or was, January 27, 1870, the date of his writing), and *has been* ever since it was made secular by the Colony of Massachusetts, which Colony, however, *we shall show* made it religious!

Hear him on the achievements and glories of the American secular school system. He says :

"Look at the American school system—secular in its basis and theory ; undenominational and unsectarian in its character ; free to all ; supported by the State for the production of good and thrifty citizenship ; devoted not to the teaching of

religious dogmas, but to instrumental and productive branches of human learning, and also the secular moralities of social and civil life—look at this system from the day in which it was first projected by the Colony of Massachusetts until the present time. Yes, behold it in its grand and widespread march over the whole country. Count up its school funds, and take the statistics of its annual expenditures; number its school-houses and its pupils; observe a nation of readers, of intelligent farmers and thrifty mechanics. See how, side by side with this secular system of education, the influences of the family and the church have risen to the grander task of religious culture, built their church structures, planned their missionary operations, and set into action under the voluntary principle all the appliances of religious progress—doing it all unaided and unhindered by the State; and, O ye doubters as to the effects of secular education by the State, and the support and propagation of religion by the voluntary principle, believe and doubt no more. We challenge you to show by any record of facts the so-called evils of this theory. We deny that it has proved itself to be an enemy to religion. The reverse is the truth of history. The common-school system of our country acts as a powerful adjuvant to those influences that are strictly religious. It creates intelligence, and helps to form moral character on the right basis."

It has been generally supposed that these triumphs were in consequence of the religious and moral elements in the schools. But, according to Dr. S., they result from its secular character. If, however, the system is secular, the Bible and religious exercises must at this moment be excluded. And if the Bible is out, why all this labor to put it out, and this bluster about bigotted Protestants who at least *think* it is in? We are getting confused. We are losing our logical bearings, evidently drifting out upon another "sea of foam."

In the article last quoted from (January 27, 1870), the writer becomes excited over this "secular education by the State" (remember the Bible is in it, and not out yet), and would have all the world hear him. He says:

"We repeat with an emphasis that we would make heard throughout the world, if we could, that secular education by the State for State purposes, and without reference to religion, is no enemy to the Bible or to Christianity. We entirely deny the charge brought against it. There is not a word of truth in it. It is the slander of a bigot. We pray God that the Christian people of this country may not fall into so sad a mistake, and shatter into pieces their glorious common-school system, in order to have *sectarian* and *denominational* schools."

Who is it that desires to shatter in pieces our glorious common-school system? Who wishes to disturb it? What we and those who are with us in the Bible question ask, is that the system be just let alone. For this we have been pleading. We desire that the system may remain as it has been since it was "first projected by the Massachusetts Colony." But *how* was it projected or established by the Massachusetts Colony? Dr. Spear says, as a secular system. What says the law itself? It is as follows:

"It being one chief object of Satan to keep men from a knowledge of the Scriptures . . . therefore to the end that learning may not be buried in the graves

of our forefathers in church and commonwealth, the Lord assisting our endeavors, it is ordered by this Court, that in every township containing fifty householders or more, one should forthwith be appointed to teach such children as should resort to him to read and write; and that in any township containing one hundred householders they should set up a grammar school, to fit youth for the university."

Such was the law, passed by the Massachusetts Colonists, which was the germ of our public school system. The primary object of the school was to teach youth to read the Scriptures.

Subsequently the following law was passed by the State of Massachusetts:

"It shall be the duty of the president, professors, and trustees of the University at Cambridge, and of the several colleges, and of all preceptors and teachers of academies, and all other instructors of youth, to exert their best endeavors to impress on the minds of children and youth committed to their care and instruction the principles of PIETY, JUSTICE, AND A SACRED REGARD TO TRUTH, LOVE TO THEIR COUNTRY, HUMANITY, UNIVERSAL BENEVOLENCE, SOBRIETY, FRUGALITY, CHARITY MODERATION, AND TEMPERANCE, and those other virtues which are the armament of human society, and *the basis upon which a republican constitution is founded;* and it shall be the duty of such instructors to endeavor to lead their pupils, as their ages and capacities will admit, into a clear understanding of the tendency of the abovementioned virtues, *to preserve and perfect a republican constitution, and secure the blessings of liberty,* as well as to promote their future happiness, and also to point out to them the evil tendency of the opposite vices."

Such are the Massachusetts laws that projected our system of public instruction—laws that united religion with education, and made these the basis of a republican constitution and the blessings of liberty! Is there a single spot on this platform upon which Dr. Spear can place his system of secular education, supposing such a system to exist? Or is he ready to stigmatize these Massachusetts fathers, because they united religion with education and with the State, and would not drive religion from the State, as "the allies of all the despotisms of the world?" They saw, as every clear-headed American from that day to this has seen, that the remedy for the evils of church and State as experienced in Papal countries was not in secular education, nor in an atheistical government. It was in a people ruled by the principles of the Bible.

But can this "secular system" be found in the early laws of Connecticut? Let us see. In 1656 it was enjoined upon all the officers of Government to see to it that every child and apprentice "attain at least so much as to be able to read the Scriptures, and other good and profitable printed books in the English tongue; and in some competent measure to understand the main grounds and principles of the Christian religion." This law has certainly a religious look about it.

Look next at the origin of the system of public instruction in the City and State of New York. From the "History of the Public

School Society of the City of New York," by William Oland Bourne, Esq., and other reliable authorities, we learn that this system was "projected" with the desire and purpose to impart religious as well as secular instruction, in order to train up good American citizens. While the schools were carefully guarded against denominational influences, they were carefully kept under religious influences. The eyes of the people at that day were not so blurred that they confounded schools in which religion was taught with sectarian or denominational schools. Mr. Bourne says (page 26): "The board was composed of persons of almost every religious denomination—men who were attached to their respective creeds, and who would not fail on suitable occasions to recommend them to the attention of others. But in the schools under their care they had studiously avoided the inculcation of the peculiar tenets of any one religious society, or denomination. From the commencement of their effort, they had directed that the Holy Scriptures should be read daily in the schools, and it was thought that the minds of the children could not fail to be impressed with the sublime precepts and the inspired teachings of the Sacred volumes. In order, however, to meet the wishes of all, it was deemed expedient to suspend the exercises of the school on Tuesday afternoon of each week, and devote the time of the session exclusively to the religious instruction of the children!" This was obviously done without the least fear, on the part of the teachers, that they were training up "allies of all the despotisms of the world!"

We need not multiply authorities to show the true character and origin of our public school system. No mere individual assertion, like that of Dr. Spear, that it is a secular system, makes it so, certainly not so long as he is laboring to get the Bible *out*—nor is his declaration that the Massachusetts Colony projected it as a secular system conclusive proof of the fact. Our fathers put religion into their State Constitutions, and into their system of education. But Dr. Spear, failing to perceive the former, seems also to fail in perceiving the latter. He says:

> "Judging upon this point by the congruity of things in themselves considered, we should naturally expect that the State would *adopt the principles in regard to religion and religious worship which it adopts in its own organic being*, and thus make the public school a reflection of its own State life."

(The italics are his). This is precisely what the State has done. But as in Dr. Spear's *careful examination of all the State Constitutions*, he has failed to see, or be impressed by, their preamble and bills of rights, he may, by some peculiar mental operations, or aberrations, have failed to see the religious element in our educational system, for, be it remarked, we do not charge him with any designed misrepresentations. We have taken in hand simply his views and what he has put forth to

the world as arguments. If these are weak, fallacious, or contradictory, we are bound to show it, that our school system may not suffer from their influence. If he is exposed to any mental hallucinations, he must not indulge them in connection with questions so vital and dear to the American people as those under consideration.

## *Citations from Gratry, the French Priest and Scholar.**

### I.—ROMISH FORGERIES.

THIS apologetic writing without candor is one of the causes of our religious decay for centuries. When mankind perceives in the Apostle the least trace of trick or duplicity, it turns and flees away; the best flee further than the rest. Souls will not hearken to the voice of liars.

Has not the time come, in this age of publicity, when every thing is seen and brought forward, when that which was once whispered in the ear, is now preached from the house-tops; has not the time come, I say, to reject with disgust the frauds, the interpolations, and the mutilations which liars and forgers, our most cruel foes, have introduced among us?

I have myself long not dared to believe in this apologetic method of ignorance, blindness, and demi-honesty, or even of *dis*-honesty, which desires its end, which believes in the goodness of its good, and in its truth, but which to attain that end, has recourse to a trick, to concealment, to farce, to falsehood, to the manufacture of forged documents. Again, I say, has God need of these frauds?

There, I say, is what I could never have believed unless I had been enlightened by facts like the following. For instance, an Italian prelate made to me, apropos of the condemnation of Galileo, the following declaration: "Yes, undoubtedly," he said to me, "Galileo was in the right, and his judges knew perhaps that he was, that he had discovered the true astronomy, but at that time that truth was too dangerous, would have scandalized the faithful. That is why they condemned him, and they did well." It was to me myself that these words were uttered.

But besides, is not this in print? It is not the opinion of one only; read in the history of Galileo, the opinion of three apologists, who maintain "that prudence required Popes Paul V., and Urban VIII., and the Roman congregations to condemn in the name of Holy Scripture and

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* The importance of Father Gratry's three letters, in the existing condition of Papal discussion and controversy, can hardly be over estimated. It must be remembered that he is a Romanist, and that he looks at the Papacy and its surroundings from a Romish point of view. Here is evidence of the most unimpeachable character; going to show on what a slender foundation Papal supremacy and infallibility rest; exhibiting them as a huge inverted pyramid of arrogant pretension, standing *on its apex of simple falsehood.*

the Catholic faith, a system that was true, but contrary to the received interpretations of certain sacred texts."

Does then the Catholic faith, does then the Word of God need this monstrous trickery in a solemn judgment? Men of little faith, and of low minds, of mean hearts, have not your tricks become the scandal of souls? The day when the great science of nature dawned upon the world you condemned it. Wonder not if men, before they pardon you, await from you confession, penitence, profound contrition, and the reparation of your wrong doing.

As for others, on the same topic, have they not dared to say, like certain English Catholics, that the system of Copernicus and Galileo was false in the seventeenth century, but is true and orthodox in the nineteenth, simply because the Church to-day authorizes it? But what service, I ask, can one think to render to God, and what glory to give to Christ by such outrageous assertions?

### II.—INFALLIBILITY "GANGRENED WITH FRAUD."

I have shown, my Lord, that to establish your thesis, that of the personal infallibility, you have worked upon false documents. I have said the same of all who maintain the same thesis without any exception.—They have all directly or indirectly worked upon falsified authorities, recognized to-day as such. It is a question thoroughly *gangrened with* fraud. Your assertion that this doctrine of personal infallibility "has the splendor of a certain verity, confessed by the greatest names in theology in every age" is, in presence of authorities and facts, so astonishing that one would be far nearer the truth in maintaining the contradictory thesis, to wit, that this doctrine is evidently false, having been confessed by none of the great names in theology in any age, except by those who were deceived by falsehoods and frauds, now detected.

We have seen that astonishing chapter of Melchior Cano in favor of infallibility, wherein the illustrious theologian introduced eighteen great false passages taken from false decretals, or from the apocryphal letters of St. Athanasius, or from the Arabian Canons of the Council of Nice. He builds upon this thick bed of forgeries his theological edifice.

But Melchior Cano is followed by Bellarmine, who works upon the same basis, although with some precaution and with some discrimination among the authorities he cites. He appears to have already had doubts. But after Bellarmine and Melchior Cano comes St. Liguori, who without suspecting any thing, reproduces the same texts, already proved false a hundred and fifty years before, and upon this void he rebuilds the same structure.

These, my Lord, are precisely the false documents upon which you have yourself worked, since you are the son and disciple of St. Liguori. That these authorities could deceive you does not astonish me, since I

myself, fifteen years ago, supposed them authentic; only I shrank from following out their results. This proves the necessity of introducing among us the more careful study of ecclesiastical history, and of driving from that history, henceforth to be elaborated in elementary treatises, the falsehoods which disgrace it.

Going back to the age of the Fathers, to the epoch when the two great lies were not in being, we have found no trace, at least in the first five centuries and among the great names of the doctrine which you say is confessed by the greatest names of theology in every age. But the first five centuries are manifestly by far the most deserving of our entire respect. That which is not in the first five centuries is, if I may so express myself, not at all.

Do you know, my Lord, in the history of the human mind, a question in theology, philosophy, history, or aught else, which has been so disgraced by falsehood, bad faith, and the work of forgers? I repeat it is a question utterly gangrened with fraud.

Is it not time that men of honor, men of heart, men of faith, should look this scandal in the face, and drive from the temple not merely the traders, but the robbers and the makers of false coin in religion and morals?

### III.—THE ACTUAL POWER OF THE HOLY SEE.

Consider then the power of the Holy See such as Muzzarelli has conceived of it, actually in history. What I am about to cite is only one instance. There might be others made known. But the whole thing is found in a bull of Paul IV., attempting in the sixteenth century to develop finally in its whole extent and in all its consequences, that supreme pontifical power, such as the school of vertigo and error is again dreaming of to-day.

Here is the analysis of this bull, of which I will give also the complete text. The Pope Paul IV. wished that the bull should be publicly posted up and read by the whole people. He would have the whole world submit to it forever. I am only doing what the document itself orders, in publishing this text. My analysis moreover is milder than the text.

It should be known that Paul IV. was a man of faith and of ardent conviction. He wished to reform the Church, in its head and in its members. He wished to subdue heresy, regenerate society in general, and govern in orderly ways the whole world.

But utterly filled with his false ideal, convinced of his right and his absolute power, spiritual and temporal, this is the way he proposed to reform the Church and all Christianity. Here is the analysis of the bull.

I. Considering that the Roman Pontiff possesses the plenitude of power over every realm and every nation, that he alone upon earth, judges all and is judged by no one whomsoever.

II. We renew all sentences of excommunication which have ever been directed against heretics, of whatsoever condition, were they Bishops, Patriarchs, or Popes, were they Kings or Emperors.

III. But since spiritual penalties are not sufficient, we, in the plenitude of the apostolic power, sanction, establish, *decree and define* by the present Constitution, which shall be forever in force, that all persons, Bishops, or Cardinals, and others, Princes, Kings, or Emperors, who shall be convicted of schism or heresy, shall, over and above the aforesaid spiritual penalties, incur by the very fact, and without other judicial proceeding, the loss of all honor, of all power, of all authority, of every principality, dukedom, royalty, empire, and shall be forever deprived and incapable of resuming them. But furthermore, they are to be held as "*relapsed*,"* as if condemned for the second time, as if, already convicted of heresy, they had already abjured and then fallen into it again. Furthermore, they are to be given over to the secular arm in order to be punished by the penalties of the law, except that, when truly penitent they are to be by the clemency and benignity of the Holy See, committed to a monastery to do penance there upon bread and water for life. And they are to be otherwise regarded as relapsed heretics by all men of every grade. They are to be treated as such, shunned as such, and deprived of every consolation of humanity.

IV. And as to ecclesiastical benefices possessed by them, they shall be conferred on others at the proper time.

V. As to those who shall dare to receive, defend, favor the aforesaid condemned, to accord them confidence, to join in their doctrines, they themselves shall incur, *ipso facto*, the sentence of excommunication. They shall be declared infamous, they shall be deprived of every right, the right to testify, to convey by will, to inherit. No one owes them anything or is held to be liable to them in aught. If they are judges, their decisions are null; advocates, their advocacy can not be received; notaries, the acts and instruments made by them are void and invalid; if they are Bishops, Patriarchs, Primates, Princes or Kings, their estates, their domains, their realms become public property, and fall to the first occupant, provided that the occupant be in the faith, unity, and obedience of the Holy Roman Church.

VI. To which we add, that if ever at any time it be discovered that a Bishop, Archbishop, Primate, were it the Roman Pontiff himself, had before his elevation fallen into heresy, or into some deviation from the Catholic faith, such an one is informed that, thereafter his ordination and his elevation are null, without value, invalid. He is neither Bishop nor Cardinal, nor Pope, and all his acts, ministrations, functions, words, discourses, acts of administration, are absolutely null and of no value and do not confer on any one, any title or any right.

VII. They are all to be held as pagans, publicans, heretics.

VIII. But we decree all this, notwithstanding any apostolic Constitution, notwithstanding every other decree bearing an opposite sense, of our certain knowledge and in the plenitude of apostolic power, notwithstanding every article of right contained in the *Corpus juris*, notwithstanding every promise or even every oath, made by no matter whom or by ourselves. From every thing of which sort we release ourselves expressly, but for this one matter only, and only for this time.

IX. And we desire that all those to whom it appertains, should take cognizance of these apostolic letters, and that they should be affixed to the doors of the Basilica of St. Peter, to the apostolic chancellerie, "in acie campi Floræ," etc.

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* For the relapsed, the punishment was burning without pardon, even when sincere repentance was certain; but for these fictitious relapses Paul IV. here proclaims a mitigation.

X. That no man dare to oppose in any manner this decree, under penalty of incurring the indignation of Almighty God and that of the Apostles St. Peter and St. Paul.

These are facts. There is, then, my Lord, a very solemn bull, which is intended to be perpetually in force and to rule forever the great lines of government of human society. I am not discussing this bull, whether this bull is or is not *ex cathedra*, since no one knows what is meant by *ex cathedra*. I say that it is an act of the greatest solemnity, an act thoroughly deliberated over in consistory, unanimously signed by all the Cardinals, addressed to the whole Church, and indeed to all the human race, imposing upon each of the faithful the belief that the Pope is master of all realms, that the crime of heresy carries with it the penalty of death, and instantaneously *ipso facto*, without other procedure, takes from every prince his dominions, from every man all his rights and all his possessions; that every domain, every estate, every principality, every realm of every man convicted of heresy, ceases to belong to him, *ipso facto*, and is to be the prey of the first occupant.

And all these things Paul IV, declares that he *sanctions, establishes, decrees, and defines*, by the present constitution, which is to be valid forever. Those who do not see here the highest expression of the sovereign authority of the Pontiff, at least in the matter of right and morals, are difficult to satisfy.

Now, my Lord, what do you think? What! this power which is seen in exercise in this bull, is that a power which does not seem sufficiently strong, sufficiently unlimited, sufficiently absolute, personal, separated from all and above all, and which it is now necessary to crown to exalt, by a diadem of infallibility!

Are we men gifted with reason, or have we indeed lost our reason? Have we preserved the moral sense, or have we laid it down? Do we pretend voluntarily to trample under foot visible truth, manifest justice, and to despise God himself, the father of justice and truth? Do we expect to trample under foot all the Gospel of Jesus Christ?

A power which has such antecedents, and which can in strictness change anything now or in the future, that power requires neither to be augmented nor exalted. But it requires to be brought back within its just limits. By what means? By obedience to the Canons—that is to say, to the laws of the Church.

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*Gattini (Italian M. P.) on the Papacy.*—"Civilization asks what share the Papacy has taken in its work. Is it the press? Is it electricity? Is it steam? Is it chemical analysis? Is it free trade? Is it self-government? Is it the principle of nationality? Is it the proclamation of the rights of man? Of the liberty of conscience? Of all this the Papacy is the negation. Its culminating points are Gregory

I., who, like Omar, burnt libraries; Gregory VII., who destroyed a moiety of Rome and created the temporal sovereignty; Innocent III., who founded the inquisition; Boniface IX., who destroyed the last remains of municipal liberty in Rome; Pius VII., who committed the same wrong in Bologna; Alexander VI., who established the censorship of books; Paul III., who published the bull for the establishment of the Jesuits; Pius V., who covered Europe with burning funeral piles: Urban VIII., who tortured Galileo; and Pius IX., who has given us the modern *Syllabus*.

"Has not the Papacy stamped its brand on all the nations of Europe? In England, that brand is Mary Tudor; in Spain, Philip II.; in the Low Countries, the Duke of Alva; in Bohemia, the war against the Hussites; in France, Simon de Montfort, Saint Bartholomew, and the revocation of the Edict of Nantes; in Germany, the Thirty Years' War; in South America, destruction; in Italy, division and foreign despotism.

"What ground of existence, then, has the Papacy? In Italy it impedes the settlement of nationality; in Mexico, the formation of the State; in France, the progress of freedom; in England, the pacification of Ireland. In virtue of what merit, then, does it claim its right to live? To travel through its past history of fifteen centuries is hideous and distressing, yet it is replete with instruction. It proclaims, beyond all contradiction, that the Roman world must be depapalized before it can be really free."

## *Call for Work in Cuba.*

BY J. C. HAVEMEYER.

UNTIL the change of government in Spain secured religious toleration, evangelical effort was not practicable. Now, by the action of the home government, and by special proclamation of the authorities of Cuba, the hindrance to Protestant effort has been removed, and the providence of God distinctly marks this field as one to be cultivated. The duty of the Christian world, and particularly of Christians in America, is clearly indicated by two considerations: first, the moral condition of the people and their religious destitution; and, second, the strong probabilities that the Gospel will be gladly received by them.

It may almost be said there is no religion in Cuba. We do not mean to intimate that the Church of Rome, heretofore alone tolerated, does not contain much of Christian doctrine and include among her children some godly men and women. But we speak of the actual condition of things in the Island of Cuba and of the fruits of that Church's teaching as witnessed in the perversion of the conscience and life of the people, which Rome has been unable or unwilling to correct.

Of the general sensuality of the inhabitants, particularly of the natives, there can be no doubt. It is a fact of ready observation, and is frankly admitted. They are likewise indolent. Rarely can a Cuban be found who will work. The stores are attended by Spaniards, who come over when boys from ten to twelve years of age, and their whole existence is bound up in their business. These stores are open from early in the morning till late at night, and in them they sleep and take their meals. There is virtually no Sabbath. If we except a formal church service, attended by a limited number of people, the closing of some of the stores during a portion of the day, and the suspension of active business by the merchants engaged in foreign trade, the Sabbath is not distinguished from other days. Indeed, there is an increase of worldliness and rioting. It is the time for bull-fights, cock-fights, theatres, revelry in masks and grotesque costumes, for driving and display, and thus has a character of its own.

We have been speaking of the cities; but the case does not improve on the plantations, though as a rule we must look to the country for the highest type of manhood. On the sugar estates, the negroes and Chinese, who receive substantially the same treatment, are worked during the grinding season, which covers five months, from five in the morning till twelve at night, with several pauses for rest, and know no difference between Sundays and other days. If they receive any religious instruction, it must be very meagre. The only evidence a visitor discovers that they recognize God is in the old negro custom of tolling a bell several times during the day, that all hearts may be raised in thankfulness. Flogging is practiced both upon negroes and Chinese, and the overseer with his whip stands over them. But it would be unjust not to state that there are liberal laws, by which a slave can exchange masters and even secure his own freedom. We have heard a Cuban regret that there are no manly sports as in England and America, but that old and young must alike turn to the debasing spectacles which constitute the national amusements.

Why should not this people gladly receive the open Bible and its blessed truths? They have not confidence in their religion. If this is attacked, they would undoubtedly defend it, but only because they know no other. Their lack of confidence is shown by their indifference to its teachings and requirements. They feel that it does not elevate them, and the spirit and practices of its teachers do not commend it. In England and America they discover a moral and material superiority, and are willing at least to hear the religious principles that underlie this prosperity. Besides, both Spaniards and Cubans respect the power of these two nations. Both, in some sense, look upon them as friends, and as such will hear them. The deep-seated enmity between the two classes inclines the Cuban to shun any thing that belongs to the Span-

iard, while the latter, having just thrown off the yoke of an ecclesiasticism which has proved oppressive and opposed to liberty, is ready to listen to other teachings. And Protestantism has a literature, which, while it will prove popular, is greatly needed in a country where there are so many opportunities for reading, where the wants of the poorer classes are so little considered, and where the books offered for sale are chiefly translations of French novels or works of a similar character.—The more sagacious planters are already considering what their course will be in the event of emancipation, which they realize must occur sooner or later. They appreciate the advantage which the good-will of their slaves will be to them in securing the needed supply of labor. It is not at all improbable that this consideration will have its weight in leading the owners of estates to heed suggestions which the faithful missionary would make in regard to a more lenient treatment of the negroes and Chinese, and the duty of bringing to them the glad news of salvation through Christ, which he is commissioned to proclaim.

Let us hope the Church will so faithfully perform her duty, that the time is not far distant when repentance towards God and faith towards the Lord Jesus Christ shall be diligently taught in every part of the Island.

## *Romanism and the Fine Arts.*

BY THE REV. PHILLIP SCHAFF, D.D.

THERE are many ways that lead to Rome, as there are many that lead from Rome. Æsthetics and ritualistics, or an inordinate passion for art, forms and ceremonies, have misled not a few to Romanism.

Art comes from God, and is all-important in its proper place, but its highest mission is to be a handmaid of religion and to become a part of worship. Romanists contend that their Church is friendly, but that Protestantism is hostile to art or excludes it from the service of God.—This assertion is substantially true as regards the arts of design, architecture, sculpture and painting, which Rome has studied and cultivated to great effect; but only half true as regards music, and entirely false as regards poetry, the highest, most spiritual and universal of the fine arts.

Romanism is a religion for children and lower grades of civilization. It addresses itself mainly to the senses and the imagination; it deals largely in forms and symbols, it comes "with outward observation" and makes a great show, which captivates the multitude. It needs large cathedrals for its processions and displays; it likes crucifixes, statues and pictures of the Holy Virgin and saints, which can be read and admired by the ignorant as well as the cultivated, and subserve the purposes of superstition.

Protestantism, on the other hand, lays more stress upon the inward than the outward, upon the spirit than the body. It aims at a rational worship and appeals directly to the intellect, the conscience and the will.

Preaching and praying are the principal parts of its public service.—It puts the Bible into the hands of the people and needs no substitute for it in the way of pictures and statues. It abhors everything that approaches to idolatry. It can worship as well or even better in a plain room than in a Gothic cathedral, where people can see much, but hear little and understand less.

Now God has given us a body as well as a soul, and the true form of worship is a sound spirit in a sound body. But an excess of spirituality is far less dangerous than an excess of formalism, which God abhors as a kind of hypocrisy. He wants the service of our hearts more than that of our lips, and the latter only as an expression of the former.

The Bible makes little account of the arts of design. The second commandment expressly prohibits the use of pictures and statues as objects of worship. Christ and the apostles preached in the humblest localities, and for three centuries the Church existed and flourished without temples and altars.

But it is very different with music, and especially poetry, which enters deeply into the conception of worship. A genuine hymn, with or without appropriate music, is itself a prayer in the festive dress of poetry.—Now here, Protestantism, instead of being behind Romanism, is far ahead of it. Not only have the greatest poets of modern times, from Shakspeare and Milton, down to Goethe and Schiller, been Protestants, at least by birth, training and association, but sacred poetry has been almost exclusively cultivated by Protestants.

Romanism has produced very few, if any, classical hymns since the Reformation. Its noblest hymns, those which have passed into general use, are either from primitive times, as the *Gloria in excelcis* and the *Te Deum*, or from the middle ages, as the *Dies Iræ*, the *Stabat Mater*, and the *Jesu dulcis memoria;* and therefore belong to us as well as to them, as, with the exception of the Morilatry of the *Stabat Mater*, they contain nothing specifically Roman. For Romanism, which properly dates from the Council of Trent, is not to be confounded with Catholicism, which looked towards the Reformation, as Judaism of the Old Testament looked towards Christianity. These truly classical hymns are very few in number, scarcely a dozen, and all in the Latin tongue; they were, therefore, hidden from the common people, and made available for general use only more recently, and that mainly by Protestant translators. I have in my possession more than fifty translations of the *Dires Iræ*, by German, English, and American Protestants.

But what has Protestantism done in hymnology? Germany alone, within the last three hundred years, has sung more than one hundred

thousand sweet evangelical hymns to our Lord Jesus, far more than the entire Catholic Church, Greek and Latin, did in eighteen hundred years. The English hymnology comes next in wealth, and all the great English and American hymnists—Watts, Wesley, Doddridge, Toplady, Cowper, Newton, Heber, Keble, Monsell, Bonar, Muhlenberg, R. Palmer—are Protestants. Faber wrote his finest hymns before his transition to Rome, and since that time he has composed some of the most childish as well as the most devout poetry and prose.

Protestantism, moreover, since Luther set the example at the beginning of the Reformation, has sung its hymns not in an unknown tongue, but in the language and for the benefit of the people, as it gave them the Bible, and has introduced in connection with them those simple and sublime tunes or chorals which are worth more than all the musical compositions of Palestrina and Pergolesi. Romanism has done much for Latin poetry and artificial choir singing. But Protestantism must be allowed the credit of introducing and cultivating most extensively and successfully, *popular* hymnology and *congregational* singing, which is the most effectual for all purposes of true worship.

## *"Catholic World" on American Citizenship.*

Is it the duty of a Roman Catholic to overturn the political system of this country? This is a question which thoughtful readers of the *Catholic World*, one of the principal organs of its sect in this country, will ask themselves, if they are Protestants, with amazement; if they are Roman Catholics, perhaps with some degree of dismay.

In its leading article the *Catholic World* for July asserts in very positive language the supreme duty of the Roman Catholic to obey the commands of the Pope, and make effective the policy of the chief of his sect; he raises the question, in the minds of his readers, whether Roman Catholicism is really and radically opposed to the spirit of Republican institutions, as they exist among us; but he answers the question unhesitatingly in the affirmative. The article is very frank; it is an honest and straight forward avowal of belief and annunciation of a policy.

The *Catholic World* sets out with the assertion that the Roman Catholic religion is "absolutely perfect," as "perfect as God;" and this "with reference to time as well as eternity." This, it says, "is the basis of our argument," and it speaks throughout of the doctrines of this religious sect as "the organic law;" and

"all legislation in harmony with the organic law is theocratic and divine; all in violation or opposition, precisely in the measure and degree of departure, unjust, cruel, tyrannical, false, vain, unstable and weak, and not entitled to respect or obedience."

Again:

"While the State has rights, she has them only in virtue and by permission of the superior authority, and that authority can only be expressed through the church, that is, through the organic law infallibly announced and unchangeably asserted, regardless of temporal consequences."

This being so, the *Catholic World* goes on to ascertain what is the duty of the Roman Catholic in this country, where he is, as it remarks, a voter, and thus able to influence public opinion and legislation. That duty is, it seems, to be learned from the Pope:

"The Catholic Church is the medium and channel through which the will of God is expressed. The chain of communication, composed of the triple strand of revelation, inspiration and faith, stretches underneath the billows of eternity to the shore of time, from the throne of God to the chair of Peter. The finger of the Pope, like the needle in the compass, invariably points to the pole of eternal truth, and the mind of the sovereign pontiff is as certain to reflect the mind and will of God as the mirror at one end of a submarine cable to indicate the electric signal made at the other. The will of God is expressed as plainly through the church as it was through Moses and the tables of the law. It is distinct, definite, intelligible and precise, and we are bound to execute the will thus expressed, and act in the light of the intelligence thus supplied."

Then we come to the practical application of our American society, of these views; and are told that

"there can be no permanent Christian society, no civilizing and enduring government, which are not perpetuated by Catholic marriage, elevated, instructed and disciplined by Catholic education."

The "regulation and control of marriage belong exclusively" to the Roman Catholic Church, we are told; this "church depends upon her rightful control" of marriage; and this view of marriage "implies by necessity the Catholic view of all the relations and obligations growing out of it; the education of the young, the custody of foundlings and orphans, and all measures of correction and reformation applicable to youthful offenders and disturbers of the peace of society."

"A godless system of education, or which is the same thing, an un-Catholic one," must, therefore, the *Catholic World* insists, be opposed by every Roman Catholic. The Roman Catholic Church, it adds,

—"flatly contradicts the assumption on the part of the State of the prerogative of education, and determinedly opposes the effort to bring up the youth of the country for purely secular and temporal purposes."

Nor is it the education of youth alone over which this religious sect claims the sole and exclusive right of control, for we are told that "the supremacy asserted for the church in matters of education implies the additional and cognate function of the censorship of ideas and the right to examine and approve or disapprove all books, publications, writings and utterances intended for public instruction, enlightenment or entertainment, and the supervision of places of amusement."

The Roman Catholic authority—that is, the Pope at Rome, the head of his religious sect—therefore asserts, it seems, the right to control marriage, the education of youth, and a general censorship of literature; and these claims, which will seem to most Americans preposterous, the *Catholic World* tells its readers faithful Catholics are bound, as a sacred duty, to make good by their votes and political action.

The announcement is as important as it is frank. It is a declaration of war against the essential spirit of our political sys em, and a warning to all who do not believe with the Pope and his adherents, that they must defend their liberties at the polls.

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The *Catholic World* approaches the domain of American politics in its opening article, "The Catholic of the Nineteenth Century." It is misty, on many points, and replete with generalizations, the precise drift of which, though susceptible of easy inference, is not distinctly stated.—The potency of the ballot is remarked upon, and the duty of the voter on every occasion to make Catholic interests paramount is pretty clearly indicated. Marriage and education are presented as the two foremost questions in any discussion of the relations which the Catholic sustains toward civil society, and in regard to both the magazine gives no uncertain sound. "An un-Catholic system" of education is pronounced "the more refined and elegant but not less certain method of modern times of offering our children to Moloch, and causing our sons to pass through the fire."—*N. Y. Times.*

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## *Lothair.*

The only interest of this didactic novel to us is found in the exhibition of the writer's views in regard to religion and the Church; and it is one of the severe trials of life that, in order to get at them, it has been necessary to wade through the dreary rubbish of the dialogue. How a man who can speak so well as Mr. D'Israeli in the House of Commons—a contemporary of Carlyle and Thackeray—can write such intolerable fustian is a mystery. In its portraiture of society, "Lothair" is beyond all doubt the "snobbiest" of its class of literary trifles—crammed with lords and duchesses, gorgeous in its description of palatial mansions and gilded saloons, and profoundly unconscious of those awful facts which beat day and night at the doors of every English statesman, labor, crime, poverty, disease, and all the material and moral forces that are sapping the foundations of British prosperity—completely ignoring such facts and forces—Mr. D'Israeli reappears, after thirty years' silence, to give the world his mature views on religion.

Certainly the views of any distinguished public man on the subject of religion, and eminently one of Mr. D'Israeli's antecedents and position, must be a matter of general interest. When a man, after a brilliant career in letters, society, and political life, resumes his pen at the age of sixty-five to give the world his conclusions on such a subject, the world is ready to listen. Religion, according to the author of "Lothair," is the one important interest to man—"one conclusion is indubitable;

(he observes) life must be religion; when we consider what is at stake, and that our eternal welfare depends on our due preparation for the future, it is folly to spare one single hour from the consideration of the best means to secure our readiness—such a subject does not admit of half measures, or of halting opinions. It seemed to 'Lothair" that nothing could interest him in life that was not symbolical of Divine truths, and an adumbration of the celestial hereafter."

These are serious words: quite worthy of a place in "Baxter's Call to the Unconverted," or a modern evangelical sermon. But we soon discover that Mr. D'Israeli's ideas of what constitutes religion are widely discordant from the "evangelical" type. Of "personal religion," as consisting in the exercise of repentance towards God and faith in the Lord Jesus Christ, he has not the faintest idea. "Religion" is merely being in communion with the Church; religious truth, is "truth preserved by the influence of the paraclete acting on an ordained class." "On this head his, (Lothair's) tutor at Oxford had fortified him by a conviction of the apostolical succession of the English Bishops which no act of Parliament could alter or affect;" a "religious family," is a family living in a "Tudor palace" (for apparently untitled people have nothing to do with it), and occupying themselves with insipid talk about festivals, church symbols, celestial adumbrations, etc. If this is all Mr. D'Israeli's conception of Christianity, the poorest Hebrew of his race who keeps the Passover and circumcises his children has a more practical "religion."

The plot of the novel turns, as everybody knows by this time, on the attempt of certain Jesuits to get possession of a young English noble of fabulous wealth, and their final defeat when on the point of succeeding, through the influence gained over Lothair by an extraordinary woman (all the characters in this book are extraordinary), the wife of an ex-slave-holding American colonel; and it may be just observed, in illustration of the writer's shallow and snobbish views of society, that the only claim this Colonel Campian has to figure among the exquisite characters of the drama is, that he is not a Yankee, but a "Southern gentleman," the *ci-devant* owner of slaves and land.

That the character of the Jesuit intriguers in this plot is fairly enough drawn, we are quite willing to admit. They appear courtly, plausible, sleepless, unscrupulous—acting on the known Jesuit maxim, that the end sanctifies the means. They finally lose their hold on their intended victim by overdoing the thing so grossly as to attempt persuading him that he had fought and received his wound on the Papal side in the battle of Meutana, when he had actually fought under the banner of Garibaldi. This was a little too much even for so extremely "spoony" an individual as "Lothair" is unintentionally shown to have been. After being led by the nose to the very feet of the "Holy Father" he rebels, makes his escape from Rome shortly before the meeting of the Papal Council, and comes out eventually a shining light of the Anglican Church. If the object of this intensely stupid novel is to put spoony young men of the British aristocracy on their guard against the wiles of the Jesuits, we wish it success. It is not every "Lothair" that has a "Theodora" to inspire him with a hatred of priests and the Papal despotism. Others go farther and fare worse. The Scotch Presbyterian guardian of Mr. D'Israeli's hero observes: "If Popery were only just the sign of the cross, and music and censer pots—though I think them all superstitious—I'd be free to leave them alone, if they would leave me. But Popery is a much deeper thing than that, and our fathers found it out. They could not stand it; and we should be a craven crew to stand it now. A man should be master in his own house. You will be taking a wife some day—at least it is to be hoped so; and how will you like one of these monsignores to be walking into her bed-room, eh? and talking to her alone when he pleases, and where he pleases; and when you want to consult your wife, which a wise man should often do, to find there's another mind between her's and your's? I tell you, that if once

you embrace the scarlet lady, you are a tainted corpse. You'll not be able to order your dinner without a priest, and they will ride your best horses without saying with you leave, or by your leave."

Whether the Marquis of Bute's experience corresponds to this encouraging description, we are not informed; but there is a statement in the papers that he is already sick of his bargain, and ready to return to the Protestant communion. Such recantations are coming to be of not very unfrequent occurrence; of which that of Rev. Mr. Ffoulkes, which has met our eye while writing these lines, may be taken as an instance. In making his confession, Mr. F. said that "he desired to acknowledge publicly that he was deluded by false appearances to commit the grave mistake of quitting it (the Church of England) for the Church of Rome, and to express his sincere regret for having pursued a course calculated to mislead others."

S. M. H.

## *Dr. Newman's Lament.*

Nor the least important or interesting of the many interesting and important remarks in Dr. John Henry Newman's account of his abandonment of the Anglican Church for the Church of Rome, is that in which he declares that, since joining the Papacy, he has never known doubt or disquietude, but has dwelt in perfect peace. That remark, it is probable, recurred to not a few as they read the letter from Dr. Newman to Dr. Ullathorne, which has been going the round of the papers. Dr. Ullathorne is the Roman Catholic Bishop of Birmingham, and seems to have been attending the Vatican Council; Dr. Newman's letter is from England. The peace on the attainment of which Dr. Newman congratulated himself has fled completely, and, to all appearances, for ever. Rome is no longer for him the symbol and the security of repose. On the contrary, his is evidently one of "many minds"—the words are his own—"which are at present distressed when they look towards Rome." Instead of inspiring hope and confidence in "the faithful," the present meeting at Rome infuses into them "little else than fear and dismay." The attempt to declare the personal infallibility of the Pope fills Dr. Newman with alarm and amazement. "When we are all at rest, and have no doubts, and—at least practically, not to say doctrinally—hold the Holy Father to be infallible, suddenly there is thunder in the clear sky, and we are told to prepare for something, we know not what, to try our faith, we know not how." Personally, he says, he does not "expect any trial at all;" but he cannot help "suffering with the many souls who are suffering," and he shrinks from having "to defend decisions which may not be difficult to" his own "private judgment, but may be most difficult to maintain logically in the face of historical facts." He breaks out into indignation against the Ultramontanists: "Why should an aggressive, insolent faction be allowed to make the heart of the just sad whom the Lord hath not made sorrowful?' Why cannot

we be let alone when we have pursued peace and thought no evil?" He draws a striking picture of the perturbation which the Ultramontane schemes are causing among devout Romanists. "Some of the truest minds are driven one way and another and do not know where to rest their feet." The noisy faction have called up "store of Pontifical scandals in the history of eighteen centuries," and Dr. Newman is evidently disgusted by the hideous revelations which have thus been thrust upon the public. He next casts his eye beyond the pale of the Romish Church upon those flourishing nurseries in which Ritualists are budding into Romanists, or, already full-budded and full-blown, wait only to be potted out in Romish convents or nunneries. "And then, again," wails Dr. Newman, "the blight which is falling upon the multitude of Anglican Ritualists, &c., who themselves, perhaps—at least their leaders—may never become Catholics, but who are leavening the various English denominations and parties (far beyond their own range) with principles and sentiments tending towards their ultimate absorption into the Catholic Church." It is evident that Rome can no longer guarantee to her children that peace which she has so often vaunted her exclusive ability to bestow. A certain order of intellects prefer peace even with error to stern and trying truth. Such have thought that if they crushed down all doubt and surrendered themselves body and soul to Rome, they would at least procure quietude and escape from disturbance and debate They cannot do so. In Rome as elsewhere in these days there is doubt discrepancy, difference. Dr. Newman sacrificed intellect on the shrine of what he thought to be faith but we hold to be superstition, and he has had his reward.

## *The Temptation.*

He might have reared a palace at a word,
Who sometimes had not where to lay his head;
Time was, and He who nourished crowds with bread,
Would not one meal unto Himself afford.

Twelve legions, girded with angelic sword,
Were at His beck, the scorned and buffetted;
He healed another's scratch: His own side bled,
Side, feet and hands, with cruel piercings gored.

Oh, wonderful, the wonders left undone!
And scarce less wonderful than those he wrought:
Oh, self-restraint, passing all human thought!
To have all power, and be as having none!
Oh, self-denying love, which felt alone
For needs of others, never for its own!

*Trench.*

# *SPECIAL MISSIONARY INTELLIGENCE.*

## *Chili.*

[These items are taken partly from our own correspondance, but chiefly from the *Record*, a monthly sheet prepared by our missionaries.]

SANTIAGO.—MR. GILBERT.

At the last communion season, the teacher of the day school and a law student united with us. A wealthy young man and another teacher in a charity school where there are three hundred boys, wish to become members. Yesterday I received a letter from two young men, members of the National College Institute, who belong to aristocratic families, requesting me to send them our publications, as they wished to study our religion, but their families would not allow them to attend the meetings. Two members of our church visited them, and found them sincere, earnest and even enthusiastic. They said that recently the students who board in the institution refused to pray the rosary as they had formerly been obliged to. Also recently they have discontinued the mass, as the young men make so much fun of it, and throwing paper balls at the priest, etc.

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Tuesday evening I listened to a discourse in the Cathedral by one Senor Donoso against the propaganda of error. Of all errors that afflict society no other is so pernicious, he informed his auditory, as Protestantism.

The two fundamental and fatal errors of Protestantism were, "first, *faith alone justifying the soul*, so that a man may do what he likes and still be saved, his bad actions not to be punished nor his good actions be rewarded. This principle is disastrous to the individual, to the family and to society.

"Second, in his pride he (the Protestant) submits to no authority, human or divine. He is governed only by his conscience and his reason."

In our last number mention was made of the fragments of four different copies of Holy Scripture that had been found by a youth in an out-building attached to one of the churches at Santiago. We now learn that the young man found there also some pages of the "Viador," Bunyan's Pilgrim, in Spanish; these he read, and was so much interested in the story that he went afterwards to the colporteur to procure the entire book that he might read it all. Thus *per fas aut nefas*, by the acts of foes as well as friends of the truth, the light spreads. Heaven grant the light may yet stream in full effulgence along the slopes of these mountains, till all the people of Chili read for themselves, and from Christ's lips learn the profound significance of his wonderful salvation.

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A curate entering the house of a man in humble life, saw a Bible on his table.—"Where," said he, "did you get this book?" Being rather timid, he replied: "It was given me by a friend, but I have not read any in it yet, nor do I intend to do so; indeed, I think of returning it." The curate walked away with it, saying he would give him some other book in place of it. And yet in the United States the Roman clergy publish tracts entitled *Is it Honest?* to say they do not wish the people to read the Bible.

A tract was offered a passer-by in the street; he did not care to receive it, but on being urged did so. He soon bought a Bible. He has since purchased "Kirwin's Letters," and said he would soon take the "History of the Reformation." Thus the interest increases.

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The colporteur resident in Santiago, Mr. Wetherby, was arrested during the holidays of Holy Week, for distributing religious publications gratuitously to those who cared to receive them in the public streets. For this a police officer, rather excessive in his pious zeal, laid hands on

him, after first asking him for a tract, and sent him to the station. The Rev. Mr. Gilbert was sent for, and gave guarantee that the party arrested should appear to answer on the following morning. He did appear, accompanied by Mr. Gilbert and one or two native friends. The superior officer, hearing the full statement of the case, called for and reprimanded the officer who had ordered the arrest, remarking that the colporteur had only been using his free right in distributing tracts, and that he must in no case be interfered with.

TALCA.

Rev. Mr. Sayre writes:—"This morning we interred the remains of a Polish Jew in the new burying-ground; this being the first grave opened there, and it for a stranger to us all. His cousin from your city was present, and at his request I offered prayer at the grave.

The attendance at the meetings in the chapel in Mr. Sayre's house has of late been better; as many as thirty persons assemble there to hear God's Word read and expounded. Mr. Sayre urges the issuing of a religious paper in Spanish, as a means of reaching the native population more widely and effectually than can at present be done."

VALPARAISO.—DR. TRUMBULL.

To-morrow evening, Mr. Merwin's church hope to celebrate for the third time the Lord's Supper. Eight already have united with his church, and another is to do so to-morrow. His services are very pleasant, and he succeeds remarkably in preaching in Spanish. He has a Sabbath-school in Spanish, which is attended by twenty-five scholars, counting children and adults. Efforts have been made to deter some from attending,—we wait to see with how permanent success. "Holy Week" is just now at an end. In one of our churches the friars had the ceremony of washing feet. For forty-eight hours no vehicles have been allowed to traverse the streets.

Your words of hope that you may yet be able to aid us in printing more in Spanish have encouraged us. It would augment the influence of the missionaries many fold. As a manifestation of the influence, as it is felt already, I may mention that a work has just been printed in Santiago, deploring our Satanic agency in the dissemination of tracts, admitting at the same time that it cannot be hindered, and in order to counteract it, urging the printing of real Christian tracts, i. e., those in defence of the worship of Mary and the similar corruptions of this Roman Church.

THE HERO OF THE BURNING CHURCH.

Our readers will not have forgotten the calamitous conflagration that gave Chili a world-wide notoriety for superstitious observances seven years ago, when two thousand women perished in the burning Church of the Campania; though it is quite possible the fanatical energumen of that dreadful occasion may, for most persons, have fallen into a merited oblivion. For a time he was even silenced, and not permitted to preach in the Santiago churches. The Rev. John Ugarte is his name, and recently he has come again to the surface, emerging from obscurity, but speaking as wildly and recklessly of truth, reason, fact and sense as ever. One of the Santiago papers thus refers to his discourse on a late occasion in Lent:

"Last night, this man preached in the church of St. Domingo, and he preached against the Protestants. In the heat of off-hand speaking, for Mr. Ugarte improvises his discourses, he said that Protestantism was making great progress in Spain, and it was to be noticed that while the Roman Catholic Spaniards were very friendly to the Chilians, the Protestant Spaniards were our enemies.

"And this, my sisters, is so sure," said he, "that here you have the proof in our war with Spain. Who manned the Spanish squadron? Who commanded it?—Protestants! my sisters, heretics! dogs! that had denied the God of their fathers. What better proofs would you wish?"

The corner-stone of the new church of the Compania is to be laid May 8th; not

on the site of the church of that name that was burnt in 1863 with such a fearful martyrdom of the worshipers of Mary, for this the inhabitants of the capital and the Government would not allow; but in another place. We hope to live long enough to hear the pure, true and reformed Gospel preached within its walls.

After much hesitation, it has finally been decided to attempt the publication of a small Spanish paper here, advocating the Gospel in its simplicity and purity.—As our Roman friends always set forward the passage—"Tu eres Pedro y sobre esta piedra edificare mi Iglesia"—we give the journal that name, *La Divina Piedra*, and our assiduous aim in conducting it will be to show and prove that other foundation can no man lay than that which is laid, Jesus Christ himself the Divine human Son of God.

The sheet will be circulated gratuitously. We mean to publish at least a thousand copies to begin with, and should be glad to make the number five-fold, which indeed we shall do if they can be circulated and the means can be obtained to defray the outlay.

## *Mexico.*

[We print a letter from a native Mexican, as indicating the great fact to which we would call the attention of American Christians, the fact that *God's Spirit has been so long working* among that people, and has wrought such marvellous preparedness for Evangelical effort by His simple unexpounded Word.]

For five years past, with a most yearning desire, I have prayed God that He would make me know the truth. For this end, I devoted myself to the study of theology, as taught by the Church of Rome. During all this time, I have observed many errors in this church, which, without any reasons, calls herself the only church in which a man can be saved.—I have seen the immoral conduct of her ministers, the absurdity of her ceremonies, the very little charity and love which prevail among her members, and my conscience will not permit me longer to remain a member of such a church.

Impelled by the grace of God, I have refused the orders which I was about to take, and the emoluments which the priesthood would confer upon me—a priesthood which I regard as corrupt and inimical to Christ, our beloved Saviour, who has loved us so much.

For repudiating the church in which I was born and educated, I am suffering all the odium that it is possible for fanaticism to cast upon me. They would trample me in the dust. To-day I am held as a stranger in my own land, except by a very small number of brethren in this place. My own family are all against me except one nephew, who with me has embraced the Reformation and the Bible, and has cast off Romanism—that enemy of God and man.

In all this which I have made known to you, I have no other object than to let you see what the Lord has done for me. Supplicating his grace, I pray the Lord our God that I may be kept faithful and prove a true Christian the remainder of my life, so that I may be able to preach the Gospel by my words and by my example. My greatest desire is to spread the blessed Gospel among my people, the Mexicans.

### MONTERY.—MISS RANKIN.

Rev. Mr. Beveridge arrived the last day of April, and has commenced work under highly favorable auspices. His acquaintance with the language gives him great advantage, and he has already won favorable opinions among the converts, and is attracting attention among unbelievers.

As the Churches can now be properly cared for in this vicinity, I have recalled four men to go into the States of Zacatecas and San Louis Potosi, and am just starting them off with Bibles, and other books which are essential to advance the work. My design is to open new fields for collecting congregations and establishing Churches in the 'regions beyond.' I wish I had the means for sending out *twenty* men instead of *four*. The fields are white for the harvest, and are plead-

ing for laborers. My spirit has no rest in view of the great work which might be done immediately in Mexico. I wish you could see this work as we see it here, and the great want of enlarged means for carrying it on. There is not a city, town, or hacienda in Northern Mexico where a man might not be placed who would, in a short time, collect a congregation of souls eager to learn the truth. Although we have had trials of every kind, during the past year, the work has progressed, and at no previous time has it appeared more interesting and encouraging than at present.

CINCINNATI.—MISS PURLIER.

In addition to the usual work, visiting and distributing books and tracts, calls on the sick, and in the public institutions, particulars of which are given in almost every report, considerable time has been spent in writing for those who look for my aid. Then many poor ones have pressed me into their service on errands of mercy and charity. These efforts are often painful, and involve sacrifice of feeling, but are regarded as duties that can not be neglected in fidelity to the Master. The School has maintained its interest. I could not deny these poor ones the pleasure of a pic-nic, for they experience but little sunshine. The advance they have made is apparent in many of their families. The mass of those for whom we labor are ignorant and selfish, bigoted and superstitious, slaves to a miserable system, and their souls are bound fast by the fear of the priesthood. They can only be made free by removing their ignorance and selfishness. This can only be effected by the light of the Gospel and the love of Jesus, but the light must be intense and long applied to penetrate the darkness of sinful ignorance, and the charity that never faileth must be used to thaw its way into these hearts of icy selfishness. Bless God, our work is not in vain, though many think and feel there is no call for it. The Romanists have twenty female missionaries in this city, where the Protestants have two, nor do they lack zeal or tact. They visit every house for charity, omitting neither the heads of families nor the domestics, and call at every public office and in every manufactory. The priests of Rome are far more zealous than the ministers of Christ. These remarks are not made in unkindness, but I would provoke to jealousy the lovers of the Bible in efforts to make the people free by the knowledge of the truth.

*Brazil.*—Several of the churches of this mission report additions, and chiefly converts from Romanism. At the last communion in Rio Janeiro, two young men were received on profession of their faith. At Lorena three persons were baptized and admitted to the church on profession of their faith. At Brotas one old man, "a miracle of grace," was received, and at Sao Paulo three were admitted to the church on examination and three on certificate, and four children were dedicated to God in baptism. The brethren in Rio de Janeiro have at last been enabled to purchase a desirable property for a chapel.—*For. Miss.*

*Mission among the Indians.*—The Report of the Commissioner of Indian Affairs in 1866, makes the population of the Indian tribes in the territory of the United States, at 293,034. "The population of the tribes," says Dr. Lowrie in his "Manual of Missions," "which have Protestant missionaries, according to the Commissioner's Report, is 14,541. Add to this the number of Cherokees, Choctaws, Creeks, Seminoles and Chickasaws, among which tribes there are Protestant missionaries, and the whole number reached by Protestant missions is 61,937, leaving the number of Indians not thus reached 231,097." The population of the tribes where the Romanists are at work is about 17,000.

These figures show how little the Protestant church is doing to evangelize the heathen at our doors.

*Pastor Harms' Mission.*—The Hermannsburg Missionary Society started by Pastor Harms, has not diminished its activity since his death. It has thirty-seven stations in Africa; of which twelve

are in Zululand, eight in Natal, ten among the Bechuanas, and seven in other parts of South Africa. There are also five stations in India, and one in Australia; and we hear that two men were expecting soon to leave for labor among the Chinese of California. They received last year 50,311 thalers.

*Egypt.*—"But the institution in Egypt which is doing the work of the Gospel on the largest and most thorough-going scale is the American Mission, as it is called. Commenced some twelve years ago by the settlement in Cairo of a single missionary, who confined his instruction to those whom he could gather into his own house, it was gradually extended, till now it has to a greater or less extent overspread the whole land. In all the chief towns, such as Alexandria, Cairo, Mansoura, Osiout, missionaries have been stationed, schools have been organized, the Gospel preached, and the Scriptures circulated. And not to these towns alone have their labors been confined, but taking them as their basis of operations, the missionaries have extended their work to the whole district of country lying around, while periodically journeys have been undertaken to those outlying parts of the country otherwise inaccessible, for the sake of preaching and circulating the Word. The progress of the mission has been gradual, but to all appearance it has been sound and sure."—*Princeton Review.*

*Eastern Turkey Mission.*—A Robber and Murderer Changed.—Writing from Bitlis, April 2d, Mr. Knapp reports a "tour to the upper plain of Boolanik," visiting out-stations. Respecting one place, Sheik Ghaoob, where there are two helpers, one of them a blind man, he writes: "The five Armenian priests have been bitter opposers of the Gospel; and had not God interposed in a wonderful manner, in securing a room for these helpers, they would have been driven out of the village. It happened that there was a poor man, who was noted for his daring wickedness, having spent years in Russia, where he had been often guilty of murder. He was a robber, a thief—in fine, guilty of breaking the whole decalogue. He rented our helpers a small room, and as he was 'the wickedest man,' and feared by the whole village, none dared attempt to drive them out of his house. The result is, *that* man has been won over to the truth, and is determined to live according to its teachings! Said he to me: Instead of supporting my family this winter, as usual, by thieving, I sold my only ox for wheat, and hereafter mean to trust the Lord for a living. After I began to hear the Gospel this winter, I took a Bible and went to one of our priests, and said to him,—'Look here, you know what a wicked man I have been' (naming over a long catalogue of sins of which he had been guilty). 'What would you advise me to do; continue on committing those sins; or renounce them and live according to this Bible?' The priest replied, 'Throw away your Bible, and resume your former course, and come to me and I will grant you remission of sins!' This man's son, a lad of sixteen, has this winter learned to read; and if nothing more had been accomplished, the conversion of this family to the truth would alone have amply compensated the toil and expense thus far submitted to. As it is, the seven scholars and fifteen Protestants already secured, we doubt not will prove the leaven that will eventually bring over the whole village."—*Missionary Herald.*

## *Syria.*

Beirut.—Mr. H. H. Jessup wrote, April 20th: "The persecution in Safeeta has just terminated, and the brethren of Tripoli station have good hopes that there will now be peace in that long persecuted community.

"The Jesuits here are working with sleepless vigilance, to force the native Syrian Catholic sects to the acceptance of the decrees of the Council, (if it ever makes any.) The only result thus far in Syria, is to unite the Maronites and Greek-Catholics against the dogma of infallibility. I believe that good will come out of that Council yet. 'He that sitteth in the heavens shall laugh.' We have a great battle yet to fight with Rome.—*Ibid.*

### *Western Turkey Mission.*

SAMOKOVE—*(About 300 miles west-northwest of Constantinople.)*—MR. PAGE.

INFLUENCE OF A SINGLE CHRISTIAN.—"I am almost daily reminded of how much a layman can do for Christ, by witnessing fruits of the efforts of a native brother in this city. He is a merchant (converted some years ago by the preaching of our lamented brother Merriam, when he chanced to stop in this city on a tour). He has endured much for Christ, and the Saviour has blessed him in his endeavors to win souls. I sometimes think that he is more useful as a merchant than he could be as a preacher, though he is a strong-minded man. Many will listen to the truth in his store, who would not dare to be seen calling at our house, or at the dwelling of any Protestant.

"His Bible lies constantly in sight, by his account-books (a very good example for American merchants), and he is often engaged in discussion. A few evenings since, a new face was seen in our prayer-meeting. It was that of a native tailor who had spent several hours that week in this merchant's store, discussing matters of faith and searching the Scriptures.—Some time ago a man from a neighboring village, full of zeal against the Protestants, came to this store, bringing his church books, and intending and expecting to convince our brother that he was in the wrong, and convert him back to his old faith. The result was that he himself was converted. He went home and sold out,—he was a wine-seller,—and went into a kind of business less in conflict with the principles of the Bible, and has ever since seemed to grow stronger and stronger in the faith. When he was here last he contributed a gold Turkish pound to the American Board.

"In another village not far distant there is a new believer who has been led along by this brother. The man comes in on market days on business, and has had frequent talks at the store. He became gradually convinced of his errors of faith, and embraced the truth. Since the week of prayer he has seemed to be going from strength to strength. His personal appearance is greatly altered for the better, and one who had seen him before cannot but be struck with the change."—*Ibid.*

## *Connecticut General Association.*

TUESDAY, P.M., June 21, 1870.

THE Report of the Committee appointed to investigate the affairs of the American and Foreign Christian Union was read, accepted, approved, and ordered to be printed, with the minutes. It is as follows:

In performing the office which was committed to them by the General Association last year, your Committee have received valuable aid from the Officers and Directors of the American and Foreign Christian Union.

One of the Directors of the Society met with us at our first session, and we were invited to examine their books, as well as to put any questions touching the management of the Society to its Secretaries.

At the same meeting of our Committee, a gentleman, who has been conspicuous in subjecting the publications and the management of the Society to free criticism, met with us, and, under a number of specifications, brought forward the charges which he had to make against the Society. These charges were arranged under three heads: That certain publications of the Society were "mendacious and scandalous," that the accounts were kept in a loose way, and so as to be calculated to blind the public, and that the Constitution of the Society was not such as to inspire confidence in the stability of the system according to which it is likely to be managed hereafter.

As to the character of the books complained of, the Committee found that all these publications had been issued by one or the other of the organizations which were ultimately merged in the present Society. They found also that these volumes thus inherited and handed down, although for a considerable time on sale, were in little circulation, and had not been complained of until quite recently. It further appeared, that after the gentleman who exposed the character of these books, and who supported his charges before our Committee, brought the matter before the Directors of the Society, they did not by vote sanction the books, or order their further issue, but withdrew them in a quiet way from circulation, and that the copies on hand were ground up as old paper, and the stereotype plates were destroyed. It is understood by your Committee that this was done before the meeting of the Association in June last, when we were appointed to look into this matter. Hence, although the little volumes were accessible to us, we did not conceive ourselves called upon to examine them. If they were "mendacious and scandalous," they had ceased to be publications of the Society, and it was no longer responsible for them. As to the way in which they were suppressed, and the question whether the Directors ought not to have publicly approved or condemned them, we have nothing to say; this is a matter beyond our province. As to the blame to be imputed to the authorities of the Society in times past for allowing these publications to be circulated, we will express our conviction that no suspicion was entertained of their objectionable nature; and if fault is to be found with the Society, under its present organization, for too readily and thoughtlessly publishing works which contained unsubstantiated charges against Catholics, the same fault may be laid at the door of a large part of the Protestant world, who are too apt to receive on insufficient evidence stories that are propagated by disaffected and unreliable persons belonging to that religion.

The second charge brought against the Society, which we were called upon to investigate, was their method of presenting their accounts in the annual reports, which, it was alleged, was calculated to mislead the public. Your Committee was of course unable at their first meeting to come to any fixed opinion in regard to the justice of this charge, and yet they felt it to be too grave a one to be dismissed without examination of the Treasurer's books, which it had been understood from the Corresponding Secretary they were entirely at liberty to consult. Two members of the Committee accordingly, versed in business and used to the keeping of accounts, availed themselves of this readily offered privilege, and at the second meeting reported the result of their examinations. The books were in excellent order, and there was no fault to be found with them; but it appeared that the condensed and modified statement of the expenditures, as published in THE CHRISTIAN WORLD for June, 1869, was objectionable in several respects.

In the first place, the statement, as printed, was not a transcript of their books as made up, but made up for publication, with many figures on both sides left out, which are on their ledger. Again, there was a meagreness and want of due detail in the published accounts, and the expenses of supporting agents in the home field are in part credited to the Home Mission Department. The justification of this method of exhibiting the expenses, is sought in the double character of the agents of the Union: they not only collect funds, but also diffuse information, and awaken interest in behalf of a pure as opposed to a corrupt christianity. They are therefore, it may be said, to be regarded both as missionaries in the Home Department and as agents for collecting funds; and hence their salaries are in part credited to Home and Foreign Missions. We do not charge those who have had the office of publishing the doings of the Society's annual meetings with any evil design in this, but it tends to mislead those who desire to know how the funds of the Society are expended, and it looks as if there was a fear lest the contributors to the funds should think that too much

was paid to agents, or too many agents were employed. We have reason to believe that the present officers of the Society admit that this ought to be altered, and have intended to make a change in this respect in the published reports.

As for the rest, we believe that the missionary work of the Society has been carefully and economically conducted; and we have the impression that from the peculiar nature of the Society more information needs to be circulated, in order to obtain a given amount of funds than in most other charitable operations. We do not entertain any suspicion that the funds of the Society have been misused or improperly expended, but we deem it always right and proper that a correct and accurate account of all the receipts and disbursements of this as well as of all other benevolent societies should be yearly given to the public.

The remaining charge which was brought before us affected the Constitution of the Society, and the modes of proceeding under it, as being too independent of the churches which sustain them, and as not insuring punctuality and regularity of attendance on the part of the Directors. In looking at this charge, we could find nothing that was peculiar to the American and Foreign Christian Union. If the charge has any validity, it must affect all the voluntary societies for religious purposes alike. Directors and Committees, for instance, may not attend to their duties; but we were assured by the honored brother, who appeared before the Committee as the Society's representative, that he verily believed that no Directors or Board of Managers were more assiduous or punctual in their duties than the Board to which he belongs. The charges being thus general, and not specially applicable to this Society, we did not conceive it to be our duty to give them much consideration. If voluntary societies need checks in order to retain the confidence of the Christian public, experience will make this manifest, and a remedy will be provided. Meanwhile, it is best to confide in the characters of the officers and Directors. In this confidence we, as a committee and as individuals, commend the American and Foreign Christian Union to the Congregational Churches of Connecticut.

THEODORE D. WOOLSEY, (Chairman),
AMOS S. CHESEBROUGH,
HENRY P. HAVEN,
JOSEPH ELDRIDGE,
GEORGE LANGDEN, (agrees by letter).

The verbal statement was added, that at their meeting in April the Directors of the Union decided that *one-half* of the District Secretaries' expenses shall be set to the account of the Missionary Department.

WEDNESDAY, A.M., June 22.

On motion, the vote approving the report of the Committee appointed to investigate the affairs of the American and Foreign Christian Union was reconsidered, and, after debate, was recommitted to the same Committee for amendment.

AFTERNOON.—The Committee on the American and Foreign Christian Union reported that they were not prepared to make any change in the report already presented.

EVENING.—On motion, the following resolutions were adopted:

*Resolved*—That the report of the Committee on the American and Foreign Christian Union be accepted, and the Committee discharged.

*Whereas*—Since the report of the Committee was prepared, the Directors of the American and Foreign Christian Union have frankly acknowledged the objectionable character of their earlier publications that have been complained of, and resolved that they shall not hereafter be issued.

*Resolved*—That this action meets the approval of the General Association, and is calculated to commend the Union to the confidence of the Christian public.

*Resolved*—That certain facts reported by the Committee respecting the past method of publishing the Society's pecuniary statements in a form at once meagre

and misleading are such as to demand reform; and that the Directors, by at once making an improvement in this matter, have given new proof of their resolution to make the Society worthy of its mission.

*Resolved*—That so much of the Committee's report, as relates to the Constitution of the Society, be referred to the Committee appointed to report upon the general subject of charitable organizations at the next meeting of the General Association.

## *EDITORIAL NOTES.*

The Papal Infallibility, a logical conclusion of previously accepted Romish dogmas, and the finale to all power in Councils and Prelates, was formally enacted into an article of faith, by 450 members of the Vatican Council, and opposed by the votes of 88, on Wednesday, July 13, 1870. Five hundred and thirty-eight votes only were given out of nine hundred members. The eighty-eight men, as compared with the four hundred and fifty, represent probably a superior amount of learning and an equal constituency of population. Since to doubt is now to be damned, what will the Munich scholars, the French and Austrian Prelates, and the waiting Abbes do with the dogma? And what will the Governments of recently liberated peoples do about it?

The *N. Y. Evening Post* (whose admirable analysis and comment on the *Catholic World's* idea of American citizenship may be found on page 238) speaks thus wisely in announcing "An Infallible Man at Last":

Every Roman Catholic is now required to believe as a condition of Church fellowship, and therefore of salvation, that whatever any man who may occupy the Papal office shall formally teach as divine truth is binding upon his faith and conscience.

The minority of one-sixth of the Council, including more than one-half of its learning and ability, have struggled resolutely against the current of ultramontanism, and the narrow, bigoted ambition of Pius IX. Every effort has been made to conciliate them, and to secure, even by compromise, a decision which should be practically unanimous. But they would not abandon their protest against a step which, as they clearly see, amounts to a declaration of war against civilization and against the irresistible tendencies of the times. They are overruled, and it remains for them to decide whether they shall surrender their judgment and conscience to the Pope as their master, or divide the church.

This decision of the Council is the end of a struggle which has agitated the Roman communion for several generations; a struggle between intelligence and superstition; between progress and reaction; between education and ignorance; between all that makes this century hopeful and the world a scene of improvement, on one side, and all that tends to subject mind to tyranny and priestcraft on the other. Liberal minds, within the Romish church, have had the whole church organization against them; because this has been controlled by the Vatican, a mere instrument in the hands of scheming and determined Jesuits. For many years the result has not been doubtful; and the adoption of the various bulls and letters of Pius IX. by the present Council, as part of the fundamental law of the church, has finally committed it to the side of the fourteenth against the nineteenth century.

It is only for the sake of the people who have no religious teachers except the Roman priesthood, and no religious thoughts except those given them by this hierarchy, that the decision is to be regretted. Their condition would be better in Spain, and in parts of Italy, Flanders and Austria, if the Gallican party had triumphed, and the church had entered on a course of gradual accommodation with the ideas which now rule in Christendom. The hope of seeing them enjoy religious and civil liberty, independence in judgment and in action, and the prosperity which comes with intelligence, would have been still remote, even if the church had not denounced all these things, and begun a new compaign against them; but not so remote as now. Catholic Europe is henceforth more narrow, bigoted and impenetrable to truth and freedom than before.

But to the world at large the measure is important only as it destroys the possibility of Catholic aggression in civilized nations. The pretence of Papal infallibility is an absurdity too transparent to impose on people who have public schools and the ballot-box. However active the struggle may be neither the United States nor Great Britain will ever abandon our civilization at the bidding of a foreign prince, claiming to speak in the name of God. Romanism declares war against intelligence; and as three hundred years ago it commanded the earth to stand still in its course among the stars, with the same authority and the same impotence it to-day commands the human race to stand still in its greater career of advancement and hope. It is a sad end for one of the mightiest institutions in history; but henceforth Papacy goes its own way of decay aside from the great movements of the world.

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From Mexico we receive testimonies from every quarter in fuller illustration of God's great work so marvellously begun and increasing. An American gentleman, of great prominence, at home, for intelligence and political position, writes this emphatic commendation from the capital:

"The progress of the great work in this republic is remarkable. The future peace and prosperity of the country will be in the proportion that freedom of worship is successful. The theory of a republican government without freedom of conscience, is the 'stuff that dreams are made of.' Mr. Riley and his co-adjutors are taking advantage of the favorable conditions for their work, and are making prodigious inroads."

We are happy to note a rapidly deepening interest in this Mexican work, and look for large responses to the call we are everywhere earnestly making. A gentleman of Baltimore sends us the pledge of $500 for the support of two Evangelical laborers in the Central Field, while the supporters of the work in Northern Mexico (Miss Rankin's field) are renewing their previous pledges. We repeat, to them and to all the friends of Christ, the strong assurance that no promise of missionary labor ever exceeded this, in the rapidity, the amount, and the value of the assured results.

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The two papers of Dr. R. W. Clark, in brief refutation of Dr. Spear's reasonings and alleged facts respecting the place of religion in the American State and School, we have printed in tract form. (16 pp.) Single copies we shall be happy to send to any address upon receipt of stamp for mailing. Fifty copies or more will be mailed at cost—two cents each.

"How the Rev. Dr. Stone bettered his situation," in returning to what he calls "Catholic Unity," is one of the Articles of the (July) *New Englander*, which we propose to supply, to a limited extent, in a pamphlet of twenty-five large pages. Keen and caustic, but fair withal and thorough, relying on unquestioned Roman Catholic authority, the writer analyzes the steps required in the process through which Dr. Stone must go to get the thing he craved, an assurance of salvation, and shows such an endless succession and inextricable complication of essential yet impossible conditions, and such an utter contradiction of requisitions connected with the process, as must utterly shut out all hope from the most fervid and hopeful seeker. The pamphlet is the most effectual paper that we have yet seen, both for information and practical use. It ought to be read and widely circulated among Protestants and Romanists.

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The *Advance* is satisfied with the results of the inquiry by a Committee of the Connecticut General Association. It is safe to say that, for another and different reason, perhaps, the Directors of this Society are also satisfied. And now that *all* are satisfied with things as they are, shall not *all* seek for still greater improvement, above all for greater efficiency and wider extension of the work given of God to this Society? In the grand mission fields of Mexico, South America and South Europe, and in our peculiar work at home, the manifold forms by which information is being widely scattered, and the germs of influence planted that are helping press and pulpit and legislative hall, as well as schoolroom and fireside, to distinguish a pure from a corrupt Christianity, and better to understand the worth of the pure, in this work, widening itself daily, will not our earnest brother of the *Advance* speak for us occasionally a hearty word, and so lend a helping hand?

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We thank the *Observer*, the *Evangelist*, and the *Independent* of New York, *Zion's Herald* of Boston, the *Presbyterian* of Philadelphia, and the *Interior* of Chicago, for sympathetic words respecting our *work*. May we not look for similar words from other religious journals? And may we not ask that detailed statements of *our work* shall be always *accredited* to the Society? This last has been, doubtless without intention, overlooked, by some journals in reference particularly to Mexico. It is but right that the American churches should know that no other organized Missionary Agency beside this Society has as yet set foot in Mexico, and that the remarkable results reported in the last two years have been developed in connection with the labors of its missionaries.

# *LITERARY NOTICES.*

OUR FATHER'S HOUSE; or, The Unwritten Word. By Daniel March, D.D., author of "Night Scenes in the Bible. 560 pages 8vo. Price, in English cloth, $3 75. Published by Zeigler, McCurdy & Co., Philadelphia and Cincinnati. Sold only by subscription.

A most beautiful and thoughtful volume, with attractive illustrations, and much more attractive delineations of the exceeding riches of God's bounty and goodness in the unwritten word of the visible creation. To Christian homes and Christian hearts it can but bring a large and perpetual blessing. Dr. Tuttle, President of Wabash College, says of it: It presents the best religious truth in a very attractive form. Its illustrations are not only apt, but as *facts* they are very rich. There is scarcely a page on which the eye does not detect some truth in history, or science, or some analogy between revealed truth and nature, which is well worthy of being retained for future meditation. The chapter of "Little Things" is full of facts which are calculated to delight and instruct. The illustration of the *locusts* is one of rare beauty, and once read never to be forgotten. The book abounds in these striking passages, and therefore, after trial, I have no hesitation in speaking of "Our Father's House" as a most attractive and admirable book for private reading, *but especially for the family.*

*(Continued on third page Cover.)*

# *RECEIPTS*

*In behalf of the American and Foreign Christian Union, for the Month ending 30th June,* 1870.

### MAINE.

| | | |
|---|---|---|
| Milltown. Mrs. Sarah D. Stickney. | $5 00 | |
| Machias. A friend | 9 00 | |
| Farmington. Friends | 56 | |
| Athens. A. R. Plummer | 10 00 | |
| | | $24 56 |

### NEW HAMPSHIRE.

| | | |
|---|---|---|
| Gilsum. Cong. Church and Soc'y. | | 9 00 |

### MASSACHUSETTS.

| | | |
|---|---|---|
| Stockbridge. Cong. Soc'y, by D. R. Williams | 82 25 | |
| Boston. Hanover street M. E. Ch. for 1869 | 16 55 | |
| Lynn. Boston street M. E. Church, in part | 24 02 | |
| Boston. Kneeland street M. E. Ch. | 23 06 | |
| Malden. M. E. Ch. Union meeting, in part | 63 02 | |
| Boston. Broomfield street M. E. Church | 49 12 | |
| Lynn. St. Pauls M. E. Church, in part | 18 73 | |
| Boston Highlands. Wintrop street M. E. Church | 46 44 | |
| Worcester. Old South M. E. Ch. union meeting | 41 73 | |
| Gloucester. M. E. Church, in part, | 17 74 | |
| Clinton. M. E. Ch., in part | 26 26 | |
| Chelsea. Bellingham M. E. Ch., in part | 12 00 | |
| So. Hadley Falls. 1st Cong Church, to make W. T. Hollister a L.M. | 53 00 | |
| " A friend for the L.M. of S. Edward Warren and Mrs. Saml. Warren | 100 00 | |
| Oakham. Cong. Church and Soc'y, | 17 18 | |
| Boston. Old South Ch. add | 5 00 | |
| Newtonville. Cong. Ch. and Soc'y, | 77 70 | |
| Abington. 1st Cong. Church and Society | 41 50 | |
| East Abington. Cong. Church and Society | 83 11 | |
| Oxford. Cong. Ch. and Soc'y | 21 54 | |
| Harvard. Cong. Ch. and Soc'y | 16 24 | |
| Clinton. Cong. Church and Soc'y. | 96 00 | |

### MASSACHUSETTS—*Continued.*

| | | |
|---|---|---|
| Newburyport. Member of North Church, for Mexico | 5 00 | |
| Walpole. A friend | 5 00 | |
| | | 396 23 |

### RHODE ISLAND.

| | | |
|---|---|---|
| Providence. Central Cong. Church and Society | 227 00 | |
| " Richmond street Cong. Church and Society | 76 35 | |
| | | 303 35 |

### CONNECTICUT.

| | | |
|---|---|---|
| Hartford. Henry A. Perkins, Ex., for bequest of the late Alfred Smith | 1,400 00 | |
| Trumbull. Cong. Church and Soc'y, Rev. N. F. Merwin | 14 40 | |
| Hartford. B. B. Abbe, to constitute himself a L.D. | 100 00 | |
| Manchester. 1st Cong. Church | 24 73 | |
| New Haven. Mrs. Tyler, for Miss Rankin's Mission | 1 00 | |
| " 3d Cong. Church | 47 18 | |
| " North Cong. Church | 125 10 | |
| " College Cong. Church | 41 00 | |
| Lyme. Cong. Church, in part, to constitute Rev. E. F. Burr, D.D., a L.M. | 20 00 | |
| Hadlyme. Cong. Church, in part. | 5 00 | |
| Stratford. Gen. G. Loomis, U.S.A. | 5 00 | |
| | | 1,783 41 |

### NEW YORK.

| | | |
|---|---|---|
| N. Y. City. Mercer street Pres. Ch., Rev. Dr. Booth, for Mission work among the Cubans in N. Y. City | 133 50 | |
| " 14th street Pres Church, Dr. Hitchcock | 133 15 | |
| Tottenville. St. Paul's M. E. Ch. add | 1 75 | |
| Brooklyn. 3d Pres Church | 54 13 | |
| Meridian. T. R. Townsend | 10 00 | |
| E. Pembroke. Geo. W. Rathbun and Miss Alice D. Hopkins L.M's | 60 00 | |
| N. Y. City. 13th street Pres. Ch., for Central Mexico | 58 30 | |
| " Reformed Church, Washington Square | 66 00 | |

NEW YORK—*Continued.*

| | | |
|---|---|---|
| Penn Yan. M. E. Church | $34 | 60 |
| Rochester. M. E. Church | 37 | 21 |
| Seneca Falls. M. E. Ch., in part | 18 | 09 |
| Auburn. M. E. Church, in part | 8 | 65 |
| West Troy. Washington st. M. E Church, in part | 43 | 81 |
| Albany. Pearl street M. E. Church, in part | 30 | 86 |
| " Ash Grove M. E. Ch, in part | 18 | 00 |
| " Trinity M. E. Ch., in part | 17 | 60 |
| Ilion. M. E. Church | 76 | 00 |
| Cazenovia. M. E Church, in part | 63 | 00 |
| Syracuse. M. E. Church, in part | 27 | 49 |
| Brooklyn. Pacific street M. E. Ch. | 93 | 00 |
| " Second street M. E. Church, in part | 59 | 72 |
| Utica. Westminster Ch., to make Dr. S W. Fisher a L D. | 35 | 50 |
| " John Seymour | 10 | 00 |
| Argyle. Rev. Mr. Url's Church, to make Geo. Stewart L.M. | 30 | 00 |
| Clinton. Pres. Church | 25 | 21 |
| West Troy. North Reformed Ch. | 29 | 00 |
| Canandaigua. Cong. Ch., to make Rev. Mr. Allen a L D. | 84 | 51 |
| Lansingburg. Rev. A. D. Eddy, D.D. | 30 | 00 |
| N. Y. City. 4th Av. Pres. Church | 113 | 66 |
| Gloverville. Union meeting | 35 | 91 |
| | | 1,443 65 |

NEW JERSEY.

| | | |
|---|---|---|
| Rutherford Park. Mrs. J. H. Blauvelt | 1 | 00 |
| Hackensack. M. E. Ch., in part | 27 | 44 |
| Newark. 2d Pres. Church | 90 | 51 |
| Bergen. Reformed Church | 33 | 00 |
| Passaic. 1st Reformed Church | 42 | 48 |
| Cream Ridge. Pres. Church, Rev. W. G. Cairns, L.M. | 44 | 00 |
| Six Miles Run. Reformed Church, | 54 | 18 |
| Neshanic. Reformed Ch., in part | 48 | 48 |
| Allentown. Pres. Church, in full of L.M. for A. A. Howell, M.D., Samuel Fowler and Henry Taylor | 24 | 00 |
| Hamilton Square. Pres. Ch., in part, | 18 | 17 |
| Trenton. Cash $15; Hon. H. W. Green $30; Richey, Gummery, Green, $10 ea.; Stewart, Hutchinson, Grant, Norris, Fish, $5 ea. | 100 | 00 |
| Griggstown. Reformed Church | 9 | 00 |
| | | 497 21 |

PENNSYLVANIA.

| | | |
|---|---|---|
| Alleghany. Young men in 1st United Pres. Church, for Miss Rankin's field | 50 | 00 |
| Philadelphia. J. C. McCurdy, for Miss Rankin's field, and to make Miss M. R. Harkins a L.M. | 30 | 00 |
| Peckville. E. Weston | 9 | 00 |
| Lebanon. Rev. E. A. Orter | 3 | 00 |
| " U. B Church in part of L.M. for Rev W. S. A. Keyes | 22 | 55 |
| Annville U. B. Church, in part of L M. for Rev. M. J. Mumma. | 12 | 00 |
| Sunbury. Union meeting, to constitute the Hon. Alex. Jordan a L.M. | 30 | 00 |
| Dauphin. Union meeting in Pres. Church, in part of L.M. for Rev. John Stringer | 26 | 28 |
| Hummelstown. Union meeting in U. B. Church, in part of L.M. for Rev. Israel Carpenter | 12 | 07 |
| Myerstown. Union meeting in U.B. Church | 6 | 42 |
| Williamsport. Union meeting in 2d Pres. Church, to make Rev. Wm. Sterling, D.D, and A. Hepburn, L.M 's | 81 | 09 |

PENNSYLVANIA—*Continued.*

| | | |
|---|---|---|
| Milton. Trin. Ev. Luth. Church | $30 | 42 |
| " Reformed Church | 14 | 35 |
| | | 317 18 |

MARYLAND.

| | | |
|---|---|---|
| Baltimore. L. Frederick | | 4 00 |

ILLINOIS.

| | | |
|---|---|---|
| Henry. Pres. Church, Rev. H. W. Mateer | 6 | 00 |
| Sandwich. Cong. S. School, per A. P. Crapser | 6 | 29 |
| Athens. 1st P. S. Sch'l, for Northern Mexico | 20 | 00 |
| | | 32 29 |

INDIANA.

| | | |
|---|---|---|
| Vincennes. 1st Pres. Church, per Rev. J. Hondl | 5 | 00 |
| " 2d Pres. Church, per Rev. J. Vance | 19 | 45 |
| Washington. Union meeting in Pres. Church | 25 | 00 |
| New Albany. Mrs. Mary A. Lapsley, to constitute herself a L.D. | 100 | 00 |
| | | 149 45 |

OHIO.

| | | |
|---|---|---|
| Oxford. A. Guy, M.D., for Northern Mexico | 50 | 00 |
| Oberlin. J. D. Whitney | 5 | 00 |
| Cincinnati. 1st Cong. Church $50; Lane & Bodley $30; Messrs. Shilleto, Wynne & Co., Davis & Co., Anderson, Gaylord, $25 ea.; Morrison & Co., McKeehan, Sellew, Miller Bros, $20 ea; McAlpin & Co, Davis, Groesbeck, Merrill, Baldwin, Shaffer, Terrence, Bennett, Mrs. Swift, $10 ea; Neave, De Camp, Burnet, Haughton, How, Wilson, Watson, Kinney, Peebles, McGeechen, Bradford, Kohl, Gordon, Brown, Williamson, Breed, Yeatman, Herron, Kile, Kilbreath, Hervey, Morton, Powell, Sebastian, Webber, Gibson, Harrison, Short, Chickering, Johnson, Mrs. Burt, Harrison, Thickield, Misses Wiggans, Fletcher, $5 ea.; Mrs. Rankin $4; Isham, Easton, R. C. P., Mrs. Williamson $3 ea.; J. H. Murray $2.50; Burt, Williamson, Crosby, Leavitt, Fox, Kidd, Moore, Mrs. Walton, Proctor, Galway, $2 ea.; Rothier, Hopkins, Price, Huntington, Mrs. Foster, Grover, Elstner, Burnet, Walter, Bradley, Kimball, Murchy, Clark, $1 ea.; Mr. Kimball, Mrs. Riley, little Girl, 50c.; W. Bell 25c. | 603 | 25 |
| " Addy & Co. $5; Mrs. Shipley $2; Reynolds, Tibbalis, Taylor, Smith, Faulkner, Mrs. Ruffin, Hulse, $1; Mrs. Balling, Clark, 50c. ea.; Sab. School Girls 38c.; Mr. Robinson 20c.; two others, 15c. ea.; Remley 5c.—all for Sab. Sch'l Festival | 15 | 98 |
| | | 674 23 |

CALIFORNIA.

| | | |
|---|---|---|
| San Jose. Rev. W. C. Merritt | | 2 00 |
| Total | | $6,136 50 |

# THE CHRISTIAN WORLD.

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## *How Decaying Romanism Seeks to Thrive.**

BY REV. NOAH HUNT SCHENCK, D.D.

LEFT to itself, Romanism collapses and dies in due course of time. Only as allied with other elements of culture and development, the results of Protestant civilization, it thrives. In Mexico and South America, where the religion of Rome was carried centuries ago, and where it obtained the most complete and absolute lodgment for a time, we find now nothing but effeteness; a religion only in the name; a religion allied to vice, over which it seeks to throw its mantle; a religion that is sapped in its seeds of life, and that, in many cases, makes no pretence to aught else than a mere element or means of popular government.

Turning to North America and the United States, we find a progressive civilization. We find all the elements of civil and religious liberty sustained as never before in any governmental economy since the world began. Here we find Romanism thriving, for everything else thrives here. We find it thriving, because it has wound itself as a parasite around this giant trunk, has by it been lifted into life, from it derives its support, and will live so long as we permit it to cling with its fascinating tendrils to the great body of this tree—until, with a strong and vigorous arm, we tear it down and trample it under our feet. In different lands we find different exhibitions of the same religion adapted to different people. This, indeed, is the Catholicity of Romanism, a Catholicity which is all things to all men, but which has the same spirit and evil influence every where.—Rome is always learning and she never forgets.

Now what does Romanism propose to do for us? What it has done for Italy? What it has done for France? God forbid! For in that

* We insert here (from the reporter's unrevised notes), a portion of Dr. Schenck's suggestive address at the recent annual meeting of the Society. It is plain-spoken, and condenses the main points now demanding the thought of patriotic Americans.

France, which has the most glittering, artistic civilization the world has ever seen, thirty-three per cent. of the population can neither read nor write. Turn to the law and testimony, and learn what is the temper of Romanism that comes now to this country and seeks to incorporate itself in the great American amalgam, to introduce an important element in the civilization of this country and to wield an appreciable power in the future destinies of this country.

We have heard so much about Catholicity in various discussions, and in our churches, that it may not be uninteresting to know exactly what Catholicity is. Read from the "Catholic World," April, 1870, page 94 :

"The difference between Catholics and Protestants is not a difference in details or particulars only, but a difference in principle. Catholicity must be taught as a whole, in its unity and its integrity, or it is not taught at all. It must everywhere be all or nothing. It is not a simple theory of truth or a collection of doctrines ; it is an organism, a living body, living and operating from its own central life, and is necessarily one and indivisible, and *cannot have anything in common with any other body.*"

Certainly it is not liberty to have this incorporated in our institutions since we give up everything that we now have. When they say with such unblushing effrontery that Catholicity can have nothing in common with any other body, how dare they, under such circumstances, come to our Heaven-blessed land, which is permeated with the light of religious liberty, and propose any thing like this for incorporation with our religious institutions? It is the camel with his head inside the tent. Be sure that presently his body will occupy the whole interior.

There is an article on "Religious Liberty" in the *Catholic World*, for April last, which is so suggestive of the present condition of things religious, and so declarative of the spirit of Rome, that I cite a few of its paragraphs :

"To seek to modify the position and action of the Church, so as to force her to accept and conform to the dominant or popular tendency or passion of the age or nation, is to mistake her essential character and office, and to forget that her precise mission is to govern all men and nations, kings and peoples, sovereigns and subjects, and to conform them to the invariable and inflexible law of God, which she is appointed by God himself to declare and apply, and therefore to resist with all her might every passion or tendency of every age, nation, community, or individual, whenever and wherever it deviates from that law of which she is the guardian and judge. The church is instituted, as every Catholic who understands his religion believes, to guard and defend the rights of God on earth against any and every enemy, at all times and in all places. She therefore does not and cannot accept, or in any degree favor, liberty in the Protestant sense of liberty, and if liberty in that sense be the true sense, the Protestant pretension cannot be successfully denied."

"Protestantism, under its most favorable aspect, is not, even in the estimation of Protestants themselves, religion, or a religion ; but the view of religion which the reformers took, or which men take or may take of religion. At best it is not the objective truth or reality, but a human doctrine or theory of it, which has no existence out of the mind that forms or entertains it. Hence, Protestants assert, as their cardinal doctrine, justification by faith alone ; and which faith is not the truth, but

the mind's view of it. The church they recognize or assert is no living organism, no kingdom of God on earth, founded to teach and govern all men and nations in all things pertaining to eternal life or the spiritual end of man, but a simple association of individuals, with no life or authority except what it derives from the individuals associated, and which is not hers, but theirs.

"Some Protestants go so far as to doubt or deny that there is any truth or reality independent of the mind, and hold that man is himself his own teacher and his own lawgiver; but all concede, nay, maintain, that what is known or is present to the mind is never the reality, the truth, or the divine law itself, but the mind's own representation of it. Hence their Protestantism is not something fixed and invariable, the same in all times and places, but varies as the mind of Protestants itself varies, or as their views, convictions, or feelings change, and they change ever with the spirit of the age or country."

"Protestantism yields always to the spirit of the age, and asserts the right of that spirit to modify, alter, or subject religion to itself. There can be no religious liberty where religion must follow the spirit of the times, and change as it changes. Religion, if any thing, is the supreme law of conscience, and conscience is a mere name if obliged to obey as its supreme law the dominant passion or tendency of the age or nation. The freedom of conscience is not in the emancipation of conscience from all law, for that were its destruction; but in its being subjected to no law but the law of God, promulgated by divine authority, and declared to the understanding by God himself, or a court appointed, enlightened, and assisted by the Holy Spirit.—Under Protestantism there is and can be no freedom of conscience; for under it conscience is either destroyed by being subjected to no law, or enslaved by being subjected to another law than the law of God."

"For ourselves, we do not pretend that the church is or ever has been tolerant. She is undeniably intolerant in her own order, as the law, as truth is intolerant, though she does not necessarily require the State to be intolerant. She certainly is opposed to what the nineteenth century calls religious liberty. The nineteenth century may not be able to understand it, or, if understanding it, to accept it: yet it is true that the spiritual is the superior, and the law of the temporal. The supremacy belongs in all things of right to God, represented on earth by the church or the spiritual order. The temporal has no rights, no legitimacy save as subordinated by the spiritual. The end, or God as final cause, prescribes the law which all men must obey, or fail of attaining their end, which is their supreme good. This law all men and nations, kings and peoples, sovereigns and subjects, are alike bound to obey; it is for all men, for states and empires, no less than for individuals, the supreme law, the law and the only law that binds the conscience.

"Now, religion is this law, and includes all that it commands to be done, all that it forbids to be done, and all the means and conditions of its fulfilment. The church, as all Catholics hold, is the embodiment of this law, and is therefore in her very nature and constitution teleological. She speaks always and everywhere with the authority of God, as the final cause of creation, and therefore her words are law, her commands are the commands of God. This being so, it is clear that religious liberty must consist in the unrestrained freedom and independence of the church to teach and govern all men and nations, princes and people, rulers and ruled, in all things enjoined by the teleological law of man's existence, and therefore in the recognition and maintenance for the church of that very supreme authority which the popes have always claimed, and against which the Reformation protested, and which secular princes are generally disposed to resist when it crosses their pride, their policy, their ambition, or their love of power.

The church in asserting the supremacy of the law of God or of the spiritual order, asserts not only religious liberty, but all true liberty, civil, political, social, and in-

dividual ; and we have seen that liberty, the basis and condition of civilization, *was steadily advancing in all these respects during the middle ages* till interrupted by the revival of paganism in the fifteenth century, and the outbreak of Protestantism in the sixteenth. Man's rights, whether social or individual, civil or political, are the rights of God in and over man, and they can be maintained only by maintaining the rights of God, or *what is the same thing, the authority of the church of God in the government of human affairs.*"

"The Protestant experiment has demonstrated beyond question that the very things in the Catholic church which are most offensive to this age, and for which it wages unrelenting war against her, are precisely those things it most needs for its own protection and safety. It needs, first of all, the Catholic Church, nay, the papacy itself, *to declare and apply the law of God to states and empires,* to sovereigns and subjects, kings and peoples, that politics may no longer be divorced from religion, but be rendered subsidiary to the spiritual, the eternal end of man, for which both individuals and society exist and civil governments are instituted. It needs the church to *declare and enforce the law, by such means as she judges proper.* . . . The present delusions of the loud-boasting nineteenth century *must give way before her,* as she once more stands forth in her true light, and her present enemies *must be vanquished.*"

Now, my friends, this is the proposed antagonism which the Romish Church has to offer. The secret of her completeness is, that thus far she has been successful through her presumption. Her implements are threefold—money, the school power, and the political power. When we bear in mind that there are fifty millions of dollars in the diocese of New York belonging to the Roman Catholic Church, and that she has a subsidy every year of $300,000 or $400,000 from the city, it looks as though she was the Established Church. When we come to reflect further that there is not a law that can be passed in Albany without her sanction or the sanction of her representatives from the city of New-York ; when we know that the government of this great city is entirely under her control, as though the Archbishop of New-York published from his library every morning what the regulations of the city government should be—when we come to understand all these things, we see that the money power and the political power are playing into each others hands, and that both of these are being strengthened by the constituency that is plainly being educated in her well organized school system. As a Roman Catholic priest once said to a Protestant clergyman : "What fools you Protestant clergy are! You build a church and preach to grown-up men and women, nine-tenths of them being past your influence.—You are firing your batteries at random, and wasting your money. Why don't you build school houses alongside of your churches? Why don't you spend surplus money to afford facilities for instruction and present inducements to draw in the children, then in the moulding period of life, and make of them what you will? I leave the grown-up men and women, and appeal to the growing-up generations." The Roman Catholic Church has long practiced this theory, and you will find more institutions of an educational character than you will find churches all over the country.

This great school power is probably being worked now more than any other. The fallacy has gone forth that these schools are better than our schools. No such thing. They are ordinarily the most flimsy in organization, the most careless in instruction. Every thing in the superficies of the school is beautiful to the eye, but when you come to the weightier matter of mental discipline, their schools are inferior to ours. They draw in Protestant children by making their schools cheap. This, in New York City and State, they can well afford to do, as they draw $400,000 from the public treasury wherewith to make up the deficit.

While the church is dis-established in Mexico, forsooth, Protestant New-York is doing more towards constructing a union of Church and State than any other people are doing in the Roman Catholic world to-day. And all over the land to-day, the Roman Catholic Church is building the costliest churches, purchasing the most available sites, and bringing influence to bear upon those who occupy the highest places of power in the land.

The question with us is what we are to do? We are trying to make a nation in this Western hemisphere, and God has blessed us. So far we have produced a stalwart race of men, such as the world has never seen. We have here a national character which represents that which is moral and religious in man, such as has never been seen elsewhere. If the Roman faith will come and take its place, we welcome it as we welcome every other form of religious faith. We give the greatest toleration to all who are earnest and true. But we would have it broadly understood that the genius of American institutions must and shall prevail over this Western land. We have no promises to make other than the guarantees of our Constitution. We have nothing to ask for ourselves, except that we give to them, and nothing to give to them that we shall not exact for ourselves. We only ask that we shall have before God, as we give to them now and forever, the franchise of religious liberty.

## *The False Decretals.**

In this remoulding of European institutions, so necessary to the interests of Christianity and civilization, one of the most efficient agencies was the collection of canons known as the False Decretals. About this period there began to circulate from hand to hand a collection of Papal Epistles, on which the names of the early Bishops of Rome conferred the authority of the primitive and uncorrupted church, instinct with

* From "Studies in Church History" by Henry C. Lea. Philadelphia: H. C. Lea. Of Mr. Lea as a historian and of his works, the most eminent scholars on either side the ocean speak with unqualified commendation.

pure and undisputed apostolic tradition. The name assumed by the compiler was Isidor Mercator, or Peccator, and as the original copy was said to have been brought from Spain, he was readily confounded with St. Isidor of Seville, the eminent canonist, who, two centuries before, had enjoyed a wide and well-merited reputation for extensive learning and unquestioned orthodoxy.

Denis the Less, who, in the first half of the sixth century, made an authoritative collection of canons and decretals, commences the latter with Pope Siricius, whose pontificate reached from 384 to 398; and there are no earlier papal epistles extant in the nature of decretals.— When, therefore, the decisions and decrees of more than thirty apostolic fathers, of venerable antiquity, were presented under the sanction of ecclesiastics high in rank and power, and when these decrees were found to suit most admirably the wants and aspirations of the church, it is no wonder that they were accepted with little scrutiny by those whose cause they served, and who were not accustomed to the niceties of strict archæological criticism. It could hardly be expected that a prelate of that rude age would analyze the rules presented for his guidance, and eliminate the false, which served his interests or his pride, from the true, with which they were skilfully intermingled. Some, more enlightened than the rest, perceiving that, if their own power was enhanced, at the same time their bonds of subjection to the central head were drawn closer, muttered faint and cautious doubts; but the vast majority received the new decretals with unquestioning faith, and though political causes delayed their immediate adoption, yet soon after the middle of the century we find them received with scarcely a dissentient voice.

Riculfus, who occupied the archiepiscopal see of Mainz from 784 to 814, is credited with the paternity of this, the boldest, most stupendous and most successful forgery that the world has seen. Whether or not it was brought from Spain by him, or constructed under his supervision, there is little doubt that he employed himself industriously in disseminating copies. Another collection, somewhat less bold in its pretensions, but equally destitute of authority, had made its appearance a little earlier, having been given by Ingilram, Bishop of Metz, to Adrian I., in 785; and it was likewise extensively circulated and cited, although Hincmar of Rheims condemns it as bearing falsehood on its face. Other documents of various descriptions were also fabricated for the same purpose, and indeed it is probable that the whole series grew by gradual accretion under the hands of those who were watching the progress of events, and who became emboldened by the ease with which they escaped detection.

An examination of these documents, indeed, leads to the conclusion that they were not the result of one effort or the work of one man.—

Their constant repetitions and their frequent contradictions would seem to prove this, and to show that they were manufactured from time to time, to meet the exigencies of the moment or to gratify the feelings of the writers. Had the whole been composed by one person, with a definite individual purpose in view, there would be much more unity perceptible throughout. . . . . It is certain that about the middle of the century a great and silent revolution in the relations between church and State commenced, and it may fairly be assumed that these new canons were the instrument with which the ecclesiastical party worked upon the general popular readiness to submit to such a change of masters.

To estimate the influence of these canons and other cognate forgeries requires an attentive examination into the jurisprudence and legislation of the period, which they interpenetrate to an extent that shows how thoroughly they modified the condition of society in all its ramifications. Interpolated into codes of law, adopted and amplified in the canons of councils and the decretals of Popes, they speedily became part and parcel of the civil and ecclesiastical polity of Europe, leaving traces on the institutions which they affected for centuries. . . . . .

If the False Decretals thus indirectly left their impress on secular legislation, their overwhelming force in modifying the organization and position of the church itself may easily be conceived. The pretensions and privileges which they conferred on the hierarchy became the most dearly-prized and frequently quoted portion of the canon law. In each struggle with the temporal authority it was the arsenal from which were drawn the most effective weapons, and after each struggle the sacerdotal combatants had higher vantage-ground for the ensuing conflict. The satire of Rabelais loses its usual extravagance when dwelling upon the virtues of the "sacrosainctes Decretales"—the development and application of the forgeries of the eighth and ninth centuries.

For eight centuries the authority of Isidor and Ingilram was unquestioned, save by bold heresiarchs such as Wickliffe, who had come to an open rupture with Rome ;* nor, when antiquarian research began to discover the anachronisms with which the forgeries were filled, did the church abandon her champions. The learning of Blondel, it is true, silenced his adversaries, but the Decretum Gratiani could not be mutilated, and the true and the false continued to appear in inextricable juxtaposition. It is not the least of the troubles of an infallible church that it cannot decently abandon any position once assumed. Having received the False Decretals as genuine, and having based upon them its claims to universal temporal supremacy, when it was obliged to abandon the defence of the forgeries it was placed in a shockingly false

* Among the Wickliffe errors condemned at the Council of Constance, was—"Decretales epistolæ sunt apocryphæ, et seducunt a fide Christi ; et clerici sunt stulti qui student eos."—Artic. Condam. Jo. Wickliff. No. 38 (Concil. Constant. S. V.)

position. To have indorsed a lie, from the ninth to the eighteenth century, was bad enough, but to give up the fruits of that lie, so industriously turned to profitable account, was more than could be reasonably expected of human nature, and accordingly we have been authoritatively informed within the last few years that the church claims still as its undoubted right all the power and prerogative that it ever enjoyed or exercised.*

## *The Middle-age Papacy Unsurpassed.*†

By the twelfth century the Pope had subjugated the Church as well as the State. The successors of Gregory the Great, who had said to claim the title of "Bishop of bishops," was to herald the Antichrist, are the embodiment of the Church and the incarnation of divinity. Listen to their language. Innocent III, one of the most powerful and impious, in his coronation sermon, said: "Now you may see who is the servant who is placed over the family of the Lord; truly is he the Vicar of Jesus Christ, the successor of Peter, the Christ of the Lord, the God of Pharaoh; placed in the middle between God and man, on this side of God, but beyond man; less than God, but greater than man; who judges all, but is judged by none." Adrian VI said to the Elector Frederick, whom he sought to withdraw from the support of Luther: "Thou art a sheep; presume not to impugn thy shepherd, nor to judge thy God and Christ."

When pontiffs were suffered thus to talk, it is not strange that a provision should be inserted in the canon law declaring "if a Pope was so lost to the duties of his high station that through negligence he drew multitudes with him to hell, yet was he not to be reproved by any man; for he was to judge mankind, and not to be judged by man; therefore the nations were to pray for him, for on him their salvation depended next to God." Neither was it strange that a contemporary poet should address Innocent—

> "Non Deus es, nec homo; sed neuter et inter utrumque,
> Quem Deus elegit socium; soci aliter egit
> Tecum partitus mundum, sibi noluit unus
> Omnia, sed voluit tibi terras et sibi cœlum—"

nor that a legal writer, in defining the limits between Papal and secular legislation, should cite ecclesiastical authority for the propositions:

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* Among the damnable errors defined in the Syllabus of Dec. 1864, is that which teaches that "Romani potifices et concilia œcumenica a limitibus suæ potestatis recesserunt, jura principum usurparunt."—(Syllab. No. xxiii.)

† From an article on the "Infallibility Dogma," in the *Christian Quarterly* (Cincinnati,) for July.

"The Pope is bound by no forms of law; his pleasure is law;" "The Pope makes right of that which is wrong, and can change the nature of things;" "The Pope is all and over all; he can change square things into round."

At this time the formulas for Papal maledictions and excommunications were brought to the highest state of perfection. In reading them one's astonishment is divided between the wonderful versatility and flexibility of mind that they evince as literary compositions, and the atrocious cruelty and hideous blasphemy with which they reek. As he reads them, the impression is left on his mind that the middle-age Papacy left no heights of impiety, blasphemy, and diabolism unscaled. The foregoing utterances are surpassed neither by Bellarmine's famous dictum: "If the Pope should err by enjoining vices or prohibiting virtues, the Church, unless she would sin against conscience, would be bound to believe vices to be good and virtues evil," nor by the schema defining Papal infallibility before the Council at Rome.

At this time too, occurred a noteworthy change in dogmatic theology. Hitherto the doctrine of the Papacy had formed no part of dogmatics. "None of the ancient confessions of faith," say the learned authors of "The Pope and the Council," "no catechism, none of the patristic writings contain a syllable about the Pope, still less any hint that any certainty of faith and doctrine depends on him." Thomas Aquinas, in 1274, first assigned the Pope a "*locus*" in theology. "Since then," say the authors just quoted, "every doctrinal treatise has its section on the 'Primacy,' and since Melchior Canus (about 1550) more especially, but in a shorter form with Aquinas, a discussion of the Pope's authority in matters of faith." If the reader would see the change, let him compare the creed of Pius IV, based on the dogmas of Trent, with the Nicene and Athanasian symbols. While the latter say nothing about the Roman Bishop—contain no intimation that there was one—the former requires the confessor to "promise and swear" obedience to him and to recognize him as the "successor of St. Peter, Prince of the Apostles, and Vicar of Christ."

## *Lamaism and Papism.*

Those who have not forgotten one of the most amusing and instructive books ever written—the work of Messrs. Huc and Gabet on China and Thibet—will remember the amazement occasioned to the simple Roman Catholic missionaries by the spectacle of Buddhism in the countries in which it is still a living faith. They had labored in China, and were already aware that Buddhism was a vast and complex creed which, though some centuries older than Christianity, consisted, like it, partly of the maxims of a very pure morality and partly of a great

system of dogma on matters supernatural. They were not ignorant that the dogmatic part of it rested on the authority partly of certain sacred books, but chiefly of a number of Councils, Œcumenical so far as the Eastern world is concerned, of which the meetings and the decisions are as well authenticated as anything in history. But, while they were familiar with these analogies, they were utterly unprepared for the resemblance which, in the countries on the north-west of China, Buddhism wears to the practice and ceremonial which they had left at home. They found large monasteries of celibate monks, living a life which, so far as could be judged from its external aspect, was precisely that of the religious in Europe. They found preaching friars, pilgrimages, and modern miracles. They found temples which at the first glance might be taken for churches, and a ritual which scandalized and frightened them by its similarity to the ministrations of the priest before the altar. The explanation of these startling phenomena which the missionaries gave to themselves was at once simple and complete. They said that it was all the work of the Devil. With the express object of preventing the spread of Roman Catholic Christianity in these regions, the Prince of Evil had had the malice to invent a caricature of it, and thus to create an obstacle to its propagation far more difficult to overcome than the most invincible ignorance and the most obstinate superstition.

One of the adventurous missionaries (if not both) is now dead. If they had been continuing their explorations during the present year they would have had yet one more devilish analogy to describe and account for. For Buddhism has not only its Scriptures, its Councils, its creeds, its asceticism, and its ceremonialism. It has also its infallible Pontiff. Nor is the way in which the Grand Lama acquired his "prerogative of inerrancy" in any way a secret or a mystery. He obtained it partly no doubt through the decline of the more spiritual forms of Buddhism, and through the consequent general tendency to the grosser kinds of superstition; but the chief cause of his elevation was the decay of Councils. India had revolted from the faith; China had grown careless and contemptuous; there were great political difficulties in the assembling of Councils, and, even when got together, they would not have represented what was conventionally regarded as the world of Buddhism. Accordingly the substitute for Councils which presented itself to the comparatively small part of the Buddhist community in which devotion remained fervent was to take a priest and to believe, or make believe, that he was infallible. That there is a real analogy between the infallible personages at Rome and at Lhassa will not be denied by anybody whose faith does not go the length of belief in magic. The other resemblances between Buddhism and Christianity may be superficial or accidental, and certainly it would be a mere conceit

to affect to see in one creed the principles inherent in the other. But in presence of the tremendous assumption that a particular human being can commit no error of opinion whatever concerning the things of the other world, or concerning morals and politics in this life, all other differences disappear. All systems of belief which include such an assumption are essentially identical.—*Pall Mall Gazette.*

## *The Invito Sacro.*

BY R. DE PRESSENCE, D. D.

Sunday, November 7, 1869, the Cardinal Vicar Apostolic caused the following invitation to be posted up on all the walls of Rome. I reproduce it as one of the most important documents of the preliminary history of the Council, which perfectly shows in what spirit the Roman *curia* would urge it on, and under what auspices they desire to place it.

INVITO SACRO.

"In a few days Rome will receive within her walls pastors coming from all the countries of the world, and the solemn day consecrated to the Immaculate Conception of Mary draws near—a day which will be more memorable in the future, since it will witness the opening of the Council. Therefore, all true sons of the Mother of God address themselves with the greatest affection to her whom St. Cyril called *norma rectæ fidei*, the norm or rule of the true faith, and they address themselves to her, in order that just as she was personally at Jerusalem the teacher of the Apostles and their companions in prayer, to call down the sanctifying Spirit from heaven upon the Council, so she may preside to-day over the new assembly gathered under her maternal protection, and that by her mediation she may obtain all the favors of which God has made her the arbiter and dispenser. Hasten all to the *Triduo* of the Church of the reverend Capuchin Fathers.

"We also exhort you to attend in the same church the *Triduo* of Jesus of Nazareth. We feel assured, O Romans, that you will second our paternal desire, and that, prostrate before the venerated image of Immaculate Mary, you will invoke her as your hope, and as the hope of the Catholic Church, and Mary will once more prove to the enemies of the truth how justly the sacred liturgy speaks thus of her: *Cunctas hæreses sola interemisti in universo mundo.*"

This official document appears to me of the highest interest, as an ingenuous revelation of ultramontane Neo-Catholicism. It specially brings into clear light the intention of the Pope in choosing the 8th of December for the opening of the Council. The 8th of December is, in fact, the day on which he alone promulgated the dogma of the Immacu-

late Conception of Mary, contrary to all the ancient rules of the Church. Is not this saying, in the clearest, most precise manner, that the Council is only an accessory wheel, since it is possible to dispense with it in the proclamation of an article of the creed, the most considerable innovation that can be imagined!

What is very striking, further, in the *Invito Sacro*, is the audacity with which the Cardinal Vicar, speaking in the name of the Holy See, draws the consequences of the Immaculate Conception, in reality a true apotheosis of Mary. She, she alone is invoked at the moment when the Church is to prepare for these solemn sessions. Of the Holy Spirit, who, however, is canonically the inspiration of the Council, not a word! As to Jesus Christ, you have remarked the little notice inserted in a parenthesis that he might not be entirely neglected, but he is treated as a personage of secondary importance. The Cardinal Vicar, after his effusions over the Immaculate Virgin, seems to check himself, and say, "I forgot to mention to you a certain Jesus of Nazareth, whom you would do well to invoke, but in his turn, after our chief divinity. Great is Diana of the Ephesians!" This benevolent attention, transitorily bestowed on the Saviour of the world, is one of those luminous touches which clearly define the whole situation. Mary is set up not only as the merciful Mother, who procures the forgiveness of sin by her intercession, but as the morning star which sheds on the Church the pure light of heaven. The *Invito Sacro* boldly proclaims her *the norm of truth*. I think I never read such a thing before; at any rate, never was any other Council inaugurated in this fashion. The Cardinal Vicar has private information on the part Mary played in the Council of Jerusalem; he forgets, unhappily, to make this known to us, for, according to the Acts of the Apostles, she shone there by her silence; and it is this very silence, humility, the vail in which she constantly wrapped herself, which is her true greatness. Finally, to crown this master-piece, the Cardinal Vicar ascribes to her the honor of banishing all heresy from the world. It is often said that we must seek the true idea of a letter in the *postscript*.—Do the latter words, then, signify that the entire preceding *tit-bit* is an exquisitely delicate irony? For, finally, we need but open our eyes to see that Mary has very badly succeeded in suppressing the heresies of the world. It seems, on the contrary, as though the world more and more belonged to them. Witness the immense expansion of the Anglo-Saxon race, and the triumphs of Protestant Germany. Catholicism can no longer say, like Philip II., that the sun never sets on her empire; for all the Occident is escaping her power. Let us confess that Mary is just as much *the norm of truth* as she is the subduer of heresies, and we shall agree with the *Invito Sacro*.—*Rome, Italy, and the Council.*

## *The Loss of the Armada.*

**How much was included and decided in that event, Froude recites in closing his history:**

"The years which followed the defeat of the Armada were rich in events of profound national importance. They were years of splendor and triumph. The flag of England became supreme on the seas: English commerce penetrated to the farthest corners of the Old World, and English colonies rooted themselves on the shores of the New. The national intellect, strung by the excitement of sixty years, took shape in a literature which is an eternal possession to mankind, while the incipient struggles of the two parties in the Anglican Church prepared the way for the conflicts of the coming century, and the second act of the Reformation. The transition from the Catholic England with which the century opened, the England of a dominant Church and monasteries and pilgrimages, into the England of progressive intelligence; and the question whether the nation was to pass a second time through the farce of a reconciliation with Rome, was answered once and forever by the cannon of Sir Francis Drake. The action before Gravelines of the 30th of July, 1588, decided the largest problems ever submitted in the history of mankind to the arbitrament of force. Beyond and beside the immediate fate of England, it decided that Philip's revolted Provinces should never be reannexed to the Spanish crown. It broke the back of Spain, sealed the fate of the Duke of Guise, and though it could not prevent the civil war, it assured the ultimate succession of the King of Navarre. In its remoter consequences it determined the fate of the Reformation in Germany; for had Philip been victorious, the League must have been immediately triumphant; the power of France would have been on the side of Spain and the Jesuits, and the Thirty Years' War would either have never been begun, or would have been brought to a swift conclusion. It furnished James of Scotland with conclusive reasons for remaining a Protestant, and for eschewing forever the forbidden fruit of Popery; and thus it secured his tranquil accession to the throne of England when Elizabeth passed away. Finally, it was the sermon which completed the conversion of the English nation, and transformed the Catholics into Anglicans."

"Gustavus Adolphus held the cause of the imperilled Reformation to be his own. The groans of oppressed Germany and of stricken Protestantism rang in his ear; he looked across the Baltic and beheld the shores of Pomerania swarming with the gorged warriors of the house of Hapsburg and the Church of Rome. Wallenstein led them against the ramparts of Stralsund, the chief stronghold on the Pomeranian coast;

but a Swedish garrison, thrown in by Gustavus, beat them back. The King of Sweden but slightly put forth his hand, and for the first time the Roman Catholic host recoiled (1629). Gustavus then deliberately, earnestly, and prayerfully set about the highest endeavor that king or captain ever gave himself to, undertook one of the most daring enterprises of which history bears record, almost more daring than the onslaught of Alexander upon Persia, not less daring than the march of Hannibal into Italy, and certainly bolder than the early invasion of Italy by Bonaparte. The king of a poor, thinly-peopled, and insignificant land, the captain of a small army, assisted by some money from France and by some volunteers from England and Scotland, Gustavus flung himself upon the Austrian Cæsar—the highest placed and most potent monarch of Europe, in the fulness of strength and in a mid career of conquest, surrounded by more than 100,000 victorious veterans under generals of consummate skill, sustained by the power of Spain, the resources of Italy, and the gold of the Indies. The height of the endeavor was a match for the boldness of the enterprise. Ambition and resentment may have somewhat moved him: but ambition and resentment were the handmaids of a purer and more lofty passion; the love of glory stirred his heart, but the love of glory waited on the love of God. He solemnly consecrated himself and his people, his hand and his brain, his life and soul to the deliverance of his oppressed fellow-believers, to the rescue and raising up of Protestantism, sore beset and beaten down, to the preservation of Christendom from the most dreary and deadly yoke that ever threatened it, from the confederate despotism of the House of Austria and the Church of Rome.

"And gloriously was the high endeavor fulfilled. The Protestant champion threw himself into Germany with a few thousand men, and thronged more mighty deeds into two years and not five months (June 25, 1630—November 6, 1632) than almost any conqueror, and than certainly any deliverer, ever achieved in the same time. Everything yielded to his patience, his boldness, his genius, and his self-devotion. He hurled back the torrent of Roman Catholic aggression from the shores of the Baltic to the foot of the Alps, from the mouth of the Elbe to the source of the Danube. Stronghold after stronghold was stormed; army after army was defeated; city after city welcomed the Protestant deliverer; prince after prince gathered round the Protestant champion—

> 'Each laurelled leader down before him went;
> He went from strength to strength, a wondrous way,
> Till victory's dim dawn flamed into fair full day.'

Tilly and his savage host, defiled and bewildered by the blood-bath of Madgeburg, where 20,000 Protestants were slaughtered at the storming of the hapless city, May 10, 1631, were utterly broken and overthrown

at Leipzig four months after, September 7, 1631; and the Roman Catholic captain, overtaken by his terrible pursuer, who had traversed half Germany in the chase, underwent a second defeat, and received a mortal wound on the banks of the Lech. . . . The House of Hapsburg, so late the terror of Europe, sank into an object of compassion and contempt. The Church of Rome, arrested in its career of re-conquest, trembled before the King of the Goths, and beheld in him a new Alaric and Adolph. . . . The Reformed Churches exulted in their mighty champion, and mourned over his early withdrawal. . . . Gustavus died the death at once of a martyr and of a hero, sealing his devotion to the Protestant faith with his blood, and falling upon the battle-field which he won (Lutzen, Nov. 6, 1632)."—*From "The Papal Drama," by* T. H. Gill.

## *Mr. Froude on Tyndale's Bible.*

This was the introduction of the English Bible—this the seeming acknowledgment of Henry's services. Of the translation itself, though since that time it has been many times revised and altered, we may say that it is substantially the Bible with which we are all familiar. The peculiar genius—if such a word may be permitted—which breathes through it, the mingled tenderness and majesty, the Saxon simplicity, the preternatural grandeur, unequalled, unapproached in the attempted improvements of modern scholars, all are here, and bear the impress of the mind of one man—William Tyndale. Lying, while engaged in that great office, under the shadow of death, the sword above his head, and ready at any moment to fall, he worked under circumstances alone, perhaps, truly worthy of the task which was laid upon him, his spirit, as it were, divorced from the world, moved in purer element than common air. His work was done. He lived to see the Bible no longer carried by stealth into his country, where the possession of it was a crime, but borne in by the solemn will of the King, solemnly recognized as the Word of the Most High God, and then his occupation in this earth was gone. His eyes saw the salvation for which he had longed, and he might depart to his place . . . . and with the reward which at other times as well as those has been held fitting by human justice for the earth's great ones, he passed away in smoke and flame to his rest.—*History of England.*

The Apostles laid no claim to infallibility; they trembled lest they themselves might become castaways. The Church was a true republic, in which, in his unaffected humility, no man sought authority over another, and where all were equal in a common faith, an overpowering

love. Its ritual was the natural impulse of a believing heart. The Christians met in private rooms, or on the flat tops of houses, and joined at regular intervals in prayer and praise. The sermon of the presbyter and the Apostle was usually unpremeditated, and pointed to the sacrifice of Calvary. No painted robes, no gorgeous rites, no pagan censers or chanting priests, disturbed the season of divine communion. The commemoration of the last sad supper was performed by carrying the bread and wine from house to house; and when the inspired missionaries set out, full of joy and faith, to bear their good tidings to splendid Antioch, or gilded Ephesus, their dress was as plain as their Master's, their poverty as conspicuous as his. From Jerusalem, which had till now heaped only anathemas upon the Gentiles, the early Church descended—the teacher of self-denial, benevolence, and hope to man.—*Eugene Lawrence.*

*Progress in Mexico.*—A writer in the July number of *Putnam's Magazine* thus sums up what has been accomplished in the three years, since the overthrow of the Maximilian dynasty:

1. They have firmly established a free constitution, embodying those essential guarantees of liberty which we Anglo-Saxons regard as fundamental, including an entire divorce of Church and State.

2. They have secularized the vast and illgotten estates of the Church, from the revenues of which it was always able to pay a mercenary soldiery in the interest of despotism, and by which they virtually controlled the country and kept it deluged in blood.

3. They have placed on an enduring basis the rights of free speech, a free press, speedy public trials, and above all, liberty of conscience in religious worship: and are establishing universal suffrage, trial by jury, and subordinating the military to the civil power.

4. They have in operation, and are steadily extending, a system of primary schools, which could never have been done while the priestly tyranny continued.

5. And already the fruits of these beneficent victories are visible in the press of the country, and an expanding literature—in the growth of education among the youth; while among the adults, through the press and otherwise, there is plainly visible an increased and increasing intelligence. And in another and grander aspect the change is so remarkable, that a volume might well be devoted to its discussion. This is the great religious awakening, standing, perhaps, without a parallel in this century. From small beginnings, in 1846—'47, the sacred Scriptures have been slowly finding their way to Mexican firesides, till within the last two years, their circulation has been open and remarkably rapid. Already great numbers of the people have wholly abandoned

the old religion in which they were born, and organized themselves into Evangelical churches, in harmony with the leading churches of the United States, and taking the Bible only as their rule of faith. They have spiritual leaders of their own race and language. Their influence is rapidly extending by means of the pulpit, religious societies, and the press.

## *The British Parliament afraid of Popery.*

The Rev. W. M. Statham speaks thus fearlessly in the London *Christian World:*

It remains a disgrace to our British Legislature, that when on the convent question our representatives were asked to put Roman Catholic institutions upon the basis of all other British institutions, such for instance, as prisons and lunatic establishments, that the British Parliament, aided by Nonconformist Members, said virtually the Papists shall have *their* prisons and lunatic establishments free and unfettered. We will not interfere, we will consent to a committee as to the grounds on which the Papists hold their property, but we cannot risk party strife by inspecting their establishments! How stands the case? Girls flee at their peril from the convents in which they are immured; they are found pale and haggard, hiding behind hedges, and making desperate ventures in leaping walls; but a priest or a bishop soon arrives, having started off by road or rail to catch the runaway. Now then, if you please, Mr. John Bull, you must give her up—"it's all right," the sleek-faced priest says, "quite right, she's only MAD." Yes! they will take her back, please, quietly and comfortably; they are used to such cases, and know how to treat them; they will be a little more watchful in future, and take care that you are not disturbed in the night with such piercing cries again. It's quite right, gentlemen; the high walls of convents, bolts and bars, are, as you know, to keep gentlemen out, and not to keep girls in.

True, the escaped one was an English girl, but she's only "off her head" a little—she's only a little mad! But it's a free country; that is the grand panacea for all the difficulties; and of course Rome, with its vast domestic establishments, must be left to its own way. When in the summer time we go to visit some of the Continental sojourning places—"Do you call this a free country," we ask, "where your Government inspects the convents?" Ah! we *are free*, *we* are in *England*, we are Protestants, as you know. We "rise as one man" when there is any difficulty, but we let the Papists have their own way—that *is* free, isn't it? And they like our free air and enjoy our free institutions so much that their convents have increased from tens to hundreds in the space of a very few years. As to the PRISON aspect of convents, we might ask, Is it likely that girls are kept there against their will? If such a thing were likely, of course we might inspect convents; but is it at all conceivable that girls who have been *gently inclined* into convents from schools, or who have entered them first in their early years, when the beautiful mystic sense is awakening, is it likely that they ever become conscious of their folly, or that they ever yearn for *home* and the sweet enjoyments of *human love* again? For my part I hold that it is a satire upon freedom to leave hundreds of convent-prisons in Britain uninspected by the civil power. I have no hesitation in prophesying that the convents will, in a few years, number thousands instead of hundreds. The Papists will send their awkward foreign cases to be dealt with over here. The convents are looked after ABROAD. In Catholic countries there is ever the danger of monasteries and convents being sup-

pressed, but in Britain they are patronized and encouraged. Why, it is often asked—indeed, I have been asked hundreds of times—why make so much of this convent question? I answer—IT IS A TEST QUESTION! It is Rome's opportunity for knowing the measure of her power, and our opportunity for letting her know our intentions. We passed the Ecclesiastical Titles Bill, it is true, but we were afraid to put it in force, the consequence being that we have a lot of *titled* ecclesiastics spread all over Britain, who derive their titles from a foreign power. So with convents. We have positively been told by the English press that the POPE will see that there is nothing amiss in the convents. The POPE? Then we have indeed an "*imperium in imperio*"—with a vengeance.

## *A Christian and Protestant Nation.*

BY F. H. NEWHALL, D.D.

THE fact is, that whether willing to acknowledge it or not, we are a Christian nation. Christianity has interpenetrated all our institutions our literature, legislation, and school system. This is not saying that Christianity is an established religion in the European sense. It is "established" not in law, but in average public sentiment. Hence every thing proceeding from the people as law, literature, and legislation, has been impregnated with it. Legislation has deferred to the faith of the masses of the people. Hence the Sabbath laws, chaplaincies, and the customary devotions at the opening of courts and legislative sessions. It has been triumphantly asked, "If the State establishes Christianity what will she do with it?" We answer, "Just what she is doing with it to-day."

Still more, hitherto we have been not only a Christian but a Protestant nation. This is seen not so much in accidental and superficial phenomena, like Bible reading, as in the radical and essential assumption that pervades our whole national character and activity, the right of private judgment. The first cry of our national life was a *protest* against human authority. Our fathers claimed the individual right to go back to the first principles on which all governments rest. They refused to recognize any authority except that of right and reason. Standing on this foundation they boldly appealed to the universal conscience of mankind. The right of private judgment is the central idea of a nationality which makes each citizen a statesman, makes each in fact the State in miniature. Our rulers, our laws, our constitutions live only by the individual assent of American citizens. Each man has here the individual responsibility of upholding the State. It is only by enlightened, voluntary individual decisions, expressed year by year in election after election, that the breath is kept in the national body. But this incessant appeal to the individual, this ceaseless call for personal private decision, this perpetual protest against all authority except that of private reason and conscience, is not only the core of American nationality, but of Pro-

testantism as well. The absolute submission of a large class of judgments to an ecclesiastical superior is an essential of Romanism. The very genius of Romanism is thus anti-American.

Our free-school system is an essential feature of our nationality. But it is not the Bible, it is the free thought in the school that is the object of Romish hostility. American common schools are fortresses of free thought; that is exactly what puts them under the ban of Romanism. There children are taught continually not to accept anything upon authority, but to demand a reason for everything. The modern instructor, after the American idea, is he who teaches this lesson most thoroughly. This is not only an intellectual but it is also a religious lesson, which Romanism instinctively feels to be her deadliest foe. Hence she fights our school, not because the Bible is in it, but because it is anti-Roman, and from her point of view anti-religious, and such it must continue to be while it is American. Let Protestants note well that no kind nor degree of secularization can remove these Romish objections to our schools. Throwing out the Bible will not be a tub to the whale. The American idea, the fundamental characteristic of our American nationality, is *Protestantism in politics*, and when we surrender that, our hour has come.—*Zion's Herald.*

## *The Coming Years.*

The glorious coming years,
The strong victorious years,—
Our prophets see them far upon the way;
With timbrel and with song,
Before the doubting throng,
They bear the standard of the coming day.

The grand millennial years,
The fruitful harvest years,
So sure to blossom when we shall not see.
Contented we forego,
If each one seed may sow,
Which in that century shall be a tree.

O world of want and wrong,
O world, despairing long!
Our hopes are strong for thee, our hands are full;
Our prayers, with labor wrought,
Have golden answers caught,—
The promise is so vague and bountiful!

For every hopeful plan,—
All help from man to man,—
Room, where the hosts of true reform advance;
The names of Right and Good,—
Though little understood,—
Shall keep their armies safe from sore mischance.

Than every enthroned ill
Our Faith sits higher still,—
High as the Throne where Right with God appears.
So lifted over fate,
So strong to work and wait,
Are they who count on the Eternal years.

—Carl Spencer, *in "Hours at Home."*

# *SPECIAL MISSIONARY INTELLIGENCE.*

## *Mexico.*

MONTERREY. — MISS RANKIN.

THREE months ago, I wrote you that a young man, educated for a Jesuit priest, had forsaken Romanism and embraced the Protestant faith. I requested you to make no public notice of the circumstance as possibly it might prove an imposition, as has often been the case from such a quarter. Although we had known this young man for more than a year, and counted him evidently a sincere inquirer after the truth, yet it seemed too much to believe that he should have made the great sacrifice. But I am happy to inform you that, from more than three months' acquaintance, we are fully convinced that his conversion is genuine.

He gives most satisfactory evidence that he has been taught of God, and the account which he gives of the mental trials through which he passed, before fully giving up to the force of truth, is most thrilling. He closed his preparatory studies for the priesthood last December, and came from Saltillo to Monterey for the purpose of taking orders.— His relatives, the Bishop, and all his friends, were urging him to assume the duties of a priest; but a voice within was whispering, "The Church of Rome is not the true church." He hesitated—he even dared to come to my house, at a time too when we were suffering great persecution, and asked to be instructed in the religion of the Bible.

We were gratified to know that one so highly educated and with such prospects, should manifest such a desire, and made him the subject of earnest prayer. He could not conscientiously assume orders, and finally returned to Saltillo, and continued studying the Bible and praying for the guidance of the Holy Spirit, until March, when, as he says, the time came when he fully dared to abjure the faith of his fathers, and embrace the truth as revealed in the Holy Scriptures. He immediately wrote us a letter (a copy of which I sent you) telling us of his decision, and of the persecution which he had incurred by taking such a step.*

We immediately wrote him to come to Monterey for protection, as he felt his life to be in danger, and we wanted also his influence for the cause of Protestant Christianity. He has been with us three months, and we are fully satisfied that God has called him to fulfill a great and important mission for Mexico. He seems wholly devoted to the work of Christ and saving souls, and would go immediately forth to preach the Gospel, did we think it safe for him to do so. For some time after his arrival, his life was sought, and we did not permit him to leave the house alone. During this time, he has applied himself to the study of the Bible, under the instruction of Rev. Mr. Beveridge.— At his most earnest suggestion, we have permitted him to accompany one of our evangelists to Santa Rosa, a place some five leagues from Monterey, to stay a week and assist in a work which we have been carrying on in that place during the last year. We feel considerable anxiety for his safety; yet he seems to have great confidence in God's protection, although, he says, it would be glorious to die a martyr's death. Two weeks ago he made a public profession of Christ, and I have never witnessed a more solemn and impressive occasion.

We regard him a valuable acquisition to the cause in Mexico, and bless God that he has raised up such an important agent.

*Mr. Westrup's Schismatic Efforts.*—Our work was beginning to assume a more favorable aspect, our churches were being organized and becoming settled in harmony, when we had an arrival among us which threatens to scatter disorder and dissension in this mission field. Mr. Thomas Westrup, who has been employed by the Bible Society as agent in Mexico for some years, went to New York last

* This letter was printed in our last number (August.)—ED.

February 7, resigned his agency, and, seems, has procured an appointment from the Baptist Home Missionary Society as their agent for laboring under its auspices in this field. If this Society has sent Mr. Westrup here as its missionary, to set up a distinct denominational mission, I think it has acted under a very grave and great misrepresentation. In the first place, this field is already and has long been preoccupied by the American and Foreign Christian Union; and Christian courtesy would forbid that another Society should step in and take unwarrantable possession of the labors of others. Perhaps Mr. Westrup represented the converts to be of Baptist tendencies. Some time last winter, I saw an article in the "Macedonian," a Baptist paper, stating that this Seminary, owned by the American and Foreign Christian Union, and of which I have been Principal ever since it was founded, had "gone over to the Baptists in a whirl, teachers, students and all."

This article, I had reason to believe, had been produced by Mr. Westrup, and, as that was entirely false, I fear other misrepresentations have been made also. The great majority of Mexican converts desire a liberal platform, and have united upon a Confession of Faith, embracing the modes of baptism practiced by the great majority of professed Christians.—Some prefer immersion, yet do not discard others who prefer another mode; yet here and there may be found one who believes solely in immersion. These are greatly in the minority, and would, if left to act under their own conscientious convictions, soon join with the majority.

But Mr. Westrup has returned with the full intention to use his utmost influence to break up our churches, and organize exclusive Baptist ones. He makes no scruple in enticing the members to cast away their present church covenant, and embrace his. I feel that he is leading these simple-minded Mexican Christians to regard lightly their church obligations, and the consequence will be, if he succeeds, most injurious to their future Christian character I am happy to say he is itmaking but little progress in his schismatic and unchristian purpose. As yet, our congregation has not suffered much from another organization which he has set up but a short distance from it. This division of Protestant churches is exciting the observation of the Romanists, and, of course, there is great exultation over it. This effect is greatly to be deplored, and if the Society, who has sent a missionary into this field, could witness results as we see them here, I am confident it would send its missionary to another field. I am sure there is enough of unoccupied ground in Mexico where missionary labor is needed, without encroaching upon that preoccupied.

I cannot, for a moment, believe that the Secretaries of the Baptist Home Missionary Society would countenance Mr. Westrup's present conduct if they fully understood the actual state of affairs. The cause of Christ can never be advanced by one manifesting the spirit which is observed in Mr. W., and I am fully confident that he is incurring the disapprobation of the great Head of the Church. That the Lord will restrain him, and prevent serious injury to the cause of Christ in Mexico I most earnestly pray, and beg the united prayers of all who have an interest in this Mission, that its precious interests may be guarded.

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## *Valparaiso.*

CHILI.—MR. MERWIN.

LAST Sunday night, June 12, we celebrated the Lord's Supper for the fourth time with our little church. Nine Chilian communicants partook of the sacrament, besides several English-speaking people, and Germans, who delight to manifest their fellowship with these native brethren. Sixty-four persons were present.

Two applications have recently been received for church membership, on profession of faith; both are from Chilian women, whose acquaintance with the Holy Scriptures began several years ago. Their progress has been gradual but constant. As time moves on, such cases will be multiplied a hundred-fold in this coun-

try. Minds are not freed from superstition as suddenly here as in Spain and Mexico, where great political movements have broken down the 'walls of partition,' but you may be sure that a silent, powerful under-current is at work among certain classes in favor of the Reformation. Oh, if you could but send more men and more means to Chili, and more fervent prayers to the Lord of the harvest for a blessing on this work, how soon would these grand old mountains echo back songs of praise from multitudes walking in the light of the blessed Gospel!

Since my last letter, a religious periodical, "La Piedra," has been started, and from many parts of the country words of cheer and letters of congratulation come to us, showing that intelligent, warm-hearted men, whose names were unknown to us until now, are desirous to know and to spread the truth. Dr. Trumbull is the editor of this monthly. From several towns, and many individuals, the request has come that the paper should be issued weekly, but want of time and money prevent the accomplishment of this laudable wish.

Next month we hope to open a day-school for native children whose parents are unwilling to send them where Romish influence is predominant. We have fortunately secured a teacher who has had seven years' experience in teaching in the public schools. He is enthusiastic, and has been successful in his calling.

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A CHILIAN'S IDEA OF THE GOSPEL.

From a letter written by a Chilian to a friend in this city:

At first I was unwilling to present myself before God in prayer without something to offer him. Fatal is this tendency of the human spirit! The history of the world shows that it is opposed to the Gospel, opposed to the doctrine of *free pardon* through Christ. The simplicity of this is startling! But centuries will roll on, and God will remain faithful to His word—men will be saved, but only by this means and in this way. "My glory," saith the Lord, "I will not give to another." Man must be humbled first, and then raised up, built upon "the corner stone."—Standing there, he will be able to defy the tempest; Christ keeps him, there is no condemnation. Ah! my friend, how great, how wonderfully grand, are the truths which have been left us by the Master? The possession of this one fundamental doctrine in the heart makes one complete. I believe that he who has this has all the rest, because this truth rooted in the soul of an individual will cause him to be all that he should be toward God and his fellow-men, and this is the sum of the requirements of the Holy Bible. Let us bless the Lord, let us sing in praise of His mercy, which ever has been, and ever shall be!

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ANOTHER CHILIAN'S EXPERIENCE.

An intelligent, middle-aged woman, who recently applied for admission to the Reformed Church, said, in substance:

"I purchased long ago a Bible without notes, because the price of others was so dear. For some years I have been accustomed to read daily a few verses, with the prayer that the Lord would enlighten my mind and help me to understand His will. This I have done, although I belong nominally to the Roman Catholic Church.—Thanks to God, I understand now better than ever before the way of salvation. I see the difference between the commandments of men and those of Divine authority. I see that the salvation which Jesus offers us is gratuitous, and that only by faith in Him can we obtain it. I know by experience that saving faith produces good words and thoughts. I rejoice in the merits of the Saviour who has pardoned me, and enables me to live more in conformity to the Gospel. Jesus has said, 'Freely ye have received, freely give;' I cannot, therefore, keep my joy to myself, but desire that all may share it with me, that they may receive from Christ, without money and without price, the blessings of the Gospel, free pardon, spiritual strength and peace. It is my desire that all may hear the good news; especially do I wish that my countrymen and neighbors, and above all my family, may accept the blessed message."

Here are the aims and principles of the *propaganda*, which every Christian should endeavor to promote. Having sought the fountain, and partaken freely of the waters of life, most natural is it to desire that they may experience the truth of His glorious promise, "He that drinketh of the water that I will give him shall never thirst."

TALCA.

To the missionary work in Talca, under the direction of Rev. Mr. Sayre, is to be added this month the important auxiliary of a day school. For this he is indebted to Christian friends in the United States, who aware of the necessity in this respect have generously contributed a sum sufficient to meet the expenses of the school for a few months. It is to be hoped that they as well as others will be disposed to sustain it. No property holder in Talca could or would rent a room suitable for school purposes, so that Mr. Sayre will be obliged to gather the children under his own roof, in the apartment used for worship on the Lord's day.

### *Cincinnati.—Miss Purlier.*

The whole field seems a rock scarce covered with soil, and the most promising spots are already preoccupied with the seeds of briars and thorns. Oh, it is so easy to substitute the cross for the Crucified—forms for faith—penance for repentance—self-torture for the blood of Atonement, and to rest in the absolution of man instead of the forgiveness of God! How willingly souls remain ignorant, and how readily they become slaves! Well, the Lord Jesus has passed this way before me, and met with more cruel reproach, and far greater discouragements. So let me follow, asking for wisdom that I may not aggravate diseases that I would cure. The love of God in Christ be my theme, a free salvation, free to faith—my work, an open Bible, should be presented to all—leaves from the Tree of Life, scattered thick in the pathway of the multitude—and hearts won to Jesus by acts of charity and words of love.

[Mrs. Schiller refers briefly to two cases of conversion from Rome—an aged and a young person.]

## *Germany.*

No question in Germany seems to be tending more rapidly toward solution than the separation of Church and State. This has been the case, indeed, ever since the great German war of 1866, but the cause has been making more than its wonted progress during the past year and a half. It is astonishing how many perplexing political and ecclesiastical questions really centre in this fundamental one, and how many journals and even elaborate books receive their tone, if not their occasion, from partizanship for or against the divorce. Sweden and Norway on the North, and Wurtemberg, Baden, Bavaria, Austria and Switzerland, on the South, are all joining in the march of increased freedom of conscience, and are now witnessing the first real relaxation of the grasp of the State upon the Church since the sad hour, fruitful of many centuries of worse than spiritual stagnation, when Constantine converted Christianity into a State religion, thus attempting to support it by other than its own native forces. In Prussia, it is not quite popular as yet for leading ecclesiastics to declare in favor of the freedom of the Church from the State, but all the signs are good, for the pressure of the surrounding nations is growing so strong that the hour must come when it will be irresistible. The Prussian people are waiting; who will be first to lift a good strong voice to unite, inspire, and lead?—*Dr. Hurst.*

## *What the Wesleyan Missionary Society has done.*

"Fifty-seven years ago, when it was established on its present basis, it had 51 missionaries laboring in the mission field, it had an income of £10,000, and 17,000 members on its mission stations. For the past year its income has been £145,500; it has now nearly 1,000 missionaries laboring in different parts of the world. It has nearly 4,000 other paid agents, and it has nearly 20,000 unpaid agents. And what have been the results of this great agency? At the present time, on different mission stations, nearly 160,000 accredited members—in different parts of the world 180,-

000 scholars in different mission schools. And, to go into details, what else has this Society done? It has banished idolatry from the Friendly Isles, where you have now some 7,400 members; it has given it a deadly blow in the Fiji Islands, where you have now some 18,550 members; it has gone to Southern and Western Africa, and has rescued many thousands from the thraldom of idolatry there, in both of which places you have about 19,000 members. It has gone to the West Indian Isles, where you have flourishing churches in which you have a noble band of some 41,000 members; and it has followed the British settlers to Canada, Australia, and Eastern British America, in which places you have about 56,000 members; so that you see under the fostering care of this great Society, Wesleyan Methodism is being planted in every quarter of the world; and in some places I rejoice that it is becoming so strong as to be able in a certain sense to stand alone; and thus you have the affiliated Conferences of Ireland, France, Eastern British America, Canada and Australia—so many Methodist centres from which the light is shining all around, and these are some of the results of what this Society has done for the world's conversion."

## *Turkey.*

Rev. C. E. Wheeler gives most interesting intelligence in the *Missionary Herald*, respecting the work of God in the district from ten to forty miles south of Harpoot. He says:

"Twelve years ago there was not one church *with a native pastor* in all this district, and those who professed love for the Gospel were doing nothing for its support. Now there are sixteen such churches, eight of them fully self-supporting, and all so nearly so that of the $3,012 (gold) annual expense for support of pastors and schools, they pay $2,676, with our proportion continually decreasing. Then, we had but eight out-stations; now, ten times that number; of the total expense of occupying which the people are paying two-fifths. Then, the eight were occupied by uneducated men, in whose place we now have a force of 112 pastors, preachers, and other helpers, of whom 32 are graduates of the Theological Seminary, and about as many more have partially completed their course of study, while the remainder are far more intelligent than were the best in those days; and the good work is still going on."

## *What Papist Missionaries do not do, and Protestants do in China.*

The Papists open no chapels for public preaching; they do not preach in the streets or the by-ways, but work by secret modes wholly unknown to us. They do not give the Bible to the people; they do not give them Christian books. They baptize men, women, and children, without training, and give them a saint's name. This is about the extent of their preaching to the masses. What have Protestant missionaries done, and what are they still doing? They open chapels upon the busiest streets, and daily proclaim the word of God. They go through villages and out cities preaching Christ. They have translated the word of God, and scattered it far and wide. You may find it a thousand miles from our mission stations, working like leaven in the heart of this empire. They have given them numerous Christian books, not covertly, but in an open and clear manner have Protestant missionaries done this work, looking not so much to the present results as a future development of the truth among the people.

All this sounding of trumpets in advance of Chunder Sen is fantastic and absurd. There is almost nothing Eastern in his system. It is not one, notes the *Bombay Guardian*, that he has dug out of the Bible, without guidance or instruction. All that is really characteristic and essential about it is European. He has sat at the feet of Theodore Parker, Emerson, Francis Newman, and others, and he has brought back from the East their theories in a diluted form. It is well known how our skeptical books are welcomed by Young India, and how especially it rejoices to denounce the missionaries when

it discovers some author who it thinks has overthrown the foundation of their teaching. The weakest arguments of skepticism are at once accepted by a number of these young educated Hindoos as if they were incapable of refutation. With their new-born and somewhat superficial knowledge of science and English literature, they imagine that they may at once sneer contemptuously at most of the doctrines of Christianity, and in this they are much encouraged by their friends in this country.

We think that Baboo Chunder Sen is in earnest in setting forth his theory of Christianity, that he really thinks that he understands the spirit of Christ and His teaching better than those who accept the New Testament in its breadth and fulness. This is, however, the merest conceit. It has been attempted again and again to separate the morals of Christianity from its doctrines, but without its doctrines its moral principles are powerless. The precepts given in the Sermon on the Mount are far above the capacity of man even distantly to approach in practice, by his unaided powers. They are quite unsuited for human nature and human action, unless we take into account the regenerating and life-giving power of the Spirit. We cannot love our enemies, and do good to them that hate us, by any effort, the most violent, unless strengthened and supported by Divine Grace. To preach a so-called Christian morality, apart from the doctrine of Christ's Divinity and the Holy Spirit's work in the soul, has been tried again and again, and has always ended in nothing. It may be that when Baboo Chunder Sen discovers this, as discover it he must, he will advance further; but unless he does so, his movement will leave no traces of good, but only of evil. It is retarding Christian work by its assumed air of superiority, and by tempting half-instructed Christian natives to desert the Christian cause. As to there being in it any high philosophy, or new insight into the spirit of Christianity, the pretence is most absurd. It is an attempt to teach more feebly what Martineau and others have long taught in this country. The movement, intellectually, is one of not the slightest importance to the world, except as a new manifestation of overweening self-confidence.—*London Weekly Review.*

## *Current Opinions on the Infallibility Dogma.*

The Capstone Put On.—The edifice of Romanism is finished! As a system it needed the declaration of the infallibility of the Pope to complete both theory and practice. Not till this astounding assumption was deliberately accepted and proclaimed, was there a logical consistency in the Papacy. He who claims to be, in Christ's stead, as His vicegerent, the Head of the Church, must claim also to be infallible. Romanism stands now the complete development of the hierarchical idea.

We rejoice in the fact. Like the opening of the cannonade on Sumter, after years of theorizing about secession, it is the beginning of the end. It broadens and yet simplifies the issue between Romanism and Protestantism. It shows that there is no middle ground. It teaches clearly whither the stream of hierarchical pretension conducts those who embark upon it.—*Advance.*

At last! The decree has been voted. It has been publicly promulgated, with all the scarlet pomp of the seven-hilled city. By the formal act of as general a Council as Rome can command, Pio Nono has presumed to ascend the throne of God. "To err is human;" but the Pope declares, and his satellites unite in the declaration, that he cannot err. He "opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God."

Eighteen hundred years after the gospel was first preached in the city on the Tiber, and eight hundred years after the apostasy began to rave about infallibility, the Pope

is crowned as victor in the internecine war. The French King arrogantly declared, "*L' Etat—c est moi.*" More arrogantly still the Romish Bishop asserts, "I am the Church: my voice is the voice of God." Never has such a stab been aimed at truth and morality, at man and God. It is representative. The whole organism is responsible for it. All who, understanding this, remain within the Papal fold, and acknowledge the Pope in his blasphemous character, deny and forswear their allegiance to the Divine Redeemer. They cannot be recognized as the followers of Jesus. If Trent did not completely take from the Romish organization every mark of a true Church of Christ, the Vatican has certainly done it. The broadest mantle of charity cannot cover it. Christians should have no charity for it.

Therefore, let the liberal and apologizing spirit which of late years has been growing up towards Romanism withdraw from the field. Many Protestants have been willing to believe that the Papacy has changed, and that it was unjust to charge the sins of the past on it as it now exists. Its persecuting spirit and its infamous decrees were things of a former age, which would never again be reproduced. But it now spurns the apology. The Popes have been infallible. They constitute an impeccable succession of divine men. The system is to-day responsible for the whole history of the past; and wherever and whenever it has the power it will do again just what it has done. Fealty to the Great Head of the Church and our own safety demand that we shall cease to apologize for it, or to suppose that it has improved with the progress of the ages. Especially is the duty of Americans imperative and pressing. The Pope is a despot. He claims the allegiance of the nations. He has made himself responsible for all the utterances against freedom which have been given forth by his predecessors. His system is utterly at war with our government. The two cannot exist together. They who love the government must, in religion and in politics, every where and at all times, resist and seek to destroy the influence of the anti-Christian and anti-republican system.—*Presbyterian.*

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The practical question in this country is with the Irish Roman Catholics, than whom the Papacy has no more devoted adherents. Father Hecker knew what he was saying when, on the nineteenth of June, he declared in the pulpit that "the eyes of Catholic Europe look to America, with her free institutions, as the land of brightest promise."

Had Father Hecker then seen the *Catholic World* for July, or are the utterances of the two in accordance with a far-reaching, though gradually-developing, plan? That journal, speaking of this country, says, "*A land of promise*, a land flowing with milk and honey, *is spread out before them (the Catholics), and offered for their acceptance.* The means placed at their disposal for securing this rich possession are not the sword, or wars of extermination waged against the enemies of their religion, but, instead, *the mild and peaceful influence of the ballot, directed by instructed Catholic conscience and enlightened Catholic intelligence.*" Had we charged upon the Catholics what is here asserted to be their policy we would have been denounced as jealous calumniators; but here is the distinct avowal of the intention to win the control of this country through a Catholic political party. By whom this land is "offered for their acceptance" is not stated, though we know that politicians are plenty who are reckless enough to sell the cause of American liberty to Popish priests in compensation for Catholic votes. But quite as important is it for us to remember that the chief instructor of the "Catholic conscience," and the principal enlightener of "Catholic intelligence," is the infallible Pope. European political circles regard the dogma with alarm, aware that it means an intensified assertion of Papal authority over all the members of the Church, and more active interference with the legitimate rights of the civil power. France and Germany are alarmed by no shadows of their own

imagining; and we in the United States must be prepared to see in the proclamation of the Pope as the infallible vicegerant of God on earth, for this is what it practically means, the masses of our Roman Catholic population hastening to his bidding. Faithful Catholics have, in their blindness, no alternative but obedience.—REV. D. A. WHEDON, D.D., *in* "*Christian Advocate.*"

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To cap the climax of absurdities, hopes were entertained of reducing the negative vote. Have, then, the Holy Spirit and the Blessed Virgin been remiss in their efforts with these? So much, any thoughtful man is apt to ask himself as he reads the telegraphic announcement of the results of the vote. Strange medley of high theories about heavenly inspiration and of confident dependence on earthly influences. What is to be done with the recalcitrant? It would hardly do to make a bonfire of them; such a reduction of the minority is now hardly admissible. Argument has been exhausted to no purpose. They have been, and they still are, convinced that this decision is a fatal mistake. They are cardinals, archbishops, and bishops, the most pious and enlightened men in their communion. Their influence is vast, and it is wielded upon the most enlightened portion of the Catholic world. They no doubt represent the convictions of the vast majority of the faithful, those whose opinions are worth having. More than one-half the Episcopal majority are Italian dignitaries, the direct creatures or dependents of the Holy Father. The missionary bishops, good, honest men, shepherds without sheep, to whom the Pope is as God, cried out yea. The Oriental prelates, who brought nothing else to the Council so remarkable as their venerable and flowing beards, were to a man for the decision. Peruvian, Chilian, Paraguayan, and Siamese bishops, mere vegetables, said yea. The intelligent advocates of this conclusion are the placemen of the Pope, the English and American neophytes whose excessive zeal stultifies their diminutive sense, and the Jesuit herd which blindly obeys its General, the so-called Black Pope. "They bring monks instead of arguments," said Pascal in his day!—*Zion's Herald.*

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A correspondent of the *Berlin Volks Zeitung* writes:—For eighteen years the Jesuits have been pursuing a deeply-laid plan, which they have of late matured, since the conviction has forced itself upon them, that the temporal power of the Pope is approaching its end with irresistible rapidity. New pecuniary resources had to be found to supply the place of those which would be closed to the Holy Chair by such an event. Now, all the possessions of the Jesuits belong to the whole Order. Nothing is the peculiar property of a special mission, monastery, &c. The General has an unlimited power over all the pecuniary resources of the Jesuits, which he disposes of according to the wants of the time, and can recall and divide in a different manner when, by so doing, he hopes to further the purposes of the Order whose head he is. This is not the case with the rest of the property of the Church. It belongs to certain chapters, monasteries, &c., which, as may well be supposed, are not always inclined to renounce their possessions in favor of the whole Church. Very rarely, and only in special cases, do they sacrifice a part of it for general purposes, and they never do so without reluctance and resistance. This is to be changed. All clerical possessions are to become the common property of the whole Catholic Church. In order to effect this, the right of disposing of them must be placed in the hand of a single person—the Pope. The dogma of infallibility is only the means of securing this end. When it is once proclaimed, the Bishops, Abbots and Chapters will be placed in a position which will render it impossible for them to assert their claims to the separate enjoyment of the property they have hitherto possessed. The minority suspect the dangerous arguments which may be based on the doctrine. The dogmatic discussions are after all only sham fights. The Jesuits are no idealists; they have always practical ends in view.

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BISHOP CONNOLLY, OF HALIFAX.—The Roman correspondent of the Augsburg *Allgemeine Zeitung*, writes:—"CONNOLLY, of Halifax, made such a speech at had seldom been heard within these walls. 'Three times,' he said, 'I have demanded that proofs might be given of the necessity of excluding Bishops of the Catholic Church from the definition of a dogma, either by means of Scripture texts, according to an authentic interpretation, or by the testimony of tradition and the Councils, but my request has not been fulfilled, and now, like the blind man who sat by the wayside, near Jericho, I conjure you to make us to see, and to believe.' It had always, he continued, been the practice for the Popes to consult the Church by means of Synods or encyclical letters. We have always considered this general harmony of the whole Church, as shown by the assent of the entire episcopate, the strongest proof of the

credibility of the Catholic doctrine; this is the shield we have opposed to foes from without, and this the powerful attraction by which hundreds of thousands have been drawn into the Church. And now, this, our irresistible weapon of offense and defense, is to be broken and cast before our feet. The thousand-fold episcopate, with the millions of believers who stand behind it, has shrunk and dwindled into the voice and testimony of a single man. Let the deputation show and prove that in the earlier history of the Church the Pope was everything and the Bishops nothing.—The Synod of Jerusalem accepted not the formula of St. Peter but that of St. James, who spoke after him, and the apostolic creed runs not: *Credo in Petrum et successores*, but *Credo in unam ecclesiam catholicam*. We Bishops have no right to resign for ourselves and our successors the hereditary and primeval rights of the episcopate, or to give up the promise of Christ: 'Lo I am with you alway, even unto the end of the world!' Now, however, we are to be reduced to nullities, the noblest jewel is to be broken from the priestly breastplate of the Bishops, they are to be robbed of the highest prerogative of their office, and they and the whole Church are to be changed into a blind crowd, in whose midst only a single seeing man is to be found, whom therefore they must undoubtingly believe."

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Archbishop Kenrick's Pamphlet.—A formal complaint has been lodged against the Archbishop of St. Louis for his pamphlet on the Council. The substance of this remarkable production, which some of our foreign exchanges fancy may be meant as the rallying cry of a schism in the Catholic Church, is thus reported:

The Archbishop of St. Louis insists that bishops have always hitherto been regarded in the Church as judges of faith, but that, if the Pope is alone infallible, their office as such is at end. He says, again, that the number of theologians who have at various times maintained Papal infallibility is quoted as evidence of that tenet, but that no article of faith can be established on such foundations. The doctrine that supreme authority in temporal matters had been conferred on Peter and his successors was held for centuries in the Church, but nobody out of Rome would seriously maintain such a theory now. He then refers to the Bull *Unam Sanctum*, and the similar teachings of Suarez and Bellarmine, and observes that "there are bishops in the Council, and himself among them, who have solemnly sworn that at least in England the Pope possesses no such jurisdiction; whence it follows that even the most solemn Papal decisions, like this of Boniface VIII, are null and void if they are not grounded on the Word of God, contained in Scripture and tradition. *Commenta delet dies judicia naturæ confirmat.* In reply to the favorite argument of Dr. Manning, that Papal infallibility requires to be defined because it is so vigorously contradicted and opposed, he says:

"They forget that they have only themselves to thank for this deplorable controversy, which they provoked by proclaiming to the astonished world that the two new dogmas of Papal infallibility and the Assumption were to be defined by the Vatican Council, and seeking to prepare men's minds, both in England and America, for receiving these tenets as revealed articles of faith. In view of this audacious teaching, which was even maintained in episcopal pastorals, others have come forward, who deserve eternal memory before God and man, to remind the faithful that there can be no new dogmas, that Papal infallibility has no witness of either Scripture or tradition, and that the business of the Council is to investigate, and not simply to 'acclaim.' And for thus telling the plain truth they are reproached with inciting to revolt the very persons who would have interpreted their silence into acquiescence, and used it for carrying out their own plans. And then we are told that it is necessary, under existing circumstances, to do something for the honor of the Papacy, as though the bishops had the situation and the circumstances to consider rather than the truth, or were any more competent than the Apostles themselves, whose successors they are, to do anything against the truth."

Coming to practical details, the Archbishop comments on the enormous numerical preponderance of Italian prelates in the Council, and argues that the only way to get a really free or representative verdict would be to let the bishops deliberate separately in their own mother-tongue, and vote by sections, as at Constance, instead of by counting heads. Thus only would opportunity be afforded for a *bona fide* discussion, which the present regulations render wholly impossible. Six months have already been unprofitably wasted, and all the Catholic world set by the ears, and what is to be the end?

"They certainly deceive themselves who imagine that on the promulgation of the new dogma will follow a great calm. The contrary is far more probable. Those who

obey the decrees of the Council will find themselves very awkwardly situated. The civil governments will treat them, not altogether unreasonably, as unreliable subjects. The enemies of the Church will cast in their teeth the errors taught or practically sanctioned by Popes, and will ridicule the only possible answer, that the Popes did not teach these errors officially, but only as individual Bishops of Rome. And they will point to the scandalous lives of too many Popes as a further proof of the internal contradictions of Catholic belief, for men will not distinguish between infallibility and impeccability, which seem to them naturally connected."

As regards the future course of the Opposition, Archbishop Kenrick indicates rather than expressly states it. While observing that "no one who does not submit to the decrees of an Ecumenical Council deserves the name of Catholic," he significantly adds, "*if the indispensable conditions have been observed in holding the Council*," one of which conditions is declared to be "moral unanimity."

## *LITERARY NOTICES.*

LIFE IN UTAH; or, The Mysteries and Crimes of Mormonism: being an *exposé* of the secret rites and ceremonies of the Latter Days Saints, with a full and authentic History of Polygamy and the Mormon sect from its origin to the present time. By J. H. BEADLE, editor of the *Salt Lake Reporter*, and Utah correspondent of the Cincinnati *Commercial*. 8vo., pp. 540. Illustrated. National Publishing Company, Philadelphia. 1870. Prices, $2 75 and $3 25.

The *Evangelist* says: The author of this volume, detailing the results of his own experience and observation, confesses that it was only after repeated illustrations of the Mormon spirit and faith had come under his eye, that he surrendered his prejudices in their favor. The details of his volume, covering the history of the Mormons, their system of belief, their social and civil usages, the vices which prevail among them, and which are inseparable from their system, seem to be fairly and impartially presented, and furnish copious materials upon which to base a judgment of a sect which, in these modern days, seems so strange and hideous an anomaly in the midst of our civilization.

### *Synopsis of the Religious Quarterlies.*

THE BIBLICAL REPERTORY AND PRINCETON REVIEW. July. New York: C. Scribner & Co.

Tholuck's View of Preaching; Heathens' Views on Golden Age, etc., compared with the Bible; The Brothers Valdés; Ecclesiastical History of the Venerable Bede; The Trial Period in History; The General Assembly, and Notices of Literature, Abroad and at Home.

THE BIBLIOTHECA SACRA. April, 1870. Andover: Warren F. Draper.

Psychology in the Life, Works, and Teachings of Jesus; A Fourth Year of Theological Study; Doctrine of the Trinity; Year of Christ's Birth; Silence of Women in the Churches; Prophecy as Related to the "Eastern Question;" and Notices of Literature.

THE METHODIST QUARTERLY REVIEW. July, 1870. New York: Carlton & Lanahan.

Mommsen's History of Rome; Matthew 24, 1-36; Twenty-second Psalm; Southern Reconstruction; The Earnest Minister; Training of Deaf Mutes; Methodist Hymn Book; Book Table, etc. (the latter includes a terse but sufficient notice of "The Invitation Heeded.")

THE CHRISTIAN QUARTERLY. July, 1870. Cincinnati: R. W. Carroll & Co.

The Law of Liberty; The Law of Divorce; Christian Experience; Education of Children; A Page of History and a Line of Revelation, and the Infallibility Dogma. The latter, like the many previous articles upon Romanism—comprehensive and compact, thorough and fair.

THE NEW ENGLANDER. July. New Haven: W. L. Kingsley.

St. Francis and His Time; Probation between Death and Judgment; Henry Ward Beecher; Free Churches of England; Yale College, its Future; How the Rev. Dr. Stone Bettered His Situation, by Rev. L. W. Bacon; The Bible and the School; McCosh's Logic; and Notices of New Books.

THE AMERICAN PRESBYTERIAN REVIEW. July. New York: C. Scribner & Co.

Sin and Suffering in the Universe, by Mr. Barnes; Osterzee's Theology of the New Testament; Farrar on the Constitution; The Problem of History; The Mather Papers; Protoplasm; Relation of Theology to Preparatory Sciences, from the German of Hagenbach; The Felicity of God; New German Theological Literature and Contemporary Literature.

OUR MONTHLY. July and August. Cincinnati: Sutton & Scott.

Well-filled (80 large double-columned pages) with Literary and Religious matter of great interest and excellence.

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## *Our Juveniles.*

OLIVER OPTIC'S MAGAZINE: Our Boys and Girls. Boston: Lee & Shepard. Weekly and Monthly, $2 50 per annum.

THE RIVERSIDE MAGAZINE: for Young People. New York: Hurd & Houghton. $2 50.

OUR YOUNG FOLKS: an Illustrated Magazine for Boys and Girls. Boston: Fields, Osgood & Co. $2.

All these Magazines have a deservedly high reputation, and are issued by our foremost publishers.

For still younger readers, the *Children*, there is:

THE CHILDREN'S HOUR, by L. S. ARTHUR. Philadelphia. $1 25.

And for *youngest* readers:

THE NURSERY. Boston: J. L. Shorey. $1 50; which begins its eighth volume this month, *i. e.*, it is seven years old. Very excellent are both these Monthlies—the latter especially abounding in just the right kind of pictures for those of its own age.

THE INFANT'S MAGAZINE, The Children's Friend, The British Workman, The Friendly Visitor. Published monthly, in London, and published to Subscribers in America at the reduced price of 50 cents per annum each. By Chas. F. Roper, 633 Broadway, New York.

YOUNG FOLK'S NEWS. Philadelphia: A. Marken. $1 00 per annum.

Of this Weekly, we gladly repeat our former strong commendation. It is always warmly welcomed by parent and children alike, because carefully prepared to interest and instruct.

THE BRIGHT SIDE. Chicago. Another "Paper for all Children," from the West.

It looks and reads well. If it continue its visits, we shall be able to speak more intelligently about it.

WORK AND PLAY. Springfield, Mass: M. Bradley & Co. Edited by Mrs. H. L. Bridgman.

Still another Magazine (monthly) devoted to the occupations and recreations of the home young folks. This, too, strikes our children and, of course, us—reading through their intelligent eyes and minds—as most attractive.

SPORTS AND GAMES: Quarterly. Jan. and April. Boston: Adams & Co. 25c.

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# *RECEIPTS*

*In behalf of the American and Foreign Christian Union, for the Month ending 31st August*, 1870.

### MAINE.

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|---|---|
| Brunswick. Cong. Ch. and Soc'y | $20 00 |

### NEW HAMPSHIRE.

| | |
|---|---|
| Temple. Warren Keyes $5. Deacon N. Wheeler $5 | 10 00 |
| Hancock. Anna Tuttle | 4 60 |
| Henniker. Cong. Ch. and Society | 33 25 |
| Camptown. " " " " | 14 00 |
| Concord. Unknown friend by hand of Rev. Dr. Stowe | 5 00 |
| Hampstead. Miss I. S. Eastman | 2 00 |
| | $68 25 |

### VERMONT.

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| Brattleboro. A. Van Doom for Italy | 5 00 |

### MASSACHUSETTS.

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| Lynn. Common St. M. E. Church in part | 28 46 |
| E. Boston. Meridian St. M. E. Ch. in part | 39 20 |
| Lynn. South St. M. E. Ch. | 20 51 |
| Pittsfield. M. E. Ch. in part | 25 00 |
| Malden. M. E. Ch. additional | 65 00 |
| No. Adams. M. E. Church | 18 00 |
| Lynn. Chas. E. Payson | 2 00 |
| So. Boston. Broadway M. E. Ch. | 31 48 |
| Cambridgeport. Ladies of Prospect St Church for Miss Rankin's School ($100 gold) | 112 00 |
| Newburyport. Eliz'th Wheelwright for Miss Rankin's field | 50 00 |

MASSACHUSETTS—*Continued.*

Boston. Miss Louisa Grosvenor, legacy by Geo. M. Brooks Ex. 300 00
Cambridge. Chas. R. Patch for Northern Mexico 20 00
No. Scituate. Rev. T. S. Robie 2 00
Fall River. New Boston Sab. Sch., C. V. S. Remington, Supt., for Central Mexico 20 00
Boston. Tremont St. M. E. Ch. 87 19
Newton. M. E. Church in part 49 59
Clinton. " " additional. 2 00
Gloucester. " " " 16 00
Charlestown. A Lady 1 00
Boston. Grace M. E. Ch. in part. 37 80
Cambridgeport. " " " 72 22
Springfield. " " " 39 00
Milford. " " " 9 31
—— A friend in Massachusetts for Mexico 100 00
Amherst. 1st Cong. Ch. and Soc'y to make D. H. Kellogg a L. M. 41 82
Beverly. Miss C. Morgan 1 00
Watertown. Phillips Ch. and Soc'y, 16 36
Groton. Union Evan. Church and Society, add 1 00
Boston. N. Boughton, Jr., Union Church 5 00
Grantville. Cong. Ch. and Soc'y 28 66
Littleton. " " " 6 83
Cambridgeport. Cong. Ch. and Soc'y, 115 23
Oxford. Cong. Church and Society, additional 2 00
Charlestown. Winthrop Cong. Ch. and Soc'y for Miss Rankin's Mission 92 00
Holliston Cong. Ch. and Society. 36 52
Boston. Mt. Vernon Ch. and Soc'y, add 8 00
Andover. Free Ch. and Society 17 23
Uxbridge. Ev. Cong. Church and Soc'y to constitute Joel White and Warren Lackey, L. M.'s. 52 00
Leicester. Cong. Ch. and Society. 30 00
Cambridgeport. E. D. Goodrich for the Hungarian Mission 500 00
——2,100 34

CONNECTICUT.

Greenwich. 2d Cong. Ch. per. L. P. Hubbard 60 83
Madison. 1st Cong. Ch. and Soc'y, 34 06
Stratford. Cong. Ch., Rev. W. E. Hall 52 35
Woodbury. Geo. H. Atwood 1 00
Watertown. Cong. Church by Eli Curtiss, Tr. 43 36
Colebrook. Mrs. J. C. Stillman 5 00
W. Killingly. Cong. Ch. by G. Danielson, Tr. 25 00
Milford. Plymouth Church 21 68
No. Manchester. Cong. Ch. in full of L M. per Rev. Edwin A. Adams 18 68
Torringford. Cong. Ch. to make Deacon H. L. Rood, L. M. 42 41
Wilton. Cong. Ch. 35 69
Hadlyme. Cong. Ch., additional 7 64
New Haven. O. T. Frisbie 2 00
——344 12

NEW YORK.

Brooklyn. Mrs. Geo. H. Taylor 5 00
N. Y. City. Wm. Walker 30 00
" Jno. P. Crosby to constitute the Rev. Geo. L. Prentiss, D.D., a L. M. 30 00
" H. S. Terbell to cons. Rev. Jno D. Stokes a L. M. 50 00
" 11th P. Ch. for Cen. Mexico, of which $25 from Geo. W. Cook 133 11

NEW YORK—*Continued.*

N. Y. City. St. Paul's M. E. Ch. in part, to cons. Rev. Dr Ridgeway, and A. V. Stout, L. D.'s. 500 96
Weedsport. M. E. Ch. in part 11 45
Clifton Springs. 45 50
Syracuse. M. E. Ch. additional 5 00
Benton Centre. M. E. Ch. add'l. 4 25
Geneva. M. E. Ch., additional 2 50
Beekman Hill. M. E. Ch., add. 9 39
Astoria. E. J. Woolsey, Esq .100 00
N. Y. City. Mrs. R. I. Brown for Bible Reader $30 gold, and $25 currency for School on Miss Rankin's field, and to cons. Rev. S. Matteson and Geo. M. Clark L. M.'s 61 30
" Woman's Union Miss. Soc'y for Education $30 gold, and $50 currency for Bible Reader in Miss Rankin's field 86 30
North White Creek. Ahira Eldridge 1 00
Utica. A friend of Missions, for Miss Rankin's field, and to cons. Rev. J. W. Whitfield a L. D 100 00
N. Y. City. Collegiate Chs. per H. Snyder, Tr. 76 66
Brooklyn. Pilgrim Ch. per S. F. Phelps, Tr. 238 19
Onondaga Valley. Pres. Ch., Rev. L. R. James 12 79
N. Y. City. Mrs. C. B. Atterbury for Central Mexico 40 00
Poughkeepsie. Mrs. C. M. Hovey, 11 00
Troy. D. Cowee, Esq 50 00
Homer. Cong. Ch. 35 37
Aurora. Pres. Ch 107 50
Schnectady. Pres. Ch., Rev. Dr. Backus 72 77
N. Y. City. Mrs Jas. Donaghe for Central Mexico 3 00
" J. C. Holden 25 00
Brooklyn. J. B. Hutchinson 50 00
N. Y. City. Ambrose K. Ely for Central Mexico 100 00
" St. Luke's M. E. Ch. to cons. Rev. C. S. Harrower a L. D. 140 31
" St. Luke's M. E. Sab. Schl. for Publishing a Tract in the City of Mexico 50 00
" 125th St. M. E. Ch. in part 8 00
Geneva. M. E. Ch. additional 2 00
Waterloo. Dr. Gridley's M. E. Ch. 15 00
N. Y. City. 17th St. M. E. Ch. add 25 00
Manchester. M. E. Ch in part 5 18
Sodus. M. E. Ch. in part 5 50
Newark. " " " 6 75
Phelps. " " " 11 10
Yonkers. 1st Pres. Ch., W. C. Foote, Tr. 77 62
——2,344 94

NEW JERSEY.

Newark. M. T. Baker to cons. Mrs. Sarah M. Baker a L. M. 30 00
" Wm. O. Headley to cons. himself a L. M. 30 00
" A. O. Price to cons. himself a L. M. 30 00
" Central Pres Ch 77 00
Passaic. M. E. Ch. additional 5 00
Mechanicsville. M. E. Ch. add. 3 00
Bound Brook. Reformed Ch. to cons. Rev. J. C. Duteher a L. M. 38 90
Montclair. Pres Ch. 70 81
Newark. 1st Reformed Ch. for L M. 30 33
Flemington. Pres. Ch. to cons. Geo. S. Mott, Rev. G. S. Woodhull and Hon. J. T. Bird L. M.'s. 95 66

NEW JERSEY—*Continued.*

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| Readington. Reformed Ch. which makes Rev. J. G. Van Slyke, L. D. in part | 81 30 | |
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PENNSYLVANIA.

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| Windgap. Rev. E. Pickersgill | 1 00 | |
| Gettysburgh. Christ's Church, H. J. Fahnestock, Tr | 9 44 | |
| Lyonville. Jno. Scholl for the Bohemians | 50 | |
| Fairview. Lehman's Chapel M. E. Church | 3 00 | |
| Chester. Pres. Ch. in part of L. M. for Rev. Mr. Dobson | 23 00 | |
| " 1st M. E. Ch | 5 61 | |
| " 2d " " | 3 03 | |
| Oxford. Pres. Ch. to cons. Rev. W. R. Bingham, Mrs. S. E. C. Dickey, Alex. McCormic and Miss Jane Wiley, L. M's, | 124 50 | |
| " E. Boyd in part for L. M. | 5 00 | |
| " U. P. Ch. Union Collec. in part of L. M. for Rev. E. T. Jeffers | 16 72 | |
| Coatesville. By Rev. Mr. Deltz | 3 50 | |
| Indiana. Pres. Ch. to cons. Rev A. McElwaine a L. D. | 100 00 | |
| " Ev. Luth. Church | 13 00 | |
| Fairfield. U. P. Ch. in part of L. D. for Rev. J. Scroggs D. D. | 56 55 | |
| Latrobe. Cash | 1 87 | |
| Robinson's Run U. P. Ch. in part, | 9 90 | |
| Round Hill. Pres. Ch. in part for L. D. | 33 80 | |
| Middle Spring. Pres. Ch. add. for L. D. | 7 00 | |
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MARYLAND.

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|---|---|---|
| Baltimore. Monument St. M. E. Ch. in part | 55 50 | |
| " Union Sq. M. E. Ch., in part, | 87 13 | |
| Havre De Grace. M. E. Ch. in part, | 11 76 | |
| Baltimore. Madison Square M. E. Ch. in part | 16 00 | |
| " Broadway M. E. Ch. | 66 10 | |
| " Eutaw M. E. Ch. in part | 10 00 | |
| Towneend. " " | 8 55 | |
| " Rev. E. S. Slater | 5 00 | |
| Baltimore. Jefferson St. M. E. Ch. in part | 11 79 | |
| " Strawbridge M. E. Ch. part, | 7 60 | |
| " High Street " " | 29 00 | |
| " Wesley Chapel " " | 26 25 | |
| " No. Exeter St. " " | 10 75 | |
| Elkton. Pres. Ch in part of L. M. for Rev. H. Mathews | 18 50 | |
| " M. E. Ch | 3 25 | |
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KENTUCKY.

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| Paducah. Pres Meth. and Ref. Chs. | 80 50 | |
| Newport. Rev. C. Monjean | 1 00 | |
| | | 81 50 |

MISSOURI.

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| Macon. R. H. Sloan | | 25 00 |

ILLINOIS.

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| Galesburgh. Prof H. E. Hitchcock, | 5 00 | |
| Pittsfield. Rev. Wm. Carter | 5 00 | |
| | | 10 00 |

INDIANA.

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| Plainfield. Western Yearly Meeting of Ortho. Friends per N. N. Morris | 50 00 | |
| Lawrenceburgh. 1st Pres. Ch. in part | 8 66 | |

INDIANA—*Continued.*

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| Crawfordsville. Caleb Mills for Central Mexico, and to cons. Rev. B. Condit a L. M. | 30 00 | |
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OHIO.

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| Oberlin. Hiram Hulburd | 25 00 | |
| New Concord. Mrs. R. Law | 50 | |
| Piqua. 2d Pres. Ch. Miss. Soc'y | 29 30 | |
| Marietta. 1st Cong. Ch. Col. Mills and wife $20; Messrs. Follett, Skinner, Andrews, Mrs. Prof. Mills, $5 each; Putnam, Leonard, Shipman, Cadwallader, Nye, Mrs. Shipman, Whittlesey, $3 ea.; Rossetter, Glines, Woodruff, Mrs. Hashburger, Cole, Woodbridge, $2 each; Adams, Wells, Ward, Reed, Thomas, Judd, Camp, Hildreth, McLaren, Phillips, Staples, Starley, Mrs. Lewis, Gilman, Goddard, $1 each; Mrs. Westgate 50c. | 88 50 | |
| " 1st Pres. Ch. A. Waters $10; Messrs. Brown and Newton, $5 each; Mrs. Morgan $2; Coulter, Slocumb, Eells, Mrs. Tenney, $1 ea; B. Stone, 25c.; in full to cons. Rev. Wm. Addy a L. M. | 26 25 | |
| " Pr. Epis. Ch. W. H. Buell $3; P. Wells $5; Wells, Bosworth, Rhodes, Hodkinson, $2 each; Bartlett, Anderson, Jenvey, Waters, Mrs. Woodbridge, Ralston, $1 ea.; G. Jenvey, 50c. | 22 50 | |
| " Bapt. Ch., F. E. Pierce $3; Z. D. Dana $1 | 4 00 | |
| Harmar. 1st. Cong. Ch., D. Putnam, $50; Drs. Hart and Stevens, Mrs. Fearing, Higley, $5 ea.; Bosworth, Misses Hart and Lord, $2 each; Haywood, Jennett, Mrs. McCoy, $1 ea.; M. H. Andrews 50c. | 79 50 | |
| Cincinnati. 1st Or. Con. Ch., 2d Instal. for Colpt'r in Miss Rankin's field, $125; J. S. Crawford 2d year's education of Mexican youth in Miss Rankin's Seminary, $50; Wayne, Strader, $15 each; Davis & Co., Warren & Co., $25 each; Barker & Co., $20; Devinney, Wood, Butler, Mendenhall, Miller, Healey, $10 each; Collins, Alden, Betts $5 each; J. Hancock $4; Mr. Robb, Mrs. Shibleto, $2 each; Mrs. Hopkins $1; Mrs. Dare 50c. | 362 50 | |
| Tallmadge. Mrs. M. T. Oviatt $5; Rev. L. Shaw, $1 | 6 00 | |
| Windham. Cong. Ch. | 10 00 | |
| Oberlin. 1st Church | 63 24 | |
| " 2d Church | 24 00 | |
| Elyria. Mrs. Dodge | 1 00 | |
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WISCONSIN.

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| Beloit. 2d Cong. Church, per J. B. Merrill, Tr. | 15 30 | |

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| Harpers Ferry, W. Va. M. E. Ch. | 1 50 | |
| St. Augustine, Florida. Cash | 30 00 | |
| Athens, Greece. Sundry donations through Rev. Mr. Constantine for Mission Church | 30 89 | |
| Topeka, Kansas. P. S. Cleland | 5 00 | |
| Total | | $7,234 78 |

# THE CHRISTIAN WORLD.

Vol. XXI. OCTOBER, 1870. No. 10.

## *Protestant Catholicism, in its Relation to Evangelization.*

BY REV. B. B. HOTCHKIN.

ONE of the early labors of the Evangelical Alliance was to examine how much of recognized sameness there is in the Confessions of the various evangelical Christian bodies; how much breadth of ground for doctrinal as well as spiritual fellowship. This understood, the churches could better know how freely they may give to each other their sympathies in trials or triumphs, and how far their cause is one; and—what is of more ultimate consequence—whether in certain fields and certain kinds of labor, there may not be a concentration of effort with no distinctive denominational peculiarity or interest, without imperilling the truth. The Alliance, after careful examination, found the following nine articles to be a *consensus* of the various evangelical Confessions of Faith:

"1. The divine inspiration, authority, and sufficiency of the Holy Scriptures.

"2. The right and duty of private judgment in the interpretation of the Holy Scriptures.

"3. The Unity of the Godhead, and the Trinity of the persons therein.

"4. The utter depravity of human nature in consequence of the Fall.

"5. The incarnation of the Son of God, his work of atonement for sinners of mankind, and his mediatorial intercession and reign.

"6. The justification of the sinner by faith alone.

"7. The work of the Holy Spirit in the conversion and sanctification of the sinner.

"8. The immortality of the soul, the resurrection of the body, the judgment of the world by our Lord Jesus Christ, with the eternal blessedness of the righteous, and the eternal punishment of the wicked.

"9. The divine institution of the Christian ministry, and the obligation and perpetuity of the ordinances of Baptism and the Lord's Supper."

To guard against the apprehension that this compilation (for it was substantially such) was intended to supersede any existing Formulary,

or to take upon itself any Church character, the following explanation was appended:

"It being however distinctly declared that this brief summary is not to be regarded in any formal or ecclesiastical sense, as a creed or confession, nor the adoption of it as involving an assumption of the right authoritatively to define the limits of Christian brotherhood, but simply as an indication of the class of persons whom it is desirable to embrace within the Alliance."

There can be no doubt that the discovery of so much of not merely virtual, but verbal, agreement in all that constitutes the vitalities of the Christian faith, simplifies the question of the possibility of a non-denominational and yet thorough evangelization, and it fairly opens the question whether, in certain cases and under certain conditions, that form of effort will not be found the highest wisdom of the Church.

Denominations we must have, or rather we will have—whether in perpetuity is not now the question, but certainly for the present; and this fact must be one basis of calculation in the working economy of the Church. And denominations must make for themselves denominational work. The day is past, if it ever existed, when a Church can be held together by a creed or system of polity: much less can it find in it any accretive power. The going forth to save men, was made by our Lord the condition of the life of Christianity as a whole, and it is just as truly the life of Christianity as individualized in churches or persons. The denomination which has no denominational work that stretches into the field of "all the world," may as well throw up its denominational existence, for it meets no want of the hour, and exists only to multiply Church appellations already over-abounding.

Still, even for a moment looking at the case in the abstract, can we not see the well-doing of God in so proportioning out the work that there may be parts of it which can best be taken up by the union of evangelical Christendom, no denomination carrying *itself* there, but all working in unity for the promulgating there of "the light of the glorious gospel of Christ?" Is it not well that in the out-going of the Church life, we should come upon some strong points of contact, and in some fields of effort be so brought into combination as to assure ourselves that the Christian unity is a living reality, and not a mere beauty of rhetoric? It is as true of the union as of the denominational life, that it is life only as it has expression, and that such expression as betrays the presence of life, is found only in the work of life—"with one mind *striving together* for the faith of the gospel."

This view in the abstract is strengthened when we come into the presence of things as they are. There are almost boundless fields for denominational enterprise—fields where, with a Christian prudence, denominational work can be done without any damaging interference one with another, or any of the scandal to Christianity to be apprehended therefrom. Room in this article fails for specification.

But there are other fields, vast, and at the present juncture second to none in importance, where denominations, in their denominational capacity, could not work side by side, without seriously impairing the influence of the effort as a whole. Take, for example, Mexico, Chili, Italy, or any of the countries where the grand work opening is that to supplant a demoralized and false christianity with the true Christian faith, and the presence of a divided Protestantism would be the signal of disaster. Romish teachers would point to it and glory over it as the proof of all which they have said of the conflicts of disunion outside of the Papacy, and of Protestantism as incapable of any common faith. It would also become food for the sneers of the infidelity of Europe, which has sprung to its work in those new fields, and is laboring, with only too much success, to persuade the newly-awakened dissent from Rome to span the entire distance from superstition to Atheism.

It does not materially help the matter to say that, under the improved state of feeling, denominations can take a co-occupancy of field, and yet preserve a faithful Christian cordiality. We who have all our lives been accustomed to this condition of the Church, may better understand the matter, and feel less of the offence of its divided condition. But people who have lived in ignorance of any Christianity outside of Romanism, and in whose ears the priests of that system are keeping up the din of Protestant disunity, cannot but be embarrassed, and too often fatally so, by the very hearing of party names, and the sight of what would seem to them like party churches.

It might help the matter if, by an inter-denominational agreement, particular countries should be assigned to particular denominations, but we see nothing in the history of the past, or the movements of the present, to afford the least probability of such an arrangement. And, while it would be one of some good points, we are not sure that its workings as a whole, would be good. We must confess to some revolt of feeling from a deliberate agreement to Episcopalize Mexico, Presbyterianize Italy, setting up a Baptist Christianity for Spain, and a Methodist for South America.

It does seem to us that, for such fields of effort, as well as for various other forms of service which may not now be named, God has ordained a co-operative Christianity which may give life and expression to the sublime fact of a Protestant and Evangelical Catholicism. The points of faith enumerated at the commencement of this article, take, as has been said, the whole sweep of the vitalities of Christianity, and what Christian, of any breadth of heart, will not say, Let Mexico, South America, or trans-Alpine Europe be brought to this faith, and come under its saving power, and I am satisfied? In what light could such an achievement be more glorious than as the fruit of Christian unity? And what denomination participating in one common effort through which it

was won, could fail to feel it reacting upon itself, in fresh love toward every member of the co-operating sisterhood of Churches?

Turning from the aggressive to the more strictly defensive work now on the hands of our evangelical Christianity, we see again the value of the influence of a well-defined Protestant Catholicism over denominational effort. We take, for example, the department of the press—denominational literature, it is generally called, though it is approaching the more wholesome condition in which a more appropriate title would be, the literature issued by a denomination. The time may have been when there was excuse—we cannot use a stronger word—for employing this agency in the service of party tenets; and we do not question that the theology by the Church is more elevated, and the way for mutual understanding better opened, for some of the higher-toned of the controversial writings. Still it cannot be doubted that, in the department of inter-denominational polemics, there has been lost to the service of the Church Catholic an immense amount of force which might have wrought gloriously for our common faith.

But we have now come upon times when there is but one line of direction for the Christian press. The difference of views respecting the non-vital points of Christianity may abide, but controversy respecting them is no longer needed. We can conceive of no word respecting them but what has been said; no page but what has been printed. The strife of the hour is not for points of faith, but for *the* faith in its wholeness; not for the adherings, but for the vitalities of Christianity. The forces arrayed to crush it, were never before so consummately systematized—the upper and nether mill-stone of Romanism and Infidelity, apparently most widely discordant, but in result a unification. Rome has at last awakened to the study of men, and is exploring all the avenues to the human mind, and appears fully equipped for a campaign in the demagogue line of effort. Nothing is more foreign to its genius, nothing newer in its policy, than a broad-cast literature, but it has become an accepted necessity, and there is now to be laid to it all the insidiousness of Jesuitism, and all the strength of the Papacy. Rationalism, on the other hand, was born amid letters, and has, from the first, pledged all its hopes upon a seductive literature. In the popular magazines, and in volumes of captivating romance, it worms itself into our households, seizing upon the æsthetic element of mind as the lever to lift humanity, in imagination, out of all reach of the need of an atoning sacrifice and mediatorial system.

This is the emergency. In it the evangelical press must speak with one voice. The existence of different organizations for calling out the talent of writers, and multiplying pages, may add to its efficiency, but only as they direct all this mighty power to the one end of giving triumph to the faith. It will be of no account to hurl against Rationalism

a treatise on "Orders," or a tract on the subjects and modes of baptism, or to oppose Rome with dissertations, written from a denominational stand-point, on the relation of free agency to God's eternal purpose.—The things now to be spoken of are the Divine inspiration and literal truth of the Holy Scriptures, the headship of Christ, the verity of Christianity, the eternal sufficiency of the one Sacrifice for sins, the one Mediator for sinners, the spirituality of worship as opposed to the rites of superstition, and the duty of the Church, through its working power, to exemplify and give victory to the truth. These are examples of the now needed character of sanctified literature. The same views might be applied to other forms of Church enterprise; but we can only add that, in such way, the generous rivalry of denominations, as to which can do most in this direction, will become a banding instead of disuniting emulation. We rejoice to know that the reign of such a Catholic unity over the Church has begun, and we look only for its advance. The divide-and-conquer policy has long enough been allowed to the enemy. The coming assaults are probably the best laid, as well as the fiercest, the faith has ever encountered. But, under the promise of God, we shall meet triumphantly whatever we meet in our oneness.

## *The Papal Dogma.*

BY REV. J. M. RANKIN, D. D.

THERE is, henceforth, a new god in the papal pantheon. Not content with having legislated the virgin Mary into competition with the *second* person of the Trinity, we have here the attributes and prerogatives of the third, assigned to a weak, short-sighted mortal. It is the logical *culmination* of the indignities which the inventions of papacy have heaped upon the very Godhead. It was not enough to make the intercessions of a mere woman—however honored in being the human mother of the Lord Jesus—complementary to his that are so sufficient and prevailing, who ever liveth to intercede for those who come to God by Him, and whose name is the *only name* given under heaven among men whereby we must be saved; to convert a meek and holy mortal into a celestial queen, into the mother of God; to give her a niche, an altar, or a chapel in Roman cathedrals, in the professed houses of God; to crown her head with the crown of authority and divinity; to invent for her a prayer, as counterpart to the Lord's prayer; to use a rosary, on which are one hundred and fifty *aves*, against fifteen *pater nosters;* out of the Psalms to make a Bible for her, addressing her as the Psalmist addresses Jehovah in prayer; to claim that she, the mother of Jesus, contributed a certain portion toward the redemption of the race, in that

she consented to become His mother, consented to His death, and therefore deserves to share with Him the titles *Saviour* and *Redeemer;* it was not enough thus to encroach upon the sphere of the *second* person in the God head, and give His glory to another—a similar indignity was in reserve for the *third* person. It has now been consummated. A single mortal, elected by the ballots of erring men like himself, assumes to be—is taught to think himself—infallible in his decisions: undertakes to determine how much and what men shall believe; to interpret and even set aside the declarations of the holy men of old, who spake as they were moved by the Holy Ghost; to do the very thing against which men are solemnly cautioned in Revelation, namely, to add to and take from the things that are written in the Word of God. If it is an event to be celebrated by all *Papal Christendom*, it is an event to be measured and analyzed by all true Protestants. If it mean *anything*, if it be anything more than an empty fulmination to be skilfully adapted to different latitudes, it must mean a great deal. Else it never would have been ventured upon, in the present age, amid such marked forces of progress: when men everywhere are thinking and determined to think for themselves.

Thus far it has been a convenient way of apologizing for the mistakes and crimes of the past century of Romanism, to say that they belonged not to the church and its rulers, but to the *times*. Hereafter they are not to be *apologized* for; they are to be *defended*. They belong to one infallible whole. As Protestants, we would gladly have suffered to be forgotten scenes such as those which the great Milton thus describes in his imprecatory sonnet:

> "Avenge, O Lord, thy slaughtered saints, whose bones
> Lie scattered on the Alpine mountains cold;
> E'en them who kept thy truth so pure of old,
> When all our fathers worshipped stocks and stones
> Forget not; in thy book record their groans
> Who were thy sheep, and in their ancient fold
> Slain by the bloody Piedmontese, that rolled
> Mother with infant down the rocks. Their moans
> Redoubled to the hills, and they
> To Heaven. Their martyred blood and ashes sow
> O'er all the Italian fields, where still doth sway
> The triple tyrant; that from these may grow
> A hundred fold, who having learned Thy way,
> Early may fly the Babylonian woe."

It has been a delusive hope with many Protestants that Rome had become ashamed of her past; had felt the impulse of human progress, and might yet be redeemed. The dogma of *papal infallibility* forever banishes this hope. It links the *present* and the *future* irretrievably to the *past*. All the absurdities, all the inconsistent decisions, all barbarisms unconfessed and unforgiven, all the blood of innocents and

saints, of which Rome has ever been guilty, she now justifies, endorses, signs with her sign-manual, sets to her seal at the Vatican in this year of our Lord 1870. The past history of Romanism must now be reviewed and weighed in the light of this dogma. It will not do to say that the system has changed, has been modernized, Americanized, adapted to Democratic institutions. It is *what* it is. It is to be taken as a whole. It is to embrace past, present and future, in one unbroken whole. The past is to explain the present and to forecast the future.

The highest and most delicate office which the Creator can perform for His creatures is to reveal to them the great truths that relate to their own welfare. This office is performed by the Holy Spirit in the Bible. "*Search the Scriptures,*" said the Saviour, "*for they are they which testify of me.*" And what is said there, of Jesus, is said in the interest of humanity. The Bible, written by inspiration of the Holy Spirit, speaks authoritatively and finally upon all questions of doctrine and ordinance and duty. Any man, whether he speak as a man, or as an organ of a sect, who undertakes to set aside any of its declarations, exalts himself above God, the author of the Bible. Any ecclesiastic, who determines to keep the Bible out of the hands of the people, does the same; steps in between the human spirit and the Infinite Spirit; says that the Being, who made man's soul and knows its necessities, shall not have direct communication with it; gives it a piece of smoked glass with which to view the King in His loveliness and glory. It is the *policy* of that great papal dynasty to dictate to men the *letter* of their belief. And now this dictation is infallible. The man who rejects it, according to this new dogma, rejects him who speaks in God's stead. This very dogma of *papal infallibility*, so self-contradictory and impossible, so absurd and blasphemous, he is to reject at the peril of his soul! A few years ago it was the *immaculate conception*, and that without even the form of an *œcumenical council*. Hereafter, it may be anything that ambitious ecclesiastics may wish.

Having revealed to His creatures the truth and the whole truth, and having cautioned them against abstracting from it, or adding to it, the third person of the Trinity is made its eternal interpreter. "He will guide you into all truth." The same Being who was the divine Organ of communicating the truth, thus becomes its witness and expounder to the human spirit. "If any man lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not." All that men want, *now*, is to be put into communication with that blessed Spirit of Truth whose office it is to testify of Christ. The more direct and undisturbed the better. But, it is said, "Man wants some authoritative statement, as to what is the truth. He wants some earthly organ, or representative of the truth." That authoritative statement comes from God himself, and that representative is the Holy Spirit. "If any man will

do His will, he shall know of the doctrine whether it be of God." Each man stands or falls, not to any ecclesiastical community, but to the Author of the Bible—to his Maker. The office of the Church is not to take the charge of any man's conscience, but to promulgate and defend and apply the truth. Of what is taught as truth, each creature of God must judge for himself. This is his perilous, but legitimate prerogative. If he believes an *error*, the Church cannot prevent that error from injuring his soul. And he has the same guarantee that God will give *him* light, that the Church has. It is only to the *obedient* that light comes.

It is not to be doubted that there have been eminent Christians in the Papal Church. But the organization, which denies a man the right of private judgment, the rights of conscience, by the enthronement of a man in the place of God, is destructive to the many. The thoughtful student of her history sees nought but a great desolate waste, of superstition and spiritual degradation. Without revolution in all her vast extent, such as God wrought in the sixteenth century, redemption will never come to her. For such a revolution, intellectual and spiritual, all Protestants should labor and pray. It will be her virtual destruction. For such a revolution, based upon an open Bible and free worship, will bring an end to priesthood, priestcraft, and superstition. God will be God, and man will be man.

## *General Assembly of the Italian Churches.*

[The Directors have great pleasure in presenting the accompanying paper to the friends of this Society. Of the thirty-three churches represented in the Assembly, twenty are sustained by *the American and Foreign Christian Union*. Of the twenty-five members of the Assembly, eleven are evangelists supported by this Society, and acting as pastors of its churches. Beside these, there are nine evangelists connected with our missions in Northern and Central Italy. These results, which comprise only a part of our expenditure and labor, afford abundant encouragement to those friends who have aided us in the past. There have been many difficulties attending the work, arising from the imperfect education and training of the native laborers, and the occasional admixture of immature views received from various sources. But an examination of the scheme of doctrines unanimously adopted by this first Assembly (in which our laborers took a leading part) as the basis of its organization, must satisfy every intelligent friend of the work in Italy that its foundation and life rest upon the essential truths of the Word of God, and therefore that the work is of the Spirit of God. Let the friends of the cause of Christ in Italy be assured by these accomplished facts, and continue their support and prayers to our labors in the future.]

## An abstract translated from the published report of the meeting of the General Assembly of the Free Churches in Italy, held in Milan on the 22d, 23d, 24th and 25th of June, 1870.

"The meeting of the General Assembly of the Free Churches in Italy was opened with prayer. The Commission calling this Assembly examined and reported the credentials of the delegates of the churches, and it was found that, to the appeal originally made by the church of Milan, the following had responded:

CHURCHES AND REPRESENTATIVES.

Florence—Salvatore Ferrati, Alessandro Gavazzi, Angiolo Bagnoli. Bologna—Damiano Borgia. Pisa—De Michelis, Ranieri Ciesti. Milan—P. Rossi, F. Lagomarsino, G. Alborghetti. Verona—C. Canova. Brescia—A. Beria. Udine—A. Girola. Treviso—L. Signorelli, A. Peruzzi. Terni—G. Martinelli. Carrara—E. Volpi. Spezzia & Arcola—G. D. Dassio. Como & Fara—S. Contini. Treviglio and Caravaggio—G. B. Zucchi. Bassignana—G. Balossini. Casale Monferrato—C. Cocorda. San Giovanni Pellice—C. Cocorda, E. Jahier. Graglia—F. Lagomarsino. Livorno-Vercellese & San Mauro Torinese—S. Musso.

The above twenty-three churches were represented regularly by deputies. There were also present from the church of Genoa, D. Bolognini and S. Beruatto, without credentials, who were unanimously invited to take part in the proceedings of the assembly. Besides the churches above mentioned, the following had also given in their adhesion to the appeal for the organization of the Assembly, viz.: Bari, Barletta, Leece, Trani Novi-Liqure, Porto-ferraio, Tortona and Foiano. Thirty-three churches, therefore, adhered to this Assembly, and several others are expected to join.—The Assembly proceeded to the election of officers, and S. Ferreti was chosen President—F. Lagomarsino and DeMichelis, Vice-Presidents—and S. Beruatto and Cocorda, Secretaries. After determining that there should be three sessions each day, the first session was closed with prayer.

At the second session, the order of the day was the great question for which the Assembly was convened, *the Union of the Italian Free Churches*, which was freely and fraternally discussed. DeMichelis, Beruato, Lagomarsino, Gavazzi, Bolognini, Musso, Cocorda, Jahier, Zucchi Rossi, Canova, Ferretti, and Volpi took part in this discussion. The necessity of such a union was universally recognized, and the propriety of establishing it upon a declaration of principles common to all the Free Churches, conformably to the appeal of the Church of Milan.

At the third session, after the reading of the minutes of the previous session followed a general discussion upon the fundamental principles which should constitute the basis of union. The principal speakers were Gavazzi, Lagomarsino, Cocorda, Beruatti, Bolognini, and Jahier. As the result of this discussion, it was determined that a clear distinction must be made between the *general interests* of the Evangelical work and the particular interests of individual congregations,—and the following paper was adopted:—

"The Assembly, considering that the union of the churches ought not to trespass upon the liberty of individual churches and congregations, affirm that the declaration of principles to be proposed as a basis of union for the churches be limited to the fundamental doctrines of faith."

Formulas of such doctrines, having been prepared by the Church of Florence and the commission of Milan, both were submitted to the Assembly, and a commission was appointed to examine and report upon the two schemes. This commission was composed of Bolognini, DeMichelis, and Jahier. After a discussion of various matters relating to the Assembly of the Italian Churches held in Bologna in 1866, the

Assembly passed to the reading and examination of the letter of the brethren of the Church of Florence (Via Maggio). After a lengthy discussion upon the principles involved in said letter, at variance with and opposed to the consummation of the union of the churches, a commission was appointed to reply to it in the spirit of Christian love and charity. This commission was composed of Gavazzi, Rossi, and Cocorda. The session of June 23d and 24th were principally occupied in the discussion of the declaration of principles presented by the commission. The articles were taken up one by one, and faithfully discussed, after which they were all unanimously adopted as follows :—

*Declaration of Principles common to all the various Congregations that compose the Free Christian Church in Italy.*

I. God, the Father, Son, and Holy Spirit, has manifested His will in revelation, which is the Bible, the only perfect and immutable rule of faith and conduct.

II. God created man upright, in His own image and likeness, but Adam disobeying the word of God, sinned ; and so by one man sin entered into the world and death by sin. By which cause human nature in Adam and by Adam has become corrupt and sinful, and we all in Adam are born with an inclination to do evil and an incapacity to do the good commanded by God. We are therefore by nature all sinners, and under condemnation.

III. God wills not the death of the sinner, but that he should come to the knowledge of the truth and be saved.

IV. Salvation comes from the free and eternal love of the Father, and is obtained by the expiatory sacrifice, by the resurrection and by the intercession of the Son who justifies us. It is communicated by the Holy Spirit, who, regenerating the sinner, unites him to Christ by faith, comes to dwell in him, produces peace in his heart, giving him the assurance of the remission of his sins, renders him free, guides and comforts him by the Word that He himself has given, seals and keeps him to the day of the glorious appearing of our Lord and Saviour Jesus Christ.

V. The Christian redeemed at a great price, is bound to glorify God in his body, soul and spirit, which belong to God, walking in holiness, without which no one can see the Lord. To do this he obtains strength from Him who has said, "My grace is sufficient for thee."

VI. Believers regenerated in Christ form the Church, which cannot perish or apostatize, it being the body of the Lord Jesus.

VII. Besides the universal priesthood to which all believers appertain, God himself has established in the Church ministers for the perfecting of the saints and the edification of the body of Christ, which ministers ought to be recognized by the Church itself.

VIII. The Lord Jesus Christ will come from heaven and change our body of humiliation into a glorious body. In that day the dead in Christ will rise first, and the living found faithful will be transformed, and so all will be caught up in the clouds to meet the Lord in the air to be forever with Him, and after, all others will rise to be judged.

The General Assembly of the Free Christian Church in Italy considers these articles the expression of Biblical Christianity ; not pretending, however, to say that there are not many other doctrines in the Bible necessary to be believed—such, for instance, as the Lord's Supper and Baptism. It lays no claim to infallibility. The Word of God is alone infallible.—The *declaration of principles* in the Church is not the cause or the title of salvation, but the external bond of the unity of faith and the banner of the Church itself.

This declaration of principles was then again read and voted by acclamation as a whole. The joy and gratitude of the entire Assembly at the great step taken, was expressed in a fervent prayer of thanksgiving by the Evangelist Rossi.

At the ninth session, in view of the common declaration of faith and the unanimity with which it was voted, the Assembly adopted a solemn declaration of the union of the Free Churches in Italy, also for the work of evangelization, as follows :—

"All the Churches represented in the General Assembly in Milan, already united in faith and love, do declare, by their representatives, that they are united in one body and bound together in agreement or compact for the great work of the evangelization of Italy."

And that this important act should not be misinterpreted nor attributed to the spirit of sect, "The Assembly solemnly declares itself to be united with all Churches and evangelical Christians throughout the world in the bonds of communion with our Lord Jesus."

Then there followed a discussion in regard to the "General Assembly," its composition, powers and convocation. Two projects or plans were presented, one by the Church of Florence and the other by the commission of Milan. The latter, after a brief discussion was adopted, embracing the following articles :

1st. The Assembly is composed of all the deputies of the united churches, and each church shall have the privilege of sending from one to three deputies.

2d. It shall be held annually, and determine the time and place of each succeeding meeting.

3d. The powers of the Assembly are the following: To establish some general plan for the work of evangelization ; appoint its committee and examine the work of the same. It may modify, if necessary, the *declaration of principles*, at the suggestion or counsel of the Churches ; it may accept new Churches that desire to form part of this Union, and can judge in the last appeal controversies that may arise in the bosom of the Union itself.

4th. The Assembly shall appoint its treasurer, independent of the committee, for keeping the funds of the Free Italian Church, which treasurer shall be authorized to receive donations and legacies in favor of said Church. He shall not be able, however, to make any payments except by order of the committee, which alone can establish all regulations in reference to said donations and legacies.

The Assembly then proceeded to the discussion of the rules for the Committee of Evangelization, and by a unanimous vote adopted the following articles :

1. The Committee of Evangelization shall consist of not less than five and not more than seven members, and elected annually by the Assembly, and its members can be re-elected.

2. The office of this Committee shall be to superintend the work of evangelization, collect funds necessary for this work, and aid laborers in connection with it.

3. This Committee shall present an annual report of its work to the General Assembly.

At the tenth and last session, after various matters relating to the interests of the Church were discussed, the Assembly proceeded to the election of the Committee of Evangelization. There were elected for the Italian part of the Committee the following : Gavazzi, Ferretti, and Lagomarsino. For the foreign element there were elected : Rev. Wm. Clark, Rev. Dr. VanNest, and Rev. J. MacDougall. Messrs. Eyre and Matteini, bankers, were elected financial agents of the Assembly.

All the minutes of the Assembly were then read and approved, and after a most affecting season of joyous interchange of thought and feeling at the glorious consummation of this important work, prayer was offered, and the President declared the present Assembly closed.

## *The Spanish Confession of Faith.*

We have received an octavo pamphlet of 119 pages, entitled "Confession de Fe de la Iglesia Espano la Reformada, aprobada por la Asamblea general de Sevilla en el ano de 1869.—(*The Confession of Faith of the Reformed Church, approved by the General Assembly of Seville, in the year* 1869.) It consists of thirty-five chapters, each divided into sections, and each section accompanied by proof-texts, in the form of foot-notes. A comparison with the confession of Faith of the Presbyterian Church shows plainly enough that it was derived, in the main, from the latter. Some new matter is introduced, but only to a limited extent, and without modifying, in the least, the general scope of the Confession. Some chapters, in the arrangement of them by the Spanish Assembly, have been transposed, and others have been slightly abridged. The one on the subject of Decrees has been omitted, as well as that on Adoption, while Justification and Sanctification are treated under a single head. The chapter on Marriage has been considerably abridged, and that on the Civil Authority has been materially modified. Indeed, as it stands in the Spanish Confession, it is reduced to three short sections, of which we give the translation :

1. Although Christians, as citizens, are subject to the laws of the nation, and to obedience to their civil authorities, yet these may not arrogate to themselves the administration of the Word and sacraments, nor the power of administering in the Church, or excluding any person from it.

2. The Church should be independent of the State, with which it should preserve only those relations which pertain to the recognition and protection of the entire society embraced by the fundamental laws of the country.

3. Although the Church, in religious matters, recognizes no power over it in the civil authorities, yet it should pray for the security of the same in the discharge of the functions that have been committed to them.

It is not too much to say that the general recognition of the principles contained in this short chapter would have changed the entire course of Spanish history for these last centuries. It would have abolished the Inquisition, and in thousands of instances put out the fires of the *auto da fe.* It is cheerful to know that, at last, on the soil pressed by the feet of the Duke of Alva and his cruel veterans, and where free religious thought has been held so long as heresy in the Church and treason to the State, the relations of State and Church may be so clearly and so boldly defined. It signalizes the defeat of intolerance and the prevalence of evangelical knowledge and Scripture truth.

The document itself swells the "Harmony of Confessions." It is pleasing to hear voices from scenes more than a thousand years ago familiar to Christians who still retained the vital truths of the Gospel, that reawaken old echoes to blend with the Protestant testimony of the present century. It is not less satisfactory to find that minds roused

from the enslavement to tradition, and devoting themselves to the study of the Bible, come to accept the same great truths which made the Reformers of the sixteenth century mighty to the overthrowing of the strongholds of Papal usurpation.—*N. Y. Observer.*

## *"The Catholic of the Nineteenth Century,"*

### *Or, The Catholic as an American Voter.*

The *Catholic World* is an outspoken journal, and the character of its endorsers (including, as they do, the Pope), gives a decided coloring of authority to its statements. We therefore ask a careful reading of the subjoined excerpts taken from the leading article of July, entitled "The Catholic of the Nineteenth Century." These paragraphs, as well as those cited by Dr. Schenck, in our previous number, will repay transfer into the columns of our religious and secular journals:

The Catholic, like the church, is one and the same in all ages and all times. As she came forth from the hands of her Architect finished, complete, and perfect in every particular of solid structure and exquisite adornment, in like manner the individual member, if he be faithful to her tradition, practice, and direction, is, with the allowance of human infirmity, perfect and complete in one age as well as another, without regard to local circumstances of civil government, education, exterior refinement, occupation, complexion, or race.

The assertion of the absolute perfection of the Catholic religion, with reference to time as well as eternity, is made with precisely the same significance with which we assert the perfection of God. It is made simply and boldly, without hesitation, qualification, or reserve, and it will be the basis of our argument, and the starting-place for the views and opinions we propose to put forth.

Placing ourselves distinctly upon the proposition, we invite attention to certain relations which the Catholic of to-day holds toward his race, his country, his age and the particular order and condition denominated progress, and the spirit of the nineteenth century.

The most obvious, interesting, and important view of the Catholic in his relations to the century is that of voter. The right of suffrage bestows special prerogatives upon its possessors. It permits every Catholic to share actively in the plans, policy, and beneficent enterprises of the church, and enables him in some sense to take part in the divine government of the universe, physical and moral.

It is a specific and precious gift bestowed on Catholics in this age and country, and we are compelled to stand in the full blaze of the light of the nineteenth century, which is rolling out its illuminated scroll before our dazzled eyes and almost bewildered understandings, charged with the manifold blessings or curses which must flow from the use or abuse of this momentous, one might almost say holy and hierarchical function.

An offer and promise are as distinctly made to the Catholics of this age as they were to the chosen people when released from the Egyptain

bondage. A land of promise, a land flowing with milk and honey, is spread out before them, and offered for their acceptance.

The means placed at their disposal for securing this rich possession are not the sword, or wars of extermination waged against the enemies of their religion, but instead, the mild and peaceful influence of the ballot, directed by instructed Catholic conscience and enlightened Catholic intelligence.

To the Catholic of to-day are committed the obligation and business of perpetuating and regenerating society, purifying legislation, enforcing the administration of the laws, and setting an example of private and public virtue, justice, moderation, and forbearance, he has been furnished with an omnipotent weapon with which to accomplish this great work, and he is provided with an unerring guide to direct him in the administration of these important trusts. We do not hesitate to affirm that in performing our duties as citizens, electors, and public officers, we should always and under all circumstances act simply as Catholics; that we should be governed and directed by the immutable principles of our religion, and should take dogmatic faith and the conclusions drawn from it, as expressed and defined in Catholic philosophy, theology, and morality, as the only rule of our private, public, and political conduct. Those things which are condemned by Catholic justice, we should condemn; those things which are affirmed, we should affirm.

There can be no circumstance, condition, or relation in which the Catholic is left without his guide, and there is absolutely no excuse if he fail in the performance of this duty, upon which rests the future prosperity of civilized society.

Since justice and our honor and dignity require that we should obey God, and not man, we are compelled by every reasonable motive to ascertain his will. He does not communicate personally and orally with creatures.

Unless we have the means of ascertaining with certainty what his wishes are on a given subject, whether of the private practice of virtue or the administration of a public duty, we are left to the direction of opinions, interests, and passions more or less superficially instructed and enlightened, and tend inevitably toward barbarism, despotism, and social and political disorganization. The Catholic Church is the medium and channel through which the will of God is expressed. The chain of communication, composed of the triple strand of revelation, inspiration, and faith, stretches underneath the billows of eternity to the shore of time, from the throne of God to the chair of Peter. The finger of the pope, like the needle in the compass, invariably points to the pole of eternal truth, and the mind of the sovereign pontiff is as certain to reflect the mind and will of God as the mirror at one end of a submarine cable to indicate the electric signal made at the other.

The will of God is expressed as plainly through the church as it was through Moses and the tables of the law. It is distinct, definite, intelligible, and precise, and we are bound to execute the will thus expressed, and act in the light of the intelligence thus supplied.

The Catholic armed with his vote becomes the champion of faith, law, order, social and political morality, and Christain civilization, no less—in fact, a greater degree, for our present enemies are more dangerous—than his ancestor who hung a wallet over his leathern jerkin, and, shouldering his halberd, followed the lord of the manor to Palestine; than he who aided the Catholic Ferdinand and Isabella to drive the

Moor from the soil of Christian Spain, or, under John Sobieski, rolled back the tide of Mohammedan invasion from the European shores of the Mediterranean.

He goes forth furnished with this weapon, which, faithfully and honorably employed, must become invincible, arrest the swollen current of corruption, crime, and lawlessness which threatens to sweep away religion, morality, and liberty, insure the pre-eminence of law, order, and republican institutions, preserve and perfect the results of material and natural science, put an end to poverty in its abject and hopeless forms, and banish suffering from unrelieved want, and develop and complete a system of jurisprudence which shall sustain what the world has not yet seen, a pure republic of equal rights, exact justice, and assured temporal prosperity, presided over, influenced, and informed by true religion.

Although we are far from expecting a result grand, glorious, and wonderful, realizing in the highest degree the promise made to the human race if faithful to the object of their creation, still we do not hesitate to assert that it is within the power of the ballot, wielded by Catholic hands and directed by Catholic conscience, to accomplish as much and more. It is no more than the church has a right to expect from her subjects; it is no more than they owe her and themselves.

The two great questions of marriage and education present themselves in a discussion of the relations which the Catholic sustains toward civil society, as elements of prime and indispensable importance. Marriage is the sacrament of nature, as well as of grace, and the church insists upon her rightful control, because she depends upon this sacrament not only for perpetuity on earth, but for her eternal representation. She regulates the conditions of marriage and witnesses the contract in whose fulfilment she has such a vital interest, and she becomes the arbiter between the contracting parties in the subsequent stages of their career. She claims its offspring at their birth, and immediately impresses upon them the seal of her proprietorship in baptism; she accompanies them throughout their lives, and dismisses them with unction and benediction; she follows them into the unseen world, and does not relax her grasp till they attain their fruition and become in turn protectors and benefactors of the mother who has given them both natural and supernatural birth.

The Catholic view, or Christian idea of marriage, implies by necessity the Catholic view of all the relations and obligations growing out of it: the education of the young, the custody of foundlings and orphans, and all measures of correction and reformation applicable to youthful offenders and disturbers of the peace of society.

The same view would consign to her care the permanent infants of society, the idiotic, those defective in important organs or senses, the insane, the criminal, the sick poor, and the helpless and wretched of every class.

The function of education is most closely connected with the authority claimed and exercised over marriage. The custodian of the tree has certainly the right to the fruit of the tree, and to protect it from wayfarers and robbers.

A godless system of education, or, what is the same thing, an uncatholic system, is the more refined and elegant but not less certain method of modern times of offering our children to Moloch, and causing our sons to pass through the fire.

The hostile and opposing forces recognize distinctly the value and importance to us of the two fundamental institutions, marriage and education. Their efforts are particularly directed at the present time, and in this country, to corrupt and undermine the one and usurp complete control over the other.

The reason why civil marriage, state religion and education, natural society, and material science do not become more rapidly corrupt, and manifest more speedily their inherent defects, is on account of the vast amount of latent Catholicity which they retain, and without which they could not survive a single day.

The more respectable and conservative of the uncatholic institutions, which retain most of the latent Catholicity not yet expended in three centuries of separation from the parent fountain, preserve many Catholic ideas, customs, and forms of speech and action.

Such publications as the *New-Englander*, the *Princeton*, *Mercersburg*, and *North British Reviews*, advocate to a great extent the Christian doctrines of marriage and education, and the superiority of religion in all temporal and secular affairs, and deprecate, without the power to remedy or arrest, the evils which they acknowledge to exist.

The supremacy asserted for the church in matters of education implies the additional and cognate function of the censorship of ideas, and the right to examine and approve or disapprove all books, publications, writings, and utterances intended for public instruction, enlightenment, or entertainment, and the supervision of places of amusement.

This is the principle upon which the church has acted in handing over to the civil authority for punishment *criminals in the order of ideas*.

Government and legislation informed, directed, and guided by Catholic justice is the most humane, benignant, equal, just, merciful, and forbearing of any that can possibly exist, and the temporal government of the head of the church is to-day the best in the world.

These subjects bring us back to the question of suffrage, and to the Catholic as voter. It is necessary that we should have just laws, primarily and immediately in regard to education and marriage, and that they should have the sanction of sound public opinion, without which the best laws are inoperative.

These laws must grow out of the Catholic conscience of the community, if they are to grow at all.

The labor of strengthening these foundations of society belongs to the Catholic voter, and to him we must look for future safety, peace, and permanence.

By an extraordinary example of divine justice, and the operation of the law of compensation, the men and their descendants who uprooted Catholicity in England and Ireland; who extinguished, as far as they were able, Catholic literature and tradition; who destroyed the venerable seats of learning and charity, sacked the monasteries and despoiled the abbeys, were compelled to prepare a home for Catholics, and establish a political order most acceptable to them, and capable under Catholic auspices of attaining the highest degree of temporal happiness and prosperity.

It is in the power of the Catholic voter of the nineteenth century to achieve a consummation such as perhaps saints and prophets have dreamed, but never seen.

## *The Transfer of Power in Europe.*

The force now marching on Paris is not the old foe which the Emperor foolishly imagined his uncle had overthrown at Jena; it is literally a fresh one, as politically strange and terrible for France as the hordes which poured across the frontier of Gaul in the fifth century—and in some ways as hardy, vigorous, and as full of hope. It comes, too, with all the strength of extraordinary training, with a rapidly increasing population, in the fulness of physical health, which is the natural result of a pure family life, and with a passionate confidence in the future which has in no degree diminished what is perhaps nearly as necessary to the display of the highest devotion—its strong reverence for the past.

It is with no desire to underrate what France has done for the world that we say that this transfer of the predominance in Europe from her to Germany will be a great gain for civilization. France for forty years after the Revolution rendered invaluable service in the work of destruction. The Napoleonic conquests, ruthless as they were, broke up feudal institutions and made feudal ideas ridiculous, and gave the world the first and most startling illustration it had ever had of the truth that "rank was but the guinea's stamp;" that it was not only in the New Testament that the stable-boy was as good as the gentleman, but on the battle-field. Every time Murat charged, he taught a lesson in human equality which was carried back to every home on the Continent. But with this, and the Code Napoleon, which has since furnished a model to nearly all the Latin States, the political value of France may be said to end. To the work of reconstruction, of building up a better order of ideas and a better polity on the mediæval ruins, she has rendered no assistance: nay, has proved a positive hindrance. It was the influence of French politicians on the Continental malcontents which made the revolutions of 1848 such melancholy and ludicrous failures; and it was their follies, too, which made possible the extraordinary attempt to revive in France herself the system of pagan despotism—that is, a despotism resting on simple brute force, and not on traditions and sentiment—of which we are, it is to be hoped, now witnessing the end. Cæsarism is a product of French soil, and would not have been possible if the French had not been ready for it. The French were ready for it. They have now twice within the present century placed the whole resources of their magnificent territory, the absolute control of their army, navy, treasury, and educational system, in the hands of a military adventurer, and let him make what use he pleased of them, imposing no conditions on him whatever, except that he should pick quarrels every now and then, and not be defeated in battle—in other words, letting him govern a great Christian State on the same tenure as the chief governs a band of brigands.

In the first instance, they had the excuse that they surrendered them-

selves amidst the confusion of a great social and political revolution to a man of extraordinary genius. But, in this second case, they placed their lives and fortunes at the disposal of an obscure pretender, of whose character but little was known, and that little bad, who came surrounded by a troop of adventurers in search of a livelihood, and who made his way to power through the wholesale slaughter of his fellow-citizens and the overthrow of the constitution; and for twenty years they have not only allowed him to make sport of all that was most respectable in French society, to live, and enable his personal adherents to live, in unprecedented luxury, to put a frivolous Spanish bigot at the head of the court, and to lend the great secrets of State to be used by stock-gamblers; but also they have allowed him to lead the flower of the French youth into one war after another, to be slaughtered by the thousand for objects about which the French people were never consulted. It must be admitted that the whole civilized world gains by the removal from a controlling influence on European affairs of a people which has given such a lamentable display of want of judgment, scruple, and self-control.—"Emperors" at the head of 500,000 men may be very amusing playthings for Frenchmen, and, if their existence involved nothing but the degradation of France, perhaps nobody else would have a right to complain; but when they undertake to regulate the status and career of their neighbors, we are all interested in having them confounded and brought to nought. We venture to assert, too, that the Prussian triumph is not only the best thing that could have happened for Europe, but for France herself. It not simply gives the predominating influence in European affairs to the most cultivated of European communities, but it will surely —if anything can—open French eyes to the hollowness and vanity of the political ideal which they have cherished for half a century, and satisfy them at last of 'the falsehood of extremes,' and prove to them that glory, no less than strength, is only to be found in peaceful progress. The Prussian power on the battle-field, no less than the Prussian riches at home, is the result of sixty years of patient training, of contentment with slow gains, of respect for knowledge and for discipline, of close attention to the education of children, and of constant remembrance that a man is bound to labor for the State no less in his home than in the ranks of the army. The Prussian has Prussia in mind when he is marrying, when he is educating his children, when he is holding the plough and driving the shuttle, no less than when he is serving in the ranks, and the result of two generations of this magnificent culture is that his country is the foremost of modern States. The lesson is full of instruction for all of us as well as for France.

There can be very little doubt, we suppose, that the collapse of the French army will lead to the reorganization of her military system on the Prussian model. The Prussian system is now clearly to be the sys-

tem of the future everywhere, and this, too, will be a gain for civilization. If fighting is to be the only mode of terminating international controversy, the world is interested in having it done by citizens, and not by hired men, and in having the whole social machine brought to a dead stop while it is going on. It is thus only that war will cease to be the amusement of kings, and become in popular eyes the dreadful thing it really is. It is thus only that communities can be brought to enter on it deliberately and solemnly. Every stump orator or roaring editor who howls for battle ought to feel that, if his rhetoric is successful, he will have to shoulder the musket and "pay with his person," as the French say: in the Prussian system there are no brigadierships for blatherskites. The introduction of the system into France would doubtless do more than anything else to keep down the martial ardor which has done so much to prevent the erection of a stable government, and made her so ready a prey to military adventurers, and to destroy the military caste, whose existence must always make the legislature feeble. Rezonville may therefore yet do for her what Jena did for Prussia.—*The Nation.*

## *The Infallibility Dogma.*

AN OLD SAYING ON INFALLIBILITY.

"Who opposes himself, and exalts himself against all that is called God, and against all worship; even to seat himself in the temple of God, and take on himself openly the signs of Godhead."—2d Thess. ii: 4.—*Conybeare & Howson's Version.*

*The Council, in Outline.*—The first public session was held on the 8th of December, 1869, when the sole ceremony was that of the inauguration of the Council. The second session was held on the 6th of January, 1870, when, in the absence of any decrees to be proclaimed, the Bishops were called on to make profession of the Faith of Pius IV. On the occasion of the third session, which was held on the 24th of April, 1870, some decrees were published regarding the existence of God, Rationalism, Pantheism, and several other isms. At the fourth Council, which was held on Monday last [July 18th], the Primacy and Infallibility of the Roman Pontiff were decided. . . . In the intervals between these sessions there have been many meetings, called General Congregations, at which the canons distributed have been discussed. They have been *de Fide; de Officia Episcoporum; de Vita et Honestate Clericorum; de Parvo Catechismo; de Ecclesia; de Primatu Romini Pontificis.* Some only of these subjects have been partially discussed. The canon *de Ecclesia* was before the Council when a note of remonstrance from the French Government arrived. The answer was an immediate order to bring forward the Primacy of the Roman Pontiff, which, from being the fourteenth article of the canon *de Ecclesia*, was promoted to the dignity of the first. The votes on the question of Infallibility—in the General Congregation of July 13th, and on the occasion of its adoption on July 18th—were as follows:

| | July 13. | | July 18. |
|---|---|---|---|
| Placet | 451 | ..... | 533 |
| Placet juxta modum | 62 | ..... | |
| Non placet | 88 | ..... | 2 |
| Total | 601 | ..... | 535 |

The 88 prelates who voted *non placet* on July 13th, according to the London *Tablet*, represented the following nationalities:

| | | | |
|---|---|---|---|
| Germans | 33 | English | 2 |
| French | 24 | Irish | 2 |
| Italians | 10 | Dr. Errington | 1 |
| Orientals | 8 | | |
| American | 8 | Total | 88 |

Among the most distinguished of the foreign prelates included in this enumeration were Prince Schwarzenberg, Cardinal Archbishop of Prague; Mathieu, Cardinal Archbishop of Besancon; Rauscher, Cardinal Archbishop of Vienna; Ginoulhiac, Archbishop of Lyons; Darboy, Bishop of Paris: Dupont des Loges, of Metz; Dupanloup, of Orleans; Strossmayer, of Bosnia and Styrmium. The bishops from the United States and British America who voted *non placet* were Connolly, Archbishop of Halifax; Bishops Rogers, of Chatham; Bourget, of Montreal; Domenec, of Pittsburg; Fitzgerald, of Little Rock; MacQuaid, of Rochester; and Kendrick, Archbishop of St. Louis. The Americans who gave but a qualified assent, by voting *placet juxta modum*, were Archbishops Blanchet, of Oregon City; and McCloskey, of New-York; and Bishops Arnal, of Monterey; and Verot, of Savannah; also Demers, Bishop of Vancouver. On the occasion of the fourth public Council, on July 18th, when the formal vote was taken, the correspondent of the London *Times* says that the seats in the hall devoted to the diplomatic body were deserted, the representatives of all the Great Powers having been instructed not to appear, while nearly 250 of the bishops' seats were empty, since, in addition to the prelates who had left Rome, between 130 and 140 chose to absent themselves from this sitting rather than incur the guilt of voting *placet* or the odium of avowing their convictions. Of the French prelates, 10 archbishops and 53 bishops voted for the dogma: the most eminent of the French absentees were the Archbishops Darboy, of Paris; Ginoulhiac, of Lyons; Cardinal Mathieu, of Besançon; and the Bishops Dupanloup, of Orleans; Lavigeri, of Algiers; and Foulon, of Nancy—all of whom were included in the opposition on the first vote. Of the course of the American bishops we still lack information.—The two bishops who had courage to persist in their *non placet* were Riccio, Bishop of Casazzo in Southern Italy, and Fitzgerald, Bishop of Peticola, or Little Rock.—Perhaps one circumstance which has yet attracted no consideration may in the future assume importance—that no decrees of the Council have any validity until they receive the signatures of the Fathers, who have dispersed—not impossibly never to reassemble—without affixing their names either to the Infallibility canon or to any of its predecessors.—*N. Y. Tribune.*

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***Text of the Infallibility Decree.***—The following is the full text of the decree of infallibility, translated from the Latin:

*Pius, Bishop, Servant of the Servants of God, with the Approbation of the Holy Council, for an Everlasting Remembrance of the Event:*—The Eternal Pastor and Bishop of our souls, to make perpetual the salutary work of his redemption, resolved to build up the Holy Church, in which, as in the house of the living God, all the faithful should be united by the bond of one faith and one charity. Therefore, before being glorified, He asked His Father, not only for the apostles, but also for those who, through their word, would believe in Him, in order that all might be one, as the Son himself and

the Father are one. Therefore, in the same way as He had sent the apostles whom he had chosen from the world, as He himself had been sent from the Father; thus He wished pastors and teachers to remain in His Church until the consummation of the age. But in order that the Episcopate itself might be one and undivided, and in order that the entire multitude of the faithful, through priests in communion with each other, might be preserved in the oneness of faith and communion, He placed the Blessed Peter above the other apostles, and instituted in him the perpetual principle and visible foundation of this double unity, in order that upon his fortitude the everlasting temple might be built, and that upon the firmness of his faith might rise the Church, the loftiness of which shall even touch the skies. And because the gates of hell are standing upon all sides, with a hatred every day increasing against the divinely-laid foundation of the Church, in order to overthrow it, if it were possible. Therefore, we, with the approbation of the Holy Council, deem it necessary for the preservation, the salvation, and the increase of the Catholic Flock, to propound, in accordance with the ancient and constant faith of the Universal Church, the doctrine concerning the institution, the perpetuity, and the nature of the Holy Apostolic Primacy, in which consist the strength and solidity of the whole Church, as a doctrine which must be believed and held by all, and to proscribe and condemn the contrary errors, so pernicious to the flock of the Lord.

CHAPTER I.

*On the Institution of the Apostolic Primacy in the Person of the Blessed Peter.*

We, therefore, teach and declare, in accordance with the testimonies of the gospel, that the primacy of jurisdiction over the Universal Church of God was immediately and directly promised to, and conferred upon the Blessed Apostle Peter by our Lord Jesus Christ. For to Simon alone—to whom He had said—Thou shalt be called Cephas, after he had publicly made his confession—to Simon alone the Lord addressed the words:—Blessed art thou, Simon Bar Jona, because flesh and blood did not reveal this to thee, but my Father who art in heaven; and I say unto thee, thou art Peter, and upon this rock I shall build my Church, and the gates of hell shall not prevail against her; and to thee I shall give the keys of the kingdom of heaven; and whatever thou shalt bind upon earth shall be bound also in heaven, and whatever thou shalt loosen upon earth shall be loosened also in heaven. And upon Simon Peter alone Jesus conferred, after his resurrection, the jurisdiction of the chief pastor and ruler over his whole sheep-fold, saying, Feed my lambs; feed my sheep. To this, so clear doctrine of the Sacred Scriptures, as it has always been understood by the Catholic Church, are openly opposed the wicked opinions of those who, perverting the form of government instituted by the Lord Jesus Christ in his Church, deny that Peter alone was invested by Christ with a veritable and proper primacy of jurisdiction above the other apostles, whether viewed individually or all taken together; or who assert that this same primacy was not immediately and directly conferred upon the Blessed Peter, but upon the Church, and that the latter transferred it to him as the minister of this same Church.

If, therefore, any one should say that the Blessed Apostle Peter was not constituted by our Lord Jesus Christ the Prince of all his Apostles, and the visible chief of the whole Church Militant, or that the same Peter has received directly and immediately from our Lord Jesus Christ only a primacy of honor, and not a veritable and proper jurisdiction, let him be anathema.

CHAPTER II.

*Of the Perpetuity of the Primacy of Peter in the Roman Pontiffs.*

It is necessary that that which the Prince of Pastors and the Supreme Pastor of the Sheep, our Lord Jesus Christ, has established in the person of the Blessed Apostle Peter, for the everlasting salvation and the permanent good of the Church, should,

through him, remain forever also in the Church which, founded upon a rock, is to remain firm even to the end of ages; for it is not doubtful for any one, yea, it was known in all centuries that the Holy and Most Blessed Peter, the chief and head of the apostles, and the pillar of faith and the foundation of the Catholic Church, who from our Lord Jesus Christ and the Saviour and Redeemer of the human race has received the keys of the kingdom, lives, reigns, and judges, even down to our times, and for ever, in his successors, the bishops of the Holy Roman See, which was established by him and consecrated by his blood. (6.) Whoever, therefore, succeeds Peter in this See, receives, according to the institution of Christ himself, the primacy of Peter over the whole Church. The economy of truth, therefore, remains, and the Blessed Peter, always retaining the firmness of the rock, which has not relinquished the helm of the Church which had been given to him. (7.) For this reason it has always been necessary that every church, that is to say, all the faithful, scattered in all places, should put themselves in communion with the Roman Church, because of its greater pre-eminence, in order that in this See, from which flow upon all the rights of the venerable communion, they may all coalesce into the structure of one body; (8.) as the limbs are united in the head.

If, therefore, any one should say that the Blessed Peter had not, by the institution of our Lord Jesus Christ himself, or by divine right, perpetual successors in the primacy over the whole Church; or that the Roman Pontiff is not the successor of the Blessed Peter in this same primacy, let him be anathema.

CHAPTER III.

*Of the Nature and Character of the Primacy of the Roman Pontiff.*

Therefore, supported by the manifest testimony of the Holy Scriptures, and adhering to the outspoken and clear decrees of our predecessors, the Roman Pontiffs and the General Councils, we renew the definition of the Œcumenical Council of Florence, in virtue of which all the faithful of Christ are obliged to believe that the Holy Apostolical and the Roman Pontiff have the primacy over the whole world; that the same Roman Pontiff is the successor of the Blessed Peter, the Prince of the Apostles, the true vicar of Jesus Christ, the chief of the whole Church, the father and teacher of all Christians, and that to him has been intrusted by our Lord Jesus Christ, in the person of the Blessed Peter, the full power to feed, to rule, and to govern the Universal Church, as is stated in the acts of the Œcumenical Councils and the Sacred Canons.

Therefore, we teach and declare that the Roman Church, by the institution of the Lord, has the pre-eminence of ordinary power over all the other churches; and that this truly episcopal power of the jurisdiction of the Roman Pontiff is immediate: that the pastors and the faithful, both individually and taken together, whatever may be their rite and their dignity, are subject to him by the duty of hierarchical subordination and of true obedience; not only in those things which concern the faith and the morals, but also in those which belong to the discipline and the government of the Church scattered throughout the whole universe; so that preserving the unity both of communion and of profession of the same faith with the Roman Pontiff, the Church of Christ is one flock under one Supreme Pastor. Such is the doctrine of the Catholic truth, from which no one can deviate without losing faith and salvation.

This power of the Supreme Pontiff is far from injuring that ordinary and immediate power of episcopal jurisdiction, by which the bishops, who, instituted by the Holy Ghost, have succeeded the apostles (9), feed and rule as true pastors, each the particular flock which is assigned to him. Their episcopal power is proclaimed, confirmed, and corroborated by the Supreme and Universal Pastor, according to the word of Saint Gregory the Great. My honor is the honor of the Universal Church. My honor is the solid strength of my brethren. I am truly honored when the honor due to every one is not refused to him (10).

From this supreme power of the Roman Pontiff to govern the Universal Church results for him the right to communicate freely, in the exercise of his functions, with the pastors and flocks of the whole Church, in order that they may have the privilege of being instructed and directed by him in the way of salvation. Therefore, we condemn and censure the opinion of those who say that this communication of the supreme head with the pastors and flocks may lawfully be hindered, or who make it subject to the secular power, claiming that the things provided by the Apostolical See, or in virtue of his authority for the government of the Church, have force and authority only when they are confirmed by the agreement of the secular power.

And as the Roman Pontiff, by the divine right of apostolical primacy, is placed over the Universal Church, we also teach, and we declare that he is the supreme judge of the faithful (11), and that recourse may be had to his judgment in all things which belong to ecclesiastical jurisdiction (12); that, on the contrary, the judgment of the Apostolic See, above which there is no other authority, cannot be modified by any one, and that no one is permitted to judge its judgment. (13.) Those, therefore, deviate from the right way of truth who assert that it is lawful to appeal from the judgment of the Supreme Pontiffs to an Œcumenical Council as an authority superior to the Roman Pontiff.

If any one, therefore, shall say that the Roman Pontiff has only the charge of inspection and direction, but not the universal and supreme power of jurisdiction over the whole Church, not only in things which pertain to faith and morals, but also in matters which pertain to discipline and government of the Church universal, or that he has only the greater part, and not the plenitude of this supreme power, or that this power which he possesses is not ordinary and immediate, whether it be over all the churches or over each of them, or over all the pastors and all the faithful, or over each of them, let him be anathema.

CHAPTER IV.

*Of the Infallible Authority of the Roman Pontiff.*

This Holy See has always held, the unbroken custom of the Church proves, and the Œcumenical Councils themselves—those especially in which East and West came together in a union of faith and charity—have declared that the supreme power of mastership was comprehended by that Apostolic Primacy which the Roman Pontiff received as the successor of Peter, the chief of the Apostles. The fathers of the fourth Council of Constantinople, following in the footsteps of their predecessors, put forth this solemn declaration. Safety lies, above all, in guarding the formula of the true faith, and as the declaration of our Lord Jesus Christ cannot be overlooked who said, "Thou art Peter, and on this rock will I build my Church;" these things which are said are borne out by the results, since in the Apostolic See the Catholic religion has always been kept immaculate, and the sacred doctrine spread abroad. Wishing, therefore, to depart as little as possible from his faith and doctrine, we hope to merit being in the unity of communion which the Apostolic See preaches, in which is the unbroken and real solidity of the Christian religion. (15.) With the approbation of the Second Council of Lyons the Greeks have declared that the sacred Roman Church has the sovereign and complete primacy and pre-eminence over the Catholic Church Universal; pre-eminence which she truly and humbly acknowledges having received in the person of the Blessed Peter, the head or chief of the Apostles, of whom the Roman Pontiff is the successor. And, inasmuch as he is bound more than others to defend the truth of the faith, when any questions of faith are raised, these questions ought to be decided by his judgment. Finally, the Council of Florence has determined "That the Roman Pontiff stands forth as the true Vicar of Christ, the head of the whole Church, and the father and teacher of all Christians, and that to him, in the person of the Blessed Peter, the full power of nourishing,

ruling, and governing the Church Universal has been transmitted from our Lord Jesus Christ." (16.) To fulfil the pastoral function our predecessors have always labored unweariedly, that the doctrine of Christ's salvation might be propagated among all the nations of the earth, and they have watched with equal care that wherever it was once received it might be preserved in sincerity and purity. Wherefore the bishops of the whole world, simply and in synods, following the long custom of the Church, and the form of the ancient rule, have referred to the Apostolic See those dangerous questions which arose in matters of faith, that the injuries suffered by faith might be especially made good there, where faith cannot experience diminution. On the other hand, the Roman Pontiffs, as they were admonished by the condition of the times and of affairs, have declared, now in convoking Œcumenical Councils, now in asking the opinion of the Church dispersed throughout the world, sometimes by particular Synods, at others when employing the other aids furnished by Divine Providence, that those things must be preserved which, by the aid of God, they have found to be conformable to the sacred Scripture and the apostolic traditions. The Holy Spirit has not, in effect, been promised to the successors of Peter, to publish a new doctrine, according to His revelations, but with His assistance to sacredly preserve them, and faithfully expound the revelation transmitted by the Apostles—that is to say, the deposit of faith. All the venerable fathers have embraced, and all the holy orthodox doctors have venerated and followed their apostolic doctrine, knowing clearly that this See of Peter remains always exempt from error, according to the divine promise of our Saviour, made to the Prince of His disciples, "I have prayed for thee, in order that thy faith fail not; and thee, when thou art converted, confirm thy brothers."

This gift of the truth and of the faith, which fails not, has therefore been divinely accorded to Peter and to his successors in the chair; in order that acquitting themselves of their eminent charge for the salvation of all; in order that the flock drawn by them from the baneful pastorage of error, to be nourished by heavenly doctrines; and in order that all cause of schism being removed, the Church may be conserved entirely in unity, and sustained by her foundation, she may maintain herself invulnerable against the gates of hell.

Now, at the epoch we are in, there is more need than ever of the salutary efficiency of the apostolic charge, and so many men are found who seek to reduce its authority, we think it is entirely necessary to solemnly affirm the prerogative that the only Son of God has deigned to join the supreme pastoral office.

It is because we, holding faithfully to the tradition which ascends to the commencement of the Christian faith, for the glory of God, our Saviour, for the exaltation of the Catholic religion and the salvation of Christian peoples, we teach and define, with the approbation of the Holy Council, that it is a dogma divinely reveal ed—that the Roman Pontiff, when speaking *ex cathedra*, that is to say, when fulfilling the charge of pastor and doctor of all Christians, in virtue of his supreme apostolic authority, he defines that a doctrine regarding faith or morals ought to be held by the Universal Church, enjoys fully, by the divine assistance which has been promised him in the person of the Blessed Peter, that infallibility which the Divine Redeemer wished his Church to have in defining his doctrine touching faith or morals, and consequently such definitions of the Roman pontiff are unchangeable in themselves, and not in virtue of the approval of the Church.

If then any one, which may God forbid, have the temerity to contradict our definition, let him be anathema.

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*Father Hyacinthe's Letter on the Dogma.*—A very serious question is now presented to all Catholics. Ought they to adhere to the definition of the Infallibility of the Pope, or are they free to withhold their submission to it? Without

doubt authority is the very character of our Church and the principle which governs our faith, but for that very reason it is important that we should distinguish between an apparent and a real authority, between a blind and a reasoning and reflecting submission—*Rationabile obsequium vestrum.* The question may, therefore, be thus defined: Is the authority of the Council of the Vatican lawful? or, in other words, does the present Council possess the essential characteristics of an Ecumenical Council? The first of these characters is liberty. Now, notwithstanding the secrecy in which it has been sought to envelop the internal working of the Council, as though it were of the nature of those of which the Gospel speaks, which possess an affinity with darkness, and which avoid the light from fear of being judged *ut non arguuntur opera ejus*, light has already been cast upon it, and will be still more vividly apparent concerning it. The repeated protests of so many illustrious prelates representing the most important and most enlightened portions of Catholicity are known, as is also their recent letter, at once firm and respectful, in which, while maintaining their negative votes, they have explained their reasons for retiring from the dishonorable battle-field. The world cannot be unaware of the absence of dignity, I may even say of serious consideration, with which the high interests of the faith have been treated by a majority which would not have been tolerated in the ancient councils, both on account of its factitious and illusory composition and its audacious oppression. Another condition, not less important than the œcumenity of a Council, is that it should be recognized as such by the Church. The Council, in fact, had no mission to impose new beliefs upon the faithful, but to maintain, and if needful, to define, the ancient creeds. The Bishops are, above all others, witnesses of the traditional and historic faith of their respective Churches and of the Universal Church, and their sentence as judges, limited in advance by the very nature of this testimony, can only be pronounced upon truths which have been accepted from the beginning, everywhere and always, as revealed—*quod semper quod ubique quod ab omnibus.* If then, they should happen to overstep their powers, the Church would not recognize its faith in the arbitrary work which they had accomplished, and the Council would remain without authority. Such cases are not unexampled, and to cite only one, history has recorded the names of SELENCIAS and RIMINI, and the almost universal defection under which, to use the words of ST. JEROME, the world groaned and was astonished to find itself Arian. The danger is no less at the present time, and if one of most important members of the Council (Monsignor KENRICK) is to be believed, the Church has never known so great a peril. At such times it behooves even the humblest of Christians to uplift his voice in defense of his faith and the faith of all. For myself I feel myself inwardly compelled to fulfill the duty, and as the prophet said, *tu autem animam tuam liberavisti.* I protest, therefore, against the pretended dogma of the Pope's infallibility, as it is contained in the decree of the Council of Rome. It is because I am a Catholic, and wish to remain such, that I refuse to admit as binding upon the faith of the faithful a doctrine unknown to all ecclesiastical antiquity, which is disputed even now by numerous and eminent theologians, and which implies not a regular development, but a radical change in the constitution of the Church, and in the immutable rule of its faith. It is because I am a Christian, and wish to remain such, that I protest with all my soul against these almost Divine attributes to a man who is presented to our faith—I was about to say to our worship, as uniting in his person both the domination which is opposed to the spirit of that Gospel of which he is the minister, and to the infallibility which is repugnant to the clay from which, like ourselves, he is formed. One of the most illustrious predecessors of PIUS IX., ST. GREGORY the Great, rejected as a sign of anti-Christ the title of Universal Bishop which was offered to him. What would he have said to the title of Infallible Pontiff? On the 27th of September of last year I wrote the following line concerning the Council then about to assemble: "If apprehensions, which I do not

wish to share, should be realized—if the august assembly should have no more liberty in its deliberations than it has had in its preparations—if, in one word, it should be deprived of the essential characteristics of an Ecumenical Council, I would call upon God and upon men to summon one really summoned by the Holy Ghost, not in a party spirit—one representing really the Universal Church, and not the silence of some and the oppression of others." I again utter that cry. I ask for a truly free and Ecumenical Council. And above all, now as always, I appeal to God. Man has been powerless to procure the triumph of truth and justice. May God arise and take His cause in hand and decide it. The Council, which should have been a work of light and peace, has deepened the darkness and unchained discord among the religious world. War replies to it as a terrible echo in the social world. War is one of God's scourges, but in inflicting a chastisement may it also prepare a remedy. In sweeping away the ancient edifice may it not prepare the ground upon which the Divine spouse of the Church shall construct the new Jerusalem?

## *Our "Foreign Element."*

THE *Tribune* of August 1 published an important article headed "The Metropolis—What Constitutes New-York City." It is an elaborate paper, abounding in striking statistics, and has evidently been prepared with great care.

In some of our late editorials, especially in reference to the late mob, we have animadverted on the large amount of crime attributable to the Irish population of the city (and of these the crimes in question belong in very large proportion to the Romanist Irish)—an amount so disproportionate to their numbers as to be a startling phenomenon, deserving the special notice of our public men, and demanding the attention of the Papal clergy, who are justly amenable to public opinion for the appalling demoralization of a people whose consciences are almost absolutely under the control of their Church. The tables of the *Tribune's* article place this matter in full light. They show, says the *Tribune*, that

"While due proportion of arrests to nationality required 567 in every 1,000 native born, there were but 308: a very large share of which were certainly, though natives, yet the children of Irish papists, where the Irish should have had but 222 they really had 506. The German proportion was 147, but they had only 104; all others, chiefly foreigners required 63, and had 81. The native arrests were 308 in 1,000: all foreign together were 692 in 1,000. Native arrests were only fifty-three per cent. of due proportion; Irish arrests were 129 per cent. more than their share. The Germans are considerably under their share, and other foreigners are a little over. Now, when we consider that three-fourths of the arrests classed as natives are the children of foreign parents, and substantially foreign themselves, we have in round numbers of arrests about as follows for the ten years: United States, 55,000; Ireland, 460,000; Germany, 115,000; all others, 86,000. Such is the lesson of the police records."

With vice goes, of course, poverty and misery, and, accordingly, the statistics of our "Public Institutions" confirm the deplorable story of this table. The community has not only to suffer from this immense papistical demoralization in the peril of property, life, and public order,

but also to pay for it by enormous annual aggregates of taxation. Here is another extract which tells the story :

NATIVITIES IN PUBLIC INSTITUTIONS.

A few years ago the Ten Governors' Annual Reports carefully noted the nativity of the poor and criminals under their charge. The nativities in various hospitals for a series of years averaged the following per centage : Native, 27½ ; foreign, 72½ ; and of all the foreign, Ireland yielded 75 per cent. Such is the lesson of the record of Charities and Correction. Of course, the poor above noted do not include the newly arrived immigrants ; they are taken care of by the Commissioners of Emigration, the expenses being defrayed by a tax on immigrant passengers. [Of the native poor, as given in this table, probably much more than half are really of the class of Irish Catholics.]

So formidable are these facts becoming that it cannot be possible for the public patience and moral sense to endure them much longer. The American people have a right and a solemn duty to demand attention to them, and to insist upon their rectification. We have a right, especially, to force them home upon the attention and self-respect of the Papal clergy. These men have, as we have said, a moral power over their people which belongs to no other clerical body of the country or of the world ; they are bound by every consideration of morality and Christianity to show a better result of that power. It is due to the country and to all Christendom. We cannot, and would not, hold any religious denomination impeachable for occasional individual acts of crime among its adherents, for all are liable to such misfortunes ; but surely a state of things like this can claim no such apologetic construction. Such continuous, aggregate, overwhelming predominance in vice and misery must be an unmistakable proof of wrong moral and religious training. What, as we lately asked, would be said if any one of our leading Protestant denominations—Methodists, Baptists, or Presbyterians—should present such a relative position in our public statistics—should make almost every mob, fill the prisons and pauper-houses, and furnish nearly every victim of the gallows! Would it not be denounced and withered by public sentiment? Could its clergy hold up their heads among the people? How, then, can Popery, claiming to be the only true Church, claim immunity before the bar of the public conscience with such an enormous record?—*Ch. Advocate.*

## *Sympathy with Prussia.*

The choice of an American between the two parties cannot be doubtful. It does not depend upon the merits of the two monarchs, or our preference for the solid German King over the wily French Emperor, but upon the grand historic struggle between the Germanic and the Latin races. We belong to the great Germanic race, and hold its essential ideas against Latin centralization and priestcraft. We go against the despot, and the Pope as despot, and therefore we go with Prussia against Napoleon. Blood is thicker than water, and our American blood is essentially Ger-

man, whether it was of old nurtured from sources in Great Britain or Germany.—Prussia may be at present too despotic, but she is bound to work for liberty and progress, and even her leading Roman Catholics are more earnest to be Catholic than to be Roman; while the great majority of the French priests, bishops and all, are strongly ultramontane and eager to strengthen the Roman ring of schemers who are conspiring to chain Christendom to the Papal throne. The Latin race as such has been a conspiracy against the human mind, and for three hundred and fifty years its leaders have tried to tread out the spirit of modern times. During that period the best thoughts have come from the Germanic race, in its various branches, and also the greatest inventions and discoveries. Jesuitism is the most characteristic thing that the Latin race has done, and Napoleonism is Jesuitism in politics and war. More than half of the seven thousand five hundred Jesuits on earth are in France, and the Emperor's triumph over Germany would be their triumph over modern progress.—*Dr. Osgood.*

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It is true that Prussia is a Protestant and France a Roman Catholic country. But it is also true that a large part of the nominally Prussian Protestants are really Rationalistic, and as large a part of the French Catholics really infidel. Prussian Catholics, too, are in the army of William. French Protestants serve under Napoleon.—Very likely neither monarch at heart cares much for the ecclesiastical effects of the struggle. But American Protestants cannot forget that Prussia is the great power of Europe which recognizes their religion as the true one, while it nobly tolerates all.—They are not unmindful of the fact that the educational and religious institutions of that land are, of all European ones, the most like their own. On the other hand, they are not uninformed of the intense devotion which the French Empress has to the Jesuits, and of the influence in their favor which she has wielded over her husband. They know that for twenty years the Emperor has by force of arms maintained the Pope in his unchristian rule over Rome. In the very beginning of the struggle they read that a prominent Papal paper in France expressed the opinion that the war was a providential step for the overthrow of Protestantism. As we send this article to press our eye falls upon a telegram announcing that in Vendee, France, the bigoted peasantry, incited by the teaching of their priests that the war is between Lutheranism and Romanism, have violently assailed their Protestant countrymen. And in our land Catholics have been told by their journals that they *must* sympathize with the French. Of course, such facts predisposed the Protestant mind to look with peculiar favor on the army beyond the Rhine. Add to these facts the consideration that the war may change the face of Europe, and exalt to the pitch of influence the successful power, and sweep away the Papal throne, and Protestants must wish and pray that their ally may be victorious. Better for Europe, better for the world, better for the Gospel that Prussia, and not France, should lead in the van of continental civilization. Teutonic Protestantism rather than Latin Catholicism!

The Christian tone of King William's proclamations and bulletins strike a chord in the Protestant heart. It may be sincere, or it may be for effect; but it reveals at least a formal respect for Christianity, and an appeal to the religious sentiment of the country, which is especially cheering in view of the naturalistic disposition of so many public men. The noble utterances and acknowledgments of the Prussian, tinged with egotism and Divine right though they are, make a strong appeal for the sympathy of Christians every where.—*Presbyterian.*

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*Two Extracts* from the *New-York Tribune.*—The first, in a letter from Paris, says:—

"The Empress is a daily devotee at the shrine of Our Lady of Victory. She comes *incognito*, repairs to the shrine, prays, deposits her offering, and departs. When the

army set out for the Italian war, she presented Our Lady of Victory with a splendid candelabra, which was duly honored with a distinguished place in that Lady's cabinet of religious curiosities. Her Majesty has just added another similar gift to the same cabinet. It is a somewhat curious sight to see the Virgin's chapel lighted up, as it is every night now, with scores of tapers on the triangular wooden frame, attached to the illuminatory service of the shrine, and around and about a literal crowd of kneeling women engaged in silent prayer."

The other, from a correspondent, who writes within the beleagured city of Metz, and is as follows;—

"Last night we thought we heard the Prussians shouting victory, notwithstanding the defeat we believed they suffered. But it seems some of their regiments sing hymns nightly, with accompaniments from their military bands—a custom they have preserved from the battle of Leuthen, where they advanced to the charge singing Luther's hymn."

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*The Heart of the War.*—"Give to us peace in our time, O Lord!" Fervently may that prayer go up from the church's heart, in all lands and ages. Most fervently should it be uttered now by every American Christian in behalf of his brothers in unhappy Europe.

There is no such cheat played on the imagination as by war. The splendid spectacle of two great nations rushing to arms takes captive our senses. We watch with eager interest the changing prospects of the struggle; all our feeling is concentrated on the question of success or failure to the contestants. We are spectators at a mighty pageant, to which the strifes of the Olympic arena were child's play; and we cheer the contestants and speculate on the issue, as did the Greeks and Romans with their athletes. To us the war is a living epic. If we saw with clearer eyes it would be a tragedy so solemn and terrible that only the highest faith in God would sustain us before it. When we say "Germany" we think of Bismark; and "France" means to our ears Napoleon. At least, each of these men is to us a type of his nation—a warrior, strong, crafty, eager, risking life for that which alone makes life dear to him.—But Germany is not that, and France is not that. Each of those countries is a million of homes. In every home hearts are bound together by just such mutual love and dependence as make life sweet to us. And in each of them there is now grief and trouble; aching hearts, and eyes that strain for a sign from him who has gone to look Death in the face.—*Christian Union.*

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The competition of the Latin and Teutonic races is decided. Napoleon sought to secure predominance to the former in Europe, and in America. He opposed the accession of a Hohenzollern to the throne of Spain on this account, and the terrible disasters of this war are the result. He invaded Mexico for the same purpose, but was ignominiously thrust out of the New World. The experiment has failed at every point. The Latin race adheres to Popery, but Popery is effete; the Teutonic race holds to Protestantism and progress. All Germany, Denmark, Sweden, Norway, England, are Teutonic; North-America is Teutonic; Australia is Teutonic. The question which shall lead the world is determined. Free thought in politics, in science, in religion, in all things—this is the policy of the Teutonic race for the civilized world which the war has demonstrated.

## *The True Succession.*

"The best of all is, God is with us."—WESLEY.

GOD gave the Word, and at His high commission
A countless multitude of preachers rose,
Mighty in power, though humble in condition,
Yet fearless of their foes.

Across the deep the quickening message sounded,
And still ambassadors for Christ went forth,
To spread the kingdom by no limit bounded,
And preach from south to north.

In India—in the shade of rock-pavilions,
And idol Juggernaut's ensanguined car,
The Gospel falls upon the ear of millions
In jungle-wilds afar.

The wild African—in countless hordes,
Reclaimed and saved—now owns that Jesus reigns,
And the poor slave has heard the mystic words
Of love, which melt his chains.

All through America—in dark Fiji—
O'er Australasia—and in China wide;
And to the distant islands of the sea,
Rolls on the Gospel tide.

The little one, a thousand now rejoices;
The small one a strong city has become;
And hallelujahs from exultant voices
Rehearse the harvest home.

So goes God's work, forever in progression,
And choosing messengers from whom He will,
Bestows true apostolical succession,
And gives His Spirit still.

God speed your mission! live in hallowed union;
In season, out of season, preach the Word;
Members of the great catholic communion,
Of all who love the Lord.

Men of one heart—the world and pleasure spurning,
Still wave your red-cross banner all unfurled,
And soon the fire of Pentecost, returning,
Shall fill the ransomed world.

Ye faithful sons of sires gone home to glory,
Walk in the old paths your fathers trod,
With yearning love repeat the ancient story,
And trust your fathers' God.

So shall the Church's lustre shine perennial,
And, multiplied beyond the stars, increase,
Till Jesus shall ascend His throne millennial,
And reign the Prince of Peace.

—*London Recorder.* BENJAMIN GOUGH.

# *SPECIAL MISSIONARY INTELLIGENCE.*

*The Protestant Church of Santiago, Chili.*

With peculiar satisfaction we present to our friends a sketch of the new Church in Santiago. This is the first edifice erected for Protestant worship in the Spanish language, in Chili, and in fact on the west coast of South America. The church will seat three hundred and fifty persons. The cost of land and building has been $12,000. Of this sum $9,000 has been contributed by subscriptions in Valparaiso and Santiago, chiefly, however, by the congregation of the Union Church (Dr. Trumbull's) of Valparaiso. The remaining $3,300 will be paid by this Society, and to aid us in meeting this sum, we respectfully solicit contributions from the friends of this prospering Mission Field.

The Rev. Mr. Gilbert is the pastor of this native church. The Rev. Mr. Christer, recently sent out, will have charge of the English congregation, also worshiping in this building, until he shall be qualified to preach in Spanish, when he will be transferred to another locality to organize a new mission among the natives.

## *Chili.*

VALPARAISO.—DR. TRUMBULL.

We began in May a Spanish paper, called the "Rock" or "Corner Stone."—In June a new paper, called the "People's Messenger," appeared in Santiago, the object of which is to counteract the publications of Protestants. This is a token of life. The other clerical journals have followed the policy of silence and affected contempt, but finding that does not serve the purpose, a new sheet is to contend with us. We hope for wisdom and grace to be faithful in offering the Gospel. I have just written a letter to a gentleman, a native, who had expressed to me in writing his doubts regarding the earlier Scriptures. Doubtless there exists a great deal of such skepticism; and he will do good service who can aid such men to see the way of light—to walk with Christ.

Rev. Mr. Gilbert has just issued a Spanish paper called the "Sower," in which he gives the Ten Commandments and a good

sermon, beside other briefer pieces. A daily secular journal noticing this says: "Like a good farmer, he begins with the plow, i. e., the Commandments." May God grant harvests that shall comfort the laborers, and reward the supporters of the Society at home for their gifts, prayers, and efforts to sustain the Santiago Mission.

Yesterday Mr. Merwin had an application from a man who wished "to become a partizan of the reformation;" when asked more about it, he said it was because he was very poor, and needed help pecuniarily! As the clergy say Protestants pay men for becoming converts, the misguided ones think it must be true, and not unfrequently present themselves accordingly.

The new church for my congregation is not quite completed. It will seat six hundred persons. The present church we have sold to the Germans.

The Sabbath-school hall now used by Mr. Merwin for his Sabbath services would be an excellent edifice if your Board would take steps to obtain it for him. My congregation would probably dispose of it to you on very favorable terms. This would be more agreeable than to have it pass into other hands; when the Spanish congregation would be put to serious inconvenience in finding as suitable a place.

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MR. MERWIN.

You will doubtless be encouraged by the items of progress noted in "The Record" of this month. Never before has the Valparaiso Bible Society reported such large sales. Four hundred books were sold by the colporteur during a trip of six weeks to parts in the North. Of these more than one-half were publications in Spanish. There are now fourteen Protestant congregations, and ten ministers, three of whom preach to natives of this country, and all labor more or less to bring the Gospel within reach of the masses.

Two Spanish Protestant periodicals are issued monthly, one in Valparaiso, another in Santiago. Of the former, two thousand five hundred copies are distributed each month, and meet with hearty acceptance all over the country. Many native gentlemen have volunteered their services as distributers of the periodical, and some have forwarded interesting articles for its columns. Its influence is so much feared by the Romish clergy that they have started in opposition a weekly journal "destined for the moral and religious improvement of the people." Its first number has a picture of the Apostle Peter on the title page, and beneath this an inscription—"The Prince of the Apostles and Sovereign Pontiffs. To him should all Catholics appeal, that by means of his powerful intercession, the evils which now afflict the Church may come to an end." The number closes with a prayer to the Virgin. Another article, speaking of the procession in honor of Corpus Christi, says:—"The Lord has been a preserver in the sanctuary all the year. Now he is to come forth, and the people will hail him with delight." They have not, as yet, had the condescension, or rather the boldness, to speak of any article published in the Protestant journals.

There are not wanting priests who favor our cause in some degree. One in Santiago, of whom mention is made in "The Record." Another writes to Dr. T. from the South, congratulating him on the appearance and contents of the Spanish periodicals, bidding him continue in the good work already begun, and hoping yet to proclaim from the pulpit the glorious truths so freely announced by the press. Another priest, the colporteur met on the steamer returning to his parish in the North. He accepted and read the Spanish paper with interest, and believed that it would accomplish much good. The colporteur was afterwards informed that this priest is noted for his Scriptural style of preaching. Unlike the great majority of the Romish clergy, he has very little to say about the sectarian dogmas of his church. May God grant that such men may have courage to express their real convictions!

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Since the year 1856, when the present Union Church of Valparaiso was erected,

the Artisans School Society has been organized and its valuable school planted, in which are now gathered more than 250 pupils; the Valparaiso Bible Society, which sustains two colporteurs and a depository, has been formed; the Union Missionary Society, which supports one minister at Talcahuano, and is in quest of two more for the Northern coast, has come into existence; a Protestant Church has been erected in Santiago, and two Mission Schools have been gathered, one in Santiago and another in Talca.

In 1856 there were but two Protestant ministers, with cure of souls, in Chili, whereas now there are ten. At that time there were only two congregations, now there are fourteen:—Four in Valparaiso, two in Santiago, one each in Talca, Talcahuano, Osorno, Port Montt, Lota, Copiapo, Carrizal, and Guayacan.

The colporteur in Santiago reports the sale of fifty publications in the short space of ten days in the month of June. Of these, ten were copies of the Scripture in Spanish.

To a venerable looking priest a tract was offered by a Chilian in the Alameda. It was kindly accepted, a conversation of fifteen minutes ensued, and the acquaintance thus begun was continued by several friendly visits from the priest to the house of the Chilian Protestant. He also visited the native school connected with the mission, and made some very appropriate remarks, in which he said that the Bible was far from being a text-book among the Romish clergy. Having read several of our tracts, he became so far interested as to send for a copy of "Evenings with the Romanists" in Spanish and of the "Child's Primer" published by the American Tract Society. He spoke highly of "La Piedra" and said that it had created quite an excitement among the clergy.

## *EDITORIAL NOTES.*

The Italian Mission.—As appears by the statement on page 296, the Board still heartily sustains all the churches and stations where its work is effectively carried forward. The Training School at Milan, of which for two years it assumed the care and support, it has now transferred to the newly-created Commission of the Italian churches. Of several reasons which called for this transfer, one was deemed decisive. That was the impossibility of attempting the support of so many additional laborers year by year. It was felt that the great expense attending the education of so large a number of Evangelists would only be justified by the placing them at once in the field, and of course, *sustaining them there.*—This, with the imperative calls from other equally important mission fields, as Mexico and South America, they could not hope to accomplish with their comparatively small funds. Much, therefore, as they might desire to multiply their laborers, and deep as is their interest in the work in Italy, the Directors were constrained to make the transfer to the United Free Churches, in the hope that they might be stimulated to earnest effort in a matter which so vitally concerns their own growth and prosperity. It is proposed to remove the School from Milan to Rome.

EVANGELICAL BROAD-CHURCHISM IN THE PACIFIC. — *A feeble native Church in the Sandwich Islands sends Fifty Dollars in aid of the work in Mexico and Chili.*—For its touching illustration of unity in the fruits of Christian faith, and for its eloquent power of example, we transcribe the letter announcing the gift :—

"HILO, SANDWICH ISLANDS, August 8th, 1870.

"Your Magazine has kept us informed in regard to your very important and interesting work in Mexico and Chili, as well as in other quarters. But these two fields have had a peculiar interest for me, and I may say for my church and people also. Perhaps this is due in a measure to my personal acquaintance with some of the brethren who are laboring there,—Dr. Trumbull, Mr. Merwin, Mr. Riley, Mr. Sayre, and others. We, in this far-off part of the world, are watching with deep solicitude the progress of the Master's work in those Roman Catholic countries where your agents are laboring. But sympathy, however desirable, is not *all* you need. We know that 'the fraudful enginery of Rome' is powerful still. We know that you need money for your work: and money we propose to send you to the extent of our ability. Our church is small, numbering but twenty members, and an average congregation of about seventy-five. Our Treasurer will send you at the earliest convenience our contribution which was taken yesterday—$50 *gold*. Blessings be with you in your work.

Yours truly, FRANK THOMPSON,
Pastor 1st Foreign Church, Hilo, S. I.

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WILL our friends thoughtfully consider the great work of God almost daily revealing its effects in Mexico, and respond, as God may move their hearts, to the necessitous appeal? Let two things be carefully pondered: 1st. That the radical overturning of priestly despotism and the preparation for the Gospel has been wrought by the Providence of God alone. And 2d. That the seemingly chronic state of revolution is produced by nothing else than the successive death-throes of that yet struggling but doomed despotism. The more rapidly and thoroughly therefore that Mexico is penetrated and permeated with the Gospel and its institutions, the sooner will peace and order be established, the more rapid and thorough will be the civil and social as well as religious regeneration of its people.

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DR. REVEL, of the Waldensian Church, is now on a visit to this country. He has contributed to the *Interior* of Chicago two very interesting articles respecting the work of that Church in Italy, the substance of which we propose to give our readers hereafter. We only add our deep conviction that Italy needs all the aid that American Christians can render in connection with the efforts both of the Waldensian Church, and of the missions of the American and Foreign Christian Union.—There are now about an equal number of church organizations connect-

ed with the Waldensian Table, and with the Assembly of the Italian Churches.

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Romish Schools among the Freedmen.—A Correction.—An irresponsible statement to the effect that there are 200,000 children in these schools, published two years since, was transferred to our Miscellany, and extensively copied into the religious and secular press. Subsequently, when asked for our authority, having none to give, we sought information from agents of the Freedmen's Bureau and others engaged in missionary labor in the South. The result of a somewhat thorough inquiry indicates that there are only a few hundred colored children now under the care of Romish teachers. The fact seems to be, that the priesthood count the grown people as children enough for their purposes, which is unhappily too true, and thus far have expended their principal efforts upon the adult colored population.

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The Nineteenth Report of the Scottish Reformation Society, 1869-70, details a great amount of efficient work, especially in connection with a hundred Protestant classes sustained in the cities and larger towns of Scotland and England. The object of these classes is the diffusion of accurate and full information respecting the doctrines and history of Rome, and the methods of aggression it is now employing in Great Britain. An outline map upon which the localities of Romish colleges, convents and schools are indicated, presents the facts in a peculiarly effective manner.

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We have also received the Twenty-first Annual Report of the Society for Irish Church Missions to the Roman Catholics. This Society now maintains 49 Sunday-schools, attended by 2,345 children and adults, and 71 week-day schools, with an attendance of 3,093 scholars. The Missionary agency numbers 405, which comprises 30 ordained clergymen, 214 trained agents—Scripture-readers, Schoolmasters and mistresses—and 161 agents employed in teaching texts of Scripture. About 180 Sunday and 160 week-day services are held during each month, attended by aggregate congregations of 22,100. During each month the Scripture-readers make about 9,000 visits, visiting in the aggregate upwards of 21,200 persons.

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The Christian Union has withdrawn its recommendation of the Rev. Dr. Keatinge, a professed ex-priest of the Church of Rome. And one of the organs of the Reformed Church into which Dr. K. was received as a probationer, now implies that the Classis which received him was misled by that person's representations. As we endorsed the same person expressly upon the judgment of the Christian Union, we feel that it is due to ourselves and our readers frankly to make this statement. Fail-

ing, after some effort, to get at any decisive facts concerning Dr. K., we defer further comment until such facts are obtain ed.

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An Ignominious Failure.—"The Bishop of Honolulu has resigned. No appointment to fill the vacancy will be made." This is the end of a scheme by which High-church prelacy and advanced Ritualism was to be established in the Sandwich Islands.

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Beside the Tracts advertised on the 3d page of our cover, we can supply at less than cost the following books and pamphlets :

Den's Theology—condensed by Dr. Berg. ($1 25.)
Gavazzi's Lectures (25 cts.) Romanism in the United States—Statistics (20 cts.)
The Established Church.—Putnam. (15 cts.)
How the Rev. Dr. Stone Bettered his Condition, by Rev. L. W. Bacon. (10 cts.)

These are all valuable to those who desire information as to the issues with Popery.

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# *LITERARY NOTICES.*

## BOOKS.

The Men who Advertise : An account of Successful Adventure, together with Hints on the Method of Advertising.—New-York : G. P. Rowell & Co. 1870.

A solid and well-printed royal octavo volume of 872 pages, and consists of three separate works paged and bound as one. —The first is a series of biographical sketches of "The Men who Advertise;" the second, an "American Newspaper Rate-Book," consists of 400 pages of advertisements of newspapers and periodicals, in the course of which the advertising terms of each are stated. The third part is a well-arranged, extensive, and convenient "American Newspaper Directory," giving the names, days of issue, &c. of a good list of newspapers and other periodicals in the United States and British America, and is a laborious, successful, and useful piece of cataloguing.

Bear and Forbear. By Oliver Optic.—Illustrated. $1 25. Completing The Lake Shore Series.

The Hardscrabble of Elm Island.—16 mo. Illustrated. $1 25. Completing The Elm Island Stories.

The Old Masters : The Princes of Art. Painters, Sculptors, and Engravers.—Translated from the French by Mrs. S. R. Urbino. 12 mo. Illustrated. All three published by Lee & Shepard, Boston, and Lee, Shepard & Dillingham, New-York.

The Unseen World : An Inquiry into the State and Place of the Departed between Death and the Resurrection,—with copious poetical extracts. By Rev. R. C. Shimeall. New-York : M. L. Byrn, 80 Cedar-Street. pp. 468.

This book will greatly interest those who are looking thoughtfully forward into the future of which it treats, by its Scriptural citations and reasonable views. It will further help all who are in anywise troubled by the vague and hurtful heresies of modern Spiritualism and Universalism respecting the future state.

Christendom, Sketched from History in the Light of Holy Scripture. By Chas. Girdlestone, M.A. London : Sampson Low, Son, & Marston.

The author, in transmitting these compact and carefully written historical sketches of the eighteen centuries of Christendom, calls attention to their subject-matter "as bearing on many questions now of deepest interest on both sides of the Atlantic, not the least that of war, the scandal of our common Christianity."

THE SOUL'S INQUIRIES Answered in the Words of Scripture. A Year-Book of Scripture Texts, arranged by G. Washington Moon. London: Hatchards, 187 Peccadilly. New-York: Pott and Emery, 5 Cooper Union. 1870.

A unique and handsome little book, combining a manual of devotion and a convenient form for select memoranda.—The left-hand pages contain, under the calendar dates, prominent spiritual questions and answers in words of Scripture. On the right-hand pages, under corresponding dates, are blanks, for the autographs of friends, on their birth-days, and such special memorials of God's goodness as the devout reader may wish to record.

## MAGAZINES.

[Our notices are of necessity limited to little more than a synopsis of contents. We believe these to be of practical value to our large and select circle of readers, as serving to keep them informed not only with reference to the discussion of topics specially interesting to individuals, but of the general scope and reach of this species of Literature now exerting so wide and powerful an influence upon our people and the age.]

*Putnam's Monthly.*—Literature, Science, Art, and National Interests. pp. 128. $4 00 per annum. New-York: G. P. Putnam & Sons.

The September Number has for its principal articles:—New-York Society in the Olden Time, by Bishop Kip; Salt-Water Ethics, by Dr. Sam'l Osgood; The Brontes and their Home—Two Days at Haworth, by Mrs. E. P. Evans; Montauk, by F. H. Angier; Pedro el Moro, the Sword-Blade Maker of Puebla, Mexico, an article of special interest at this time; The Northwestern Boundary Dispute, by Gen. Alvord; Apartment Houses Practically Considered, by P. B. Wight; Arctic Traveling in Winter, by Geo. Kennan; Danish Peasants, by Our Danish Contributor; Society vs. Insanity, by W. A. Hammond, M.D; Editorial Notes; and Notices of Literature, Art, and Science. There is a nerve and pithy freshness in the Notes by Mr. Godwin that makes the Editor's department agreeable reading. Among the numerous complimentary notices of the modern French Cæsar, this one, characterising him as the Vampyre of Europe, condenses in the narrowest compass the facts which suggest and justify the attractive title.—The July Number contains a two-paged sketch of the present Mexican Situation, (a part of which we transferred to our previous Number) which ought to be printed in full in every newspaper of the land.

*The North American Review, (Quarterly,)* No. 228, for July. pp. 255. $6 00 a year. Boston: Fields, Osgood & Co.

Two vital branches of Political Economy are ably discussed in this number of our oldest Quarterly—Our Currency, Past and Future, and the Labor Question. An interesting article by Karl Blind on Luther and the early German struggles for Freedom, is timely just now while the struggle is taking on other forms. Beside the well-digested Critical Notices of the more prominent recent publications, there are articles on American Art Museums, The Last Congressional Session, Competitive Examinations in China, and the Poet Chaucer.

*Old and New*—Monthly. pp. 128. Aug. and Sept. Boston: Roberts Brothers. Yearly subscription $4 00.

The new publishers present a clear, elegant type, and an exterior in every way attractive. With a high literary character, this magazine is understood to represent what is distinctively known as Liberal Christianity. Among the contents of these numbers are the following:—Pink and White Tyranny, by Mrs. H. B. Stowe.—Northern Pacific Railroad. Francis of Assisi, by S. Farrington. American Political Literature. The Passion Play. Chinese Transcendentalism. Bryant's Iliad. John Whopper the Newsboy. Our Oldest Fortress. Paraguay, by Porter C. Bliss. Quakers in New England. The Church of Latter Day Saints—1. William T. Brigham. The National Church. Adirondacks in August, by A. D. Mayo. Ecumenical Council.

*The Galaxy*, for Sept. New-York: Sheldon & Co. $4 00 a year.

Beside Mark Twain's notable short discourses on widely various and diverse themes, there is a life picture, drawn at full length, of *three model Inquisitors*, the original sketches being borrowed from their own reports to the Holy Office at Rome. Extracts from the narratives of Borelli (1393), of Francesco Ployere (1573) and Cardinal Alexandrini (1561), will, for horrors, match the corresponding records on the martyr side. Also Dr. Draper writes on Milk, Mr. Pollard on Historic Doubts concerning Patrick Henry, Dr. Coan on Temperaments, Grant White characterizes Three Women, and the Editor adds to his Literary Notices the usual sparkling brevities under the caption of Nebulæ.

*Overland Monthly*, devoted to rhe development of the Country. Aug. and Sept. San Francisco: J. H. Carmany & Co. $4 00 per annum.

This young magazine of the Sun-set Land bears clear internal marks of western vigor and good sense. Thus far it has eschewed the "Serial (so called) as part of its literary fare, depending for that sort of interest upon real incidents, many of which in that country are "stranger than fiction." The more notable articles are, A By-Way in Norseland, The Yuba Hydraulic Mines, Collectors and Collections, Sheep-Farming in Australia, Feminine Philanthropy, Our Scout to Black Canon, A Day on the Weser, Road-Making in the Tropics, Mexican Bandits, Salt Lake City and Rough Times in Idaho.

*Littell's Living Age*—$8 00 a year, weekly. 64 pages. Boston: Littell & Gray.

These admirable selections from the entire body of current English periodical literature, provide an intelligent household with an immense amount of healthful and agreeable reading, and at a most reasonable cost. No. 1370, Sept. 3, contains The English Revolution of the 19th Century, by Prof. Seely; What fills the Star-Depths; Rest; Precious and Curious Stones; Sir Thomas Moore on the Politics of To-Day; Lump Voting for School Boards.

*The Eclectic Magazine of Foreign Literature.* September. pp. 128. New-York: E. R. Pelton. Yearly subscription $5 00.

This valuable number has Max Muller's fourth Lecture on the Science of Religion and the Council of the Vatican, from the British Quarterly. Here is a specimen sentence:

> If unity of design is a great merit, the Vatican Council may be termed a rare master-piece, for it revolves round one single idea—to exalt the Papacy, and to sacrifice to it every right and every vestige of liberty that remains in the Church; in a word, to carry religious centralization to the highest point, and to constitute Rome the head, the centre, the focus of ecclesiastical life.

Dickens, Recent Solar Researches, Pliny the Younger, The Heart of Crete, are some of the remaining articles.

*Good Health*, a Journal of Physical and Mental Culture. pp. 48. Yearly $2 00.

This excellent magazine truthfully characterizes itself as "a vehicle of instruction to the people, giving lessons of correct living, as developed by medical science." It is not the organ of any person, party, or system. And it contains the most recent information respecting the laws of life and health, conveyed in an intelligible and attractive manner.

*American Educational Monthly.*—August and September. $1 50 per annum.—New-York: J. W. Schermerhorn & Co.

A magazine devoted to popular Instruction and Literature.

*Scribner's Monthly*, an illustrated magazine for the people, conducted by J. G. Holland. New-York: Scribner & Co.

To appear in October, in place of "Hours at Home."

*Arthur's Home Magazine.*—September.—$2 00. Philadelphia: T. S. Arthur.

*American Agriculturist*—$1 50 per an.

A monthly, 28 pages, triple-columned, closely but clearly printed, profusely and beautifully illustrated without and within, and full of all useful matter pertaining to the household, garden, farm, &c. For the instruction it gives and the healthy interest it awakens in the minds of children, it is worth far more than its trifling cost.

*The Bibliotheca Sacra*, No. 107—July. pp. 200. $4 00 per annum. Andover, Mass.: W. F. Draper.

The subjects discussed are: The Crucifixion on Thursday, by J. K. Aldrich; The Doctrine of the Apostles, by S. R. Asbury; The Creative Period in History, by Edward A. Lawrence; Recent Questions of Unbelief, by Pres. W. A. Stearns: Demosthenes and the Rhetorical Principles Established by his Example, by the late Prof. George Shepard; Revelation and Inspiration, by E. P. Barrows; Exposition of 2 Cor. v. 14, by W. S. Otis; Topography of Jerusalem, by S. Wolcott; Explorations in Palestine, by H. B. Hackett. Pres. Stearns' statement and brief discussion of the existing forms of unbelief, is admirable, both for its lucid sentences and evident mastery of a comprehensive theme.

*The Congregational Quarterly.*—July, 1870. Boston: Congregational Rooms. $2 00 a year.

The number contains the following articles:—Rev. Joseph Abbot, The Pilgrim Fathers, Ecclesiastical Councils, Biblical Position of Women, Extempore Preaching, A National Conference, Luther's Prayer, Necrology, Literary Review, Editor's Table, Quarterly Record, and the Reports of the Congregational Association, and the Congregational Union.

*The Sabbath at Home*, an Illustrated Religious Magazine for the Family. $2 00 a year. Boston: Am. Tract Society.

Under the title of "Godless or Not,"

the Rev. C. R. Bliss presents one of the most compact and thorough discussions of the Bible-School Question that we have seen. We strongly commend its publication to the Boston Society.

*Our Monthly.*—A Religious and Literary Magazine for the Family.

Contents;—Theban Legion, by Prof. Blackburn; Alexandria of the Ptolemies, Dr. Moffat; The Maccabees, Prof. Henry Smith; Burns the Missionary; Life in California, Dr. Eells; and other articles, beside "Young Folks," Miscellany, and Book Table.

*National Sunday School Teacher*—Sept.—$1 50. Chicago: Adams, Blackmer & Lyon.

*Presbyterian Monthly Record.*—August.—Philadelphia: Presbyterian Board of Publication.

*Apples of Gold*—A Religious Tract Paper. Ilion, N. Y. 12 copies $1 00. Excellent for young and old.

### *Juveniles.*

*Oliver Optic's Magazine:* Our Boys and Girls. Boston: Lee & Shepard. Weekly and Monthly. $2 50 per annum.

*The Riverside Magazine:* for Young People. New-York: Hurd & Houghton. $2 50.

*Our Young Folks:* an Illustrated Magazine for Boys and Girls. Boston: Fields, Osgood & Co. $2.

All these Magazines have a deservedly high reputation, and are issued by our foremost publishers.

For still younger readers there are:—

*The Children's Hour*, by T. S. Arthur. Philadelphia. $1 25.

*The Nursery.*—Boston: J. L. Shorey. $1 50.

*The Infant's Magazine*, The Children's Friend, The British Workman, and The Friendly Visitor. 50 cents per annum each. New-York: Chas. F. Roper.

*Young Folk's News.* Philadelphia: A. Martien. $1 per annum.

## *RECEIPTS*

*In behalf of the American and Foreign Christian Union, for the Month ending 30th August, 1870.*

### MAINE.

| | | |
|---|---|---|
| Portland. Mrs. W. Oxnard | $10 00 | |
| Augusta. Cong. Church and Soc'y, E. A. Nason, Tr. | 38 21 | |
| Gardiner. 1st Cong. Church and Soc'y, for L. M. of Rev. Austin L. Park | 17 25 | |
| Farmington. Friends | 1 00 | |
| | | 61 46 |

### NEW HAMPSHIRE.

| | | |
|---|---|---|
| Hillsboro. Mrs. Dr. John Goodell, to constitute herself and Mrs. A. J. Hall L. M.'s | 60 00 | |
| Nashua. A friend in Pearl street Church | 100 00 | |
| Peterboro. Cong. Ch. and Soc'y. | 12 00 | |
| | | 172 00 |

### VERMONT.

| | | |
|---|---|---|
| Benson. Cong. Church, per J. J. Bascom | 8 55 | |
| Newbury. 1st Cong. Ch., of which $5 for Miss Rankin | 30 00 | |
| Enosburgh. Meth. Epis. Church | 3 10 | |
| North Hero. " " " | 3 15 | |
| | | 44 80 |

### MASSACHUSETTS.

| | | |
|---|---|---|
| Florence. Florence Church, by A. L. Williston | 38 06 | |
| Springfield. 1st Church, by Chas. Marsh, Esq., Tr. | 37 14 | |
| " North Ch., per Chas Marsh, Esq, Tr, to constitute Harlan P. Stone a L M. | 34 81 | |
| Buckland. Cong. Church | 21 90 | |
| Shelburne. 1st Cong. Church | 18 85 | |

### MASSACHUSETTS—*Continued.*

| | | |
|---|---|---|
| Boston. Grace M. E. Church, add. | $51 00 | |
| " So. Baltimore M. E. Church, in part | 20 40 | |
| Springfield. M. E. Church, add. | 21 00 | |
| Boston. Union Ch. and Cong. | 274 00 | |
| Shelborn. Cong. Church and Soc'y, | 16 00 | |
| Worcester. Plymouth Church and Soc'y | 141 80 | |
| Boston. Mt. Vernon Church, add. | 5 00 | |
| West Medway. Cong. Church and Soc'y. | 28 61 | |
| Franklin. Cong. Ch. and Soc'y. | 45 51 | |
| Gloucester. Cong. Ch. and Soc'y, for L M. of Jos. O. Proctor, Mrs S. Babson and Mrs. L. T. Elwell | 94 05 | |
| Spencer. Cong. Church and Soc'y. | 18 88 | |
| Townsend. Orthodox Cong. Ch. and Soc'y | 15 35 | |
| Groton Junction. T. E. N. Eaton. | 1 00 | |
| | | 881 38 |

### CONNECTICUT.

| | | |
|---|---|---|
| Greenwich. Oliver Mead | 10 00 | |
| Stratford. Gen. G. Loomis, U.S.A. | 5 00 | |
| E. Bridgeport. Cong. Church | 6 69 | |
| New Haven. 1st Church, of which $50 by Prof. E. E. Salisbury, for Central Mexico | 175 00 | |
| Windsor Locks. Cong. Church | 66 79 | |
| | | 263 68 |

### NEW YORK.

| | | |
|---|---|---|
| Baldwinsville. M. E. Church | 16 80 | |
| Freeport. M. E. Church | 11 40 | |
| Jamaica. M. E. Ch., in part | 22 00 | |
| Springfield. M. E. Church | 22 08 | |
| Harlem. 1st Ref'd Church | 70 00 | |

NEW YORK—*Continued.*

| | | |
|---|---|---|
| Cooperstown. Pres. Church | $108 30 | |
| Amsterdam. Pres Church, per H. Herrick | 30 94 | |
| Cooperstown. O. Peabody | 1 00 | |
| N. Y. City. Woman's Union Missionary Soc'y, for work in Miss Rankin's field, $99 gold | 104 52 | |
| Binghampton First Church $130; Rev. P. Lockwood and family $30; Hon. S. D. Phelps $20 | 180 00 | |
| Waterford. Pres. Church, balance, | 25 40 | |
| N. Y. City. B. W. S., for Spain | 5 00 | |
| Poughkeepsie. 2d Ref'd Church, per J. P. Heath | 55 00 | |
| N. Y. City. T. N. Mix | 5 00 | |
| " Mrs. A. G. Phelps, Jr. | 100 00 | |
| Coila. Jno. Shirland | 10 00 | |
| Gouverneur. N. J. Conklin | 25 91 | |
| N. Y. City. Stuyvesant Bank donation | 100 00 | |
| Brooklyn. Washington st. M. E. Church, in part | 90 40 | |
| Phelps. M. E. Church, add. | 32 00 | |
| W. Troy. " " " | 25 75 | |
| Auburn. Additional | 15 00 | |
| " 2d Pres. S. School | 50 00 | |
| Penn Yan. Additional | 1 00 | |
| Seneca Falls. M. E Church, add. | 3 00 | |
| N. Y. City. St. Paul's M. E. Ch., additional | 19 00 | |
| " 18th street M. E. Church, in part | 55 76 | |
| Brooklyn. Nathan Bangs M. E. Church | 14 25 | |
| Ilion. M. E. Church, in full of L.D. for Rev. M. S. Hard | 24 00 | |
| N. Y. City. 2d street M. E. Ch., additional | 10 50 | |
| Rockville Centre. M. E. Church, in part | 9 43 | |
| | | 1,242 94 |

NEW JERSEY.

| | | |
|---|---|---|
| Bloomfield. Luther Clark, through Rev. J. S. Gallagher | 10 00 | |
| Hamilton Square. Pres. Ch., add. towards L.D. | 27 50 | |
| Neshanic. Ref'd Church, add. | 26 25 | |
| Elizabethport. | 25 83 | |
| Paterson. 2d Pres. Church | 21 50 | |
| | | 111 08 |

PENNSYLVANIA.

| | | |
|---|---|---|
| New Castle. Mrs. M. A. McMillan, for Central Mexico | 10 00 | |
| Norwood. West Nantmeal Pres. Church, to constitute Rev. Chas. H. Hollifield L.M. | 45 69 | |
| Altoona. Union collection in City Hall, to constitute Rev. Michael Welch a L.D. | 100 00 | |
| Hollidaysburgh. 1st Pres. Church, to constitute Rob't R. Hamilton and Thos. Smith L.M.'s. | 61 13 | |
| " Evan. Luth. Church | 17 28 | |
| Connesautville. Mrs. Foster, on L.M. | 14 60 | |
| Houvy Brook. Mrs. M. Buchanan on L.M. | 15 00 | |
| Middle Spring. Additional | 15 00 | |
| Round Hill. Additional | 31 50 | |
| Philadelphia. Nazareth M. E. Ch., in part | 34 40 | |
| Belle Valley. Pres. Church | 5 00 | |
| | | 349 00 |

MARYLAND.

| | | |
|---|---|---|
| Baltimore. Jas. H. Frey, for Colportage in Central Mexico | 500 00 | |
| " Board of Beneficence of St. John's Independent Meth. Prot. Ch., Chas. W. Ridgely, Cor. Sec. | 250 00 | |

MARYLAND—*Continued.*

| | | |
|---|---|---|
| Havre de Grace. Pres. Church, to constitute Rev. W. H. Cooke a L.M. | 30 00 | |
| Gowanstown. Pres. Ch., in part | 19 27 | |
| Havre de Grace. M. E. Church, additional | 5 00 | |
| Mt. Washington. M. E. Ch. | 3 00 | |
| Freedom. Rev. C. A. Read | 1 00 | |
| Baltimore. Eutaw M. E. Church, in full of L.D.'s for Rev. J. S. Inskip and James H. Frey | 24 00 | |
| " So Caroline street M. E. Ch., in part | 10 93 | |
| " Madison Square M. E. Ch., additional | 7 00 | |
| " Monument street M. E. Ch., additional | 24 00 | |
| " Union Square M. E. Church, additional | 13 08 | |
| " Exeter street M. E. Ch., add. | 10 50 | |
| | | 897 72 |

DELAWARE.

| | | |
|---|---|---|
| White Clay Creek. Pres. Church | 17 00 | |
| Head of Christiana. Pres. Ch. | 8 00 | |
| Wilmington. Union M. E. Ch. | 28 14 | |
| " St. Paul's M. E. Church | 32 88 | |
| | | 86 02 |

MISSOURI.

| | | |
|---|---|---|
| Macon. R. H. Sloan | | 16 80 |

ILLINOIS.

| | | |
|---|---|---|
| Danville. 1st Pres. Church, to constitute E. H. Palmer L.M. | 32 78 | |
| " Friends of Meth. Church | 12 00 | |
| Peoria. 1st Pres. Church | 19 50 | |
| " 2d Pres. Church, of which $30 to constitute Rev. H. V. D. Nevins L.M. | 50 50 | |
| " Fulton street Pres. Church | 20 50 | |
| " Cong. Church | 9 00 | |
| " S. H. Thompson | 1 00 | |
| | | 145 28 |

INDIANA.

| | | |
|---|---|---|
| Bloomington. Pres. and Meth. Chs. in full of L.M.'s for Rev. A. Y. Moore and Rev. J. H. Chippinger. | 16 50 | |
| Kokomo. Messrs. Walker, Haskell, Hooper, Hazard, Dryden, Donnell, Armstrong, E. H. Pruden, $1 each; others $4.05 | 12 05 | |
| Mitchell. 1st Pres. Ch., in part | 6 25 | |
| " 1st Pres. Sab. School | 1 35 | |
| " W. G. Anderson | 2 00 | |
| La Fayette. Messrs. R. Heath, W. P. Heath, $5 ea.; Ward, Miller, Sample, $2 ea; Carson, Johnson, $1 ea.; two Sisters, $1 each | 20 00 | |
| | | 58 15 |

OHIO.

| | | |
|---|---|---|
| Cuyahoga Falls. Cong. Church, per C. Clark, Tr. | 18 90 | |
| Portsmouth. 1st Pres. Sab. School, for Miss Rankin's field | 100 00 | |
| | | 118 90 |

MINNESOTA.

| | | |
|---|---|---|
| Minneapolis. Plymouth Cong. Ch., per H. D. Cunningham | | 14 80 |

ALABAMA.

| | | |
|---|---|---|
| Mobile. Rev. Jos. Kimball | | 5 00 |
| Total | | $2,465 81 |

# THE CHRISTIAN WORLD.

Vol. XXI. NOVEMBER, 1870. No. 11.

## *Italy Appeals to American Christians.*

PROTESTANT America ought at least to reach a hand to Protestant rising Italy, because Italy fights a battle for all popish countries. She has been a beacon for Austria, who but lately has cut all ties which bound her with Rome, throwing the "Concordat" in the waste-paper basket. It is by imitating Italy that Spain has progressed on that same line. Whatever may be the destiny of France, there will no longer be an Eugenie to support the pretensions of the Roman court, and the new French rulers will have to sail on the Italian track as to religious freedom and independence.

The popedom is fast disappearing from the Italian map: with that event two things must happen. First: Rome as the metropolis of Italy, can in no way represent a *"special church,"* no more than Vienna, London, Paris, or St. Petersburg does. A Roman Catholic Church will therefore be henceforth a misnomer, and the great prestige of popery will forever be gone. Secondly: Rome being the capital of Italy, must and will be as free as every other part of the kingdom, and instead of being the most benighted spot on earth, it will be open to the Gospel, and Protestantism in general.

It is therefore high time that Protestant America should look in that direction. Shaking off its religious apathy, let all denominations concentrate there to make of the *Eternal City* a new centre of Biblical Christianity. In so doing they will have a share in the greatest war of the ages.—*An Italian in Congregationalist.*

*A Fairer Field for Missions.*—What will be the influence of the French defeat upon the future of Protestant missions? For years past the Jesuits have had the prestige and material support of France at their back, not only in prosecuting their own work, but in interfering with that of others. Their outrages and intrigues in the Levant, in Syria, in the South Seas, in Africa, are still fresh in memory. None of these would have been possible had they not been in religio-political alliance and co-operation with France, advancing the ambitious foreign policy of "the great nation," in return for its support in the most reprehensible measures. Another day of reckoning has come for the Society of Jesuits. The downfall of French Imperialism will be felt on every mission field.—*N. Y. Evangelist.*

## *Facts Concerning Mexico that every American Citizen should know.*

As a matter of the profoundest interest, it is time that every American should understand: 1st. That the real all-pervading issue in Mexico is a contest, protracted now through forty years by a growing liberal Republican party, for constitutional representative government guaranteeing civil and religious liberty, against the political and ecclesiastical despotism inherited from Spain. 2d. That the seemingly chronic state of revolution among the Mexican people, instead of repelling our sympathy, ought to attract it, since these revolutionary disturbances are mainly produced by that yet struggling but doomed despotism. And 3d. That the beneficent results already attained through the wonderful Providence of God need to be promptly and earnestly followed by wise and liberal effort to extend the institutions of a pure Christianity, whose introduction within two or three years have been so marvellously blessed and prospered by the Spirit of God. Briefly to unfold and impress these facts, is the design of this paper, for which we propose a wide circulation, through the Press, among American Christians and citizens. Let it be carefully pondered.

### I. *Outline of the Political and Civil History of Mexico.*

Of the three hundred years (A.D. 1200 to 1500) during which the Aztec Dynasty ruled Mexico, there remain monuments which, according to Humboldt, evince a civilization rivalling in many particulars that of Rome in its best period.

With the overthrow of Montezuma's empire in 1520 began the Spanish rule, lasting another three hundred years. During this long period, the kindred despotisms of Spain and Rome, always represented by Spanish rulers and priests, held this land and its people as a joint possession, appropriating the products of its mines and the toil of its enslaved population for their own aggrandizement and power. With the spoil thus obtained, the church of Rome acquired immense landed estates, and erected an incredible number of magnificent stone churches and convents, in which were gathered millions of gold and jewelry;* the people were impoverished, denied every previously enjoyed right and opportunity of personal and civil advancement, left without education, denied all intercourse with foreign nations, drained of their little gains for royal and ecclesiastical tribute, shut up to the wretched superstition, taught by an ignorant and irreligious priesthood, and coerced to abject obedience by the perfected machinery of the fearful Inquisition, so that instead of increase, their numbers had diminished at the end of the Spanish rule. And this was the result of three centuries of absolute despotism under the joint sway of Rome and Spain.

* Says the Abbe Domenech, the historian of Maximilian's expedition: (Paris, 1867,) "Mexico, under Spanish rule, was eminently a monastic state. Not only three-fifths of the cities were occupied with convents and churches, but there were convents which occupied a large part of the city" (p. 194.)

In 1810 the cry of Liberty was raised by Hidalgo, a poor curate, and many gathered at his call to meet with him a martyr's death. Then followed eleven years of sanguinary struggle, amid which the party of freedom was organized and increased in numbers and power. In 1821, under a revolutionary impulse in Spain, the Cortes decreed a partial sequestration of the property of the Mexican priesthood. This united for the moment the party of liberty and the priests; and Mexico declared her independence of Spain.

But the yoke of the priesthood remained, and two parties soon divided the country upon the great issue of liberty. On the one hand, the Romish priesthood, openly avowing itself as a political party, using the confessional as its instrument, united with the aristocratic, monarchical element, comparatively few in number but rich and powerful, in an unscrupulous opposition to every measure designed to elevate the down-trodden multitude, to educate the youth, and to establish liberty as the birthright of all, and as the fundamental basis of government. On the other side was the party of liberty, originating in a natural reaction against despotism, becoming gradually more and more enlightened, and so increasing, under influences going out from this country, and from the Bible which had found its way into a few hands and hearts. The struggle, at first for merely civil liberty and progress, was carried on with many vicissitudes and sore losses in life and property, yet with steady advance in strength of the liberal party. At length, as light spread by the introduction of the Word of God, by intercourse with foreigners and the outer world, the press, and actual experience in governmental polity, they persistently proclaimed higher and juster ideas of the rights of man, until, by the remorseless persecution and crimes of the priesthood, they were led to espouse the cause of RELIGIOUS LIBERTY, and embody it as a fundamental principle in their creed.

The final issue of the struggle for constitutional liberty, just laws, equal rights, and freedom of worship, took place in 1857, when the priestly party was vanquished. The Constitution and the laws of reform then adopted and still in force, emptied all the convents and scattered their inmates, separated Church and State, gave entire liberty of worship, forbade religious processions, the wearing in the streets of ecclesiastical robes, and the carrying about of the "so-called host;" declared ecclesiastics ineligible to hold offices in the government, established civil marriages, nationalized the church property, guaranteed freedom of speech and the press; and in many other ways broke down the political power of Rome in Mexico. In vain did the Roman church excommunicate those who accepted the constitution of 1857 and the "laws of reform." In vain they inaugurated a civil war and furnished treasure to military chieftains. In 1860 their cruel banner trailed in the dust—Miramon and his chieftains fled the country—and Juarez, the lawful president, fully inaugurated the new constitutional government. The archbishop, bishops, and their political leaders, banished as enemies to liberty, fled to Europe, sought foreign bayonets and a foreign prince, and returned again to crush

liberty in their native land, to banish the Bible, and the right of free worship, and to reëstablish their old inquisitorial despotism. But in four years they were again and finally overthrown, and their princely leader executed.

During the three years since elapsed, the guarantees of the Constitution and laws of reform have been better enforced than the most sanguine could have anticipated in a country so wasted and torn. Time, patience and education (through an excellent and rapidly extending school system) are necessary to perfect what has thus been politically done.

The Rev. Gorham D. Abbott, L.L.D., in his "Mexico and the United States," (Putnam, N. Y.,) thus summarizes the leading issues, the difficulties, and the results of the forty years' struggle on the part of the people with the party of the priesthood and aristocracy:

1. Leading issues. A monarchy, or a republic. A spiritual despotism, through a united Church and State, or religious freedom and independence of the State. A moneyed "church" despotism, exempted from taxation, or a just and equal distribution of common property, and of burdens necessary for the common weal. Class privileges and caste prejudices, or equal privileges and immunities, without distinction of nationality or race. Inquisitorial intolerance and governmental censorship, or freedom of conscience, of opinion, of speech, and of the press. National ignorance, or education of the people. Restrictions upon international intercourse and commeree, or open doors to the interchange of the benefits of modern civilization.

2. The enemies and difficulties encountered by the Liberal or Republican party. The power of old Spain and of the Spanish colonial government. The Mexican hierarchy; with all their spiritual, political, military, monetary, aristocratic and social enginery. The military force at the command of these blended despotisms, diplomatic intrigue, and the opposition of foreign commercial interests. The weight, moral, material and military of France, Rome, Spain and Austria. Want of education in the masses; want of disciplined troops and of weapons—of money, officers, and of loyal incorruptible leaders.

3. Results accomplished by the party of the people. They have thrown off the yoke of Spain; successfully resisted and largely overcome the political and ecclesiastical despotism of three centuries; they have overthrown the system of class monopolies, and destroyed the tyranny of caste. They have adopted one of the noblest Constitutions ever framed for a human government, having modelled it after and improved upon our own. In their declaration of principles, they proclaim as fundamental: That the "rights of man" are the basis and object of government; that all are born free; that there shall be no compulsory unremunerated labor; and that all professions and vocations in life are free. That education and the press are free, as well as all expressions of opinion and all voluntary associations and assemblies. The right of petition is guaranteed; the domicile is sacred, and all titles of nobility and monopolies are disallowed.

II. *The Religious Movement—the Means employed and Results attained.*

The American and Foreign Christian Union, representing simply the essential doctrines of Christianity, entered Northern Mexico, and established its first Mission at Monterey in March, 1865, employing Colporteurs in dis-

tributing tracts and Bibles, and Evangelists in preaching and gathering congregations, many of which are now organized churches.

In January, 1869, the Society began a similar work at the capital, where an unexpected preparation was found to exist. Not only many individuals, natives who had espoused an open Gospel, were found, but also two feeble congregations, which were organized at once. Suitable men were selected, and places opened for the reading of the Bible, prayer and singing. A printing press was set up, and a weekly journal established; hymns and tracts, specially prepared, were printed and circulated. The sympathy and coöperation of prominent Mexicans were enlisted. The result has been, thus far, in all Mexico, the establishment of forty congregations, twenty-six laborers employed, one hundred thousand pamphlets printed and circulated, and a large church edifice, obtained through the liberality of a few American gentlemen. From both of these centers (Northern and Central) quickening influences have spread far into the interior, so that the call comes loudly to American Christians and citizens for a large-hearted and prompt liberality that their appealing neighbor-brethren may secure the land for Christ and Liberty; that peace and quietness may be established under civil and religious institutions like our own. Already white to harvest, no field promises so sure, so quick, and so full a reward for liberal Christian aid and effort, and *none calls so invitingly, so imperatively upon us for aid to-day!* With prayer, means are wanted—

1. Means to help sustain the laborers already in and ready for the field. many of whom are men of culture, who have accepted poverty and social loss that they might give themselves wholly to the work.

2. Means to strengthen the feeble beginnings, and bring into organized form the many small gatherings that now meet for Bible-reading, prayer and singing, which only need to have a regular place and organization to grow into efficient churches.

3. Means to make the Press an effective auxiliary to send forth Bibles and hymns, timely books and tracts, in the language of the people—needed to meet awakened enquiry and establish the truth.

4. Means to encourage the establishment of Schools, and to educate and train men for a higher and more useful ministry.

The way is opened throughout the country for all this work to be carried forward. The beginnings are everywhere appearing. *Our work* is simply to *help the people there* to carry forward to permanence the reformation so widely in progress. If this call is promptly met, and the work generously sustained, it is the opinion of the best informed Americans as well as Mexicans, that in a very few years Mexico will attain permanent quiet and established order, and become a Protestant and flourishing republic.

Such is the basis, and such the strength of the appeal to the citizens and Christians of the United States for help in the civil regeneration and the moral and religious elevation of the Mexican people. Offerings made in response to this appeal may be addressed, "Am. and For. Ch. Union, 27 Bible House, New York."

## *The Pope's State Sovereignty.*

In addition to his purely spiritual primacy over the Latin Church, the Pope of Rome has for many centuries also exercised a ruling power like that of a monarch over a portion of Italy, called the Papal States. It is claimed that this rulership dates back to the grant to the occupant of the papal chair, in A. D. 753, by Pepin, King of the Franks, of the territory then comprised in the exarchate of Ravenna, a grant confirmed and increased by the cession of Spelato and Perugia, by Charlemagne.—Subsequently by various grants, and at various dates, until that of Orvieto, in 1649, these temporal estates of the Church were considerably increased. The commotions connected with the French republic of the close of the last century, and the subsequent acts of the first Napoleon, despoiled the Pope of these dominions, but the Congress of Vienna, in 1815, gave back to him the greater part. It amounted, however, in all to scarcely 18,000 English square miles (less than twice the size of New Hampshire) divided into some twenty (so called) Legations and Delegations, with a little more than three millions of inhabitants. In the revolution of 1860, however, the Romagna, and the Marche, comprising fifteen Legations and Delegations, and embracing an area of 12,681 square miles, with almost two and a half millions of inhabitants, became detached from the Pontifical government, and the bayonets of the troops of Louis Napoleon alone saved, and have till this time preserved, to his Holiness, the city of Rome, and the Comarca, together with the Delegations of Viterbo, Civita Vecchia, Velletri, and Frosinone. And these which can show an area of only some 4,600 square miles (a trifle smaller than the State of Connecticut), with a population of less than 725,000, have since then constituted the sum total of the extent of the temporal sovereignty of the Roman Pontiff.

The quality of this government is what has been called patriarchal—that is, it is an absolute rule of the Pope, who in theory enacts all laws, nominates all high officials, and is the fountain of all power; although in point of fact this ruling is shared with, or done through the medium of, a Minister of State and Foreign Affairs, a Minister of the Interior, a Minister of Justice, a Minister of Finance, a Minister of Commerce, and a Minister of Police, who together constitute a Council, or Cabinet; while there is also—for further advice—a Council of State, consisting of nine ordinary and six extraordinary members, and presided over by a Cardinal. The limited population of these States have had the pleasure, in addition to the troops of Louis Napoleon quartered upon them, of supporting a little army, consisting, last year, of 16,334 officers and men, all told, of whom only 8,240 were Italians. The revenue of these States amounted, at the last date we have seen, to 28,845,359 *lire* (say $5,800,000 in currency), and the expenditures to 73,949,805 *lire* (say $14,800,000);

leaving an uncomfortable deficit at the rate of something over $9,000,000 a year. This is an addition to a public debt whose annual interest represents, at 5 per cent., a total of about $150,000,000!

We have referred to these figures because they shed light upon the kind of worldly prosperity which the people of these States have been enjoying under the paternal rule of Pio Nono. For *some* reason they, or many of them—the priests and the lazzaroni perhaps are loyal—have long seemed singularly willing to change masters, while the remainder of Italy has long been wanting Rome, which is its natural, to be its actual, capital and central metropolis.—*Congregationalist.*

## *Papal Infallibility.*

BY PHILLIP SCHAFF, D.D.

The slight affirmative vote and the large negative vote reveals an amount of opposition which is ominous to the interests of the Pope.—An old Catholic rule requires that while canons of discipline may be passed simply by a majority vote, decrees of faith should only be adopted by a unanimous vote.

Among those who spoke against the dogma were some of the most learned and eminent prelates. Dr. Hefele, Bishop of Rothenburg, formerly professor of theology in Tubingen, a pupil of Mochler, and the author of the most elaborate history of Councils (6 vols. so far), who probably knows more about Councils than any man living, boldly declared in his speech that he could yield the primary and jurisdiction over his conscience to no one but God alone. Cardinal Schwarzenberg's speech on the subject is pronounced a masterpiece of fearless eloquence. I translate the following extract from a German church journal:—"Pope Benedict XIII. once charged the College of Cardinals to tell him the truth under all circumstances, no matter how disagreeable it might be to him. Backed by this Papal request, I shall tell the whole truth, and protest, beforehand, against any interruption or attempt to silence me. In my fatherland (Bohemia), the Hussite movement is still burning beneath the ashes; and among the Catholic nations also the great question of a radical reformation of the Church in head and members *(reformatio in capite et membris)* continues to be a live problem that anxiously waits its solution. Considering the political agitation which has taken hold of all nations, the ecclesiastical foundation is shaking beneath our feet. And in such a critical moment you dare to break down the barriers wisely put up by our fathers, to attack the authority of the episcopate, to deny the ancient principle of the supreme power of Ecumenical Councils in matters ecclesiastical, and bring again on the tapis as the latest dogma the long exploded project of the personal in-

fallibility of the Pope—a project which is unanimously rejected by common sense, and which ye know the world will never accept. It is asserted that you firmly believe in what you present as your profoundest conviction on this subject; but how can you presume to force me and those who think like me to acknowledge as true and right what appears to us an absurdity? If you carry your point, schismatic movements and apostacy from Rome will be inevitable."

The probabilities are very strong that this prediction will be fulfilled. Before this year closes we may see the beginning of a new movement in the Romish Church, headed by such men as Dollinger in Germany and Pere Hyacinthe in France, or by others whom God alone can raise and will raise in his own time—a movement similar to Jansenism in the seventeenth, if not the Reformation in the sixteenth century, yet, of course, peculiarly modified in accordance with the posture and wants of the age; for history never repeats itself. This is a time for Christians to pray that God may so rule and overrule these movements in the Roman Church, that the cause of truth and righteousness may be mightily promoted. It is often asserted that opposition to the new dogma is confined to French and German bishops, and that the American bishops (mostly Irishmen by birth and education) are among the most Ultramontane. But I have just seen a private letter from Rome which asserts, on the ground of a free and full conversation with American bishops now in Rome, that they are disgusted with the Italian management of the Council.

The dogma of Papal infallibility, however cautiously guarded and limited, is a gross insult to all sense of historical truth and veracity, and in open conflict with facts which heretofore have been admitted even by Catholic historians. It is, therefore, not only theologically, but also morally, unsound: *it turns truth into falsehood, and falsehood into truth.* If there ever was an approach to a literal fulfilment of the Pauline prophecy, 2 Thess. 2: 4, it must be found in this amazing spectacle of a mortal and sinful individual claiming infallibility in all matters which relate to our eternal salvation. No one is infallible but God and His inspired Word; no one is inspired but the apostles whom Christ himself selected and endowed with the Holy Spirit to proclaim and record the Gospel truth authoritatively for all the world and for all time. The Pope claims what Peter never claimed over any of his colleagues, by one of whom he was reproved before the church of Antioch; and if he ever had possessed it, he never could or did confer it upon any other; he claims now more than ever what one of the greatest Popes—Gregory I—condemned as a mark of Antichrist. The bishop of Poitiers was greatly applauded in the Council for the following original use of an old legend, which is characteristic of the present phase of Ultramontane theology: "Paul has been beheaded, Peter has been crucified with the head down-

wards—in manifest proof that in the Church of Peter the head supports the body!" Truly, the last Papal Council has beheaded St. Paul and turned St. Peter upside down.

If the Pope is infallible, then Church history must be re-written in the interest of this dogma. But it cannot be undone. In another article we may present some of the strongest and hitherto universally admitted facts, which are absolutely irreconcilable with this last dogma of Rome, which, if true, ought to be the first, as it regards the rule of faith, and underlies the whole system of the knowledge of divine truth.—*N. Y. Ob.*

## *Three Centuries of Protestantism in Europe.*

The three leading races of Europe are the Teutonic, the Celtic, and the Sclavonic nations. The former are to be found in England, Scotland, and the north of Ireland, Sweden, Denmark, Norway, Holland, and Prussia (with the exception of Posen,) upper and lower Austria, as well as the minor German States, and German Switzerland. The *Celts* are to be found in the south of Ireland, in France, in the French-speaking cantons of Switzerland, and in Belgium. The *Sclavonic* race comprises the Russians, the Poles, the Bohemians, the Serbs, the Croats, the Lithurians, and others.

Rombst, who gave much attention to this subject, writing in 1843, estimated the populations of Teutonic blood, pure and mixed, in Europe at 82,700,000; the Celtic at 68,000,000; and the Sclavonic at 58,000,000. Or, omitting the British Isles, we may say that there were in 1843 about 62,700,000 Teutons, 58,000,000 of Celts, and the same number of Sclavonians throughout the European continent.

*Nearly the whole of the Teutons are Protestants,* and there has long been in operation a fixed law by which the Protestant powers have been rising in the world, while those under Papal influence have been on the decline. There are certain great crises in the history of nations and of individuals when, on their conduct for a comparatively brief period, their whole future destiny turns. This, as a rule, happens when truth and error are, in the providence of God, presented to them side by side, and they are asked to state which they prefer. France rejected Protestantism and embraced Popery, and she has been smarting for her choice ever since. When the so-called "Invincible Armada" threatened the overthrow of Protestant England, Spain could boast of 43,000,000 inhabitants; she has now only 14,000,000. Heaven has stricken her in her first-born as it smote the Egyptians. With the growth of Protestantism in Ireland, prosperity is dawning upon that unhappy land, yet within our times Ireland has lost upwards of 2,500,000 inhabitants, more than one-third of the whole. Left under the dominion of the Papacy, the

logical demonstration is that these countries will become, like the deserted Palmyra, Thebes, or Memphis, howling wildernesses, residences for the toad, the bat, the wolf, and the serpent.

Looking at Protestant nations, Great Britain had 10,800,000 when the Armada came; she has now 32,000,000 in these islands. Besides this, she has largely peopled America, India, and Australia, New Zealand, and other islands of the South. She has centupled her wealth; she has seen her children grow from ten millions to ten times ten millions, and has spread the Bible over all the world.

Look at Prussia. Only a century and a half ago the title of the King of Prussia was first assumed. But Protestant truth was offered to it and accepted, and, amid struggles, it spread. Blessed with a succession of able Electors, and then of Kings equally distinguished, Prussia became a formidable kingdom. It is thus a fact that the Protestant powers of Europe have for three centuries been rising, while those enslaved by the Papacy have been sinking into deeper depths.

During the last fifty years the following countries have increased in population as follows: Russio, 100 per cent.; England, 119; Prussia, 72: Austria, 27; France, 12 per cent. M. Block says: "The true increase of a population, however, is the excess of births over deaths. In this respect France does not appear to advantage. The excess is in France three times less than in Austria, five times less than in Russia, six times less than in Prussia, and eight times less than in Great Britain." Here it will be perceived that the great Romish powers, France and Austria, are prevented by some physical law from making the same progress with the other leading nations of Europe, and their voices must necessarily become less potent in the affairs of the world than they have hitherto been. If the scheme of German unity be fully consolidated, this mighty power will be wielded, not by Papal but by Protestant hands. And Protestant truth is capable of raising the newly-formed empire to a position from which Popery and Celtic impulsiveness and gallantry will not be able to displace her.—*Primitive Methodist, England.*

## *Striking Comments on Prophecy,*

BY REV. A. BARNES.

After some critical notes on the time of the rise of the Papacy as a secular power, Mr. Barnes says, on Daniel, seventh chapter:

"Whichever of the three first periods referred to, be regarded as the time of the rise of the Papacy, if we add to them the prophetic period of 1260 years, we are now in the midst of scenes on which the prophetic eye rested, and we cannot, as fair interpreters of prophecy, but regard this mighty domination as hastening to its fall.—It would seem probable then, that according to the most obvious explanation of the subject, we are not far from the termination and fall of that great power, and that

events may be expected to occur at about this period of the world, which will be connected with its fall."

The preface to Notes on Daniel is dated 1851, so that these passages were penned about nineteen years ago. At that time, and for several years subsequent, France was, without question, the leading power of Europe, and France and Austria were almost the only governments on which the Papacy relied for support. *How* these powers were to be weakened or displaced, and the Papacy deprived of their support, the interpreter of prophecy could not tell, but by some means it was to be accomplished "about this period of the world," if prophetic utterances could be understood. But by degrees the German States (Prussia being included under that name) were becoming consolidated and united, and the campaign of 1866, with the victory of Sadowa, broke the Austrian power, from which time she has ceased to be a strength to the Papal throne, and France, for the last four years, has been the only European power to which the Pope could look for protection. And now France is, and is to be, lost to his Holiness, so far as any military or political strength is concerned. Is it not a striking comment on Mr. Barnes's accuracy as an interpreter of prophecy, that he wrote about as he might now write in view of accomplished facts? On the same passage in Daniel, a little farther on, Mr. Barnes says:

"This (the fall of the Papal power) would be accomplished by some remarkable divine manifestation, *as if* God should come in majesty and power to judgment, and should pronounce a sentence; i. e., the overthrow would be decisive, and as manifestly the result of the divine interposition as if God should do it by a formal act of judgment. In the overthrow of that power, whenever it occurs, it would be natural, from this prophecy, to anticipate that there would be some scenes of commotion and revolution bearing directly on it, *as if* God were pronouncing sentence on it; some important changes in the nations that had acknowledged its authority, as if the great Judge of nations was coming, both to assert his own power and his right to rule, and to dispose of the kingdoms of the earth as he pleased."

The reader will remark the phrase—"Some important changes in the nations that had acknowledged its authority," a remark exactly applicable to France and Austria in their present position.

In his Notes on Revelation xvii: 16-18, the same topic being under review, Mr. Barnes says:

"France has already struck more than one heavy blow on that power, England has been detached from it, many of the States of Italy are weary of it and ready to rise up against it; and nothing is more probable than that Spain, Portugal, France, Lombardy and the Papal States themselves, will yet throw off the yoke forever, and put an end to a power that has so long ruled over men. It was with the utmost difficulty in 1848 that the Papal power was sustained, and this was done only by foreign swords. The Papacy probably could not be protected in another such outbreak. And this passage leads us to anticipate that the period will come, and that probably not far in the future, when those powers that have for so many ages sustained the Papacy, will become its determined foes, and will rise in their might and bring it forever to r

e needs but little further provocation, and the fires of liberty which
g pent up, will break forth, and that storm of indignation which has
nits from all the courts of Europe, which has abolished the Inquisi-
more than once led hostile armies to the very gates of Papal Rome,
ressed in a manner which cannot be allayed, and that, mighty power
rolled so large a part of the nations of Europe for more than a thou-
the world's history, will come to an end."

te Mr. Barnes nearly twenty years ago, in the light of pro-
a few facts that then seemed to foreshadow its fulfillment.—
h just past and now occurring, should agree so exactly with
's interpretation, seems well nigh to demonstrate the fact,
Papal power has indeed filled up the measure of its iniquities,
limit fixed by God to its despotic and blasphemous career, has
chool, and that the time of its end has come, or is nigh at hand.
considerations may show us the visible hand of God in the present
d may in a measure reconcile us to slaughter and suffering,
se of unmingled horror. We may also learn to quiet our fears
gerous Papal demonstration on American soil, and to welcome the
s Rome is investing in the vast granite cathedrals and colleges
e up among us, as if for future ages, assured as we are that these
ministrations will be, ere long, for the use and benefit of Protestant
history, as well as monuments to the pride, arrogance, and folly of

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## [illegible] and the Bible.—*France and Prussia.*

BY PROF. C. E. STOWE, D. D.

[illegible] always been the misfortune of France that her civilization
rather than Christian. Homer and Plato, the Greek trag-
the Latin poets, have given her her leading ideas, rather than
Paul, the apostles and prophets. She has never had a trans-
the Bible that has entered into the hearts of the whole nation
the character of the whole people, like our English transla-
the Church—classic Paganism, baptized with a Christian name
her religion; and passive receptivity and not vigorous
has been her rule of belief. At the time of the Reforma-
for a century afterwards, she had some of the noblest and most
minds in the world engaged in the Reformation work; nowhere
Christendom were produced more profound and influential writ-
all the departments of theology and Biblical study; and the peo-
marching boldly and strongly in the very front of ecclesiastical
progress. But in an evil hour the Government allied itself
Papacy, and crushed out the Protestants. By fire and sword,
and massacre, by every species of cruelty and faithlessness
religious freedom was annihilated, and Romanism

reigned supreme, till atheism for a while displaced it. Hence France has never made progress except by bloody revolution, and her progress has never been steady, but fitful, convulsive, and self-destructive. She *has shed the blood of saints and prophets*, and as a consequence she has always had *blood to drink:* and that is her condition to this day. A fine people, of wonderful activity and adroitness, making rapid conquests, getting their fill of glory, yet always, in the end, as to all that makes civilization desirable, in the rear of her slower Teutonic neighbors. She once had splendid colonies and grand missions, both in America and in Asia, sustained by a vast amount of wealth and talent and enterprise; but where are they now? They have scarcely an existence except in a most melancholy history. They have nearly all had the fate of Louis Napoleon's ill-starred attempt to build up an empire for the *Latin race* in Mexico. Contrast her condition and history in all these respects with that of her great rival, Britain, and you see the difference between a nation Church-trained and a nation Bible-trained. I speak of the grand results, and of the great cardinal movements, and not of the varied vicissitudes in specific transactions. At this day the Anglo-Saxon nations are colonizing the world, and giving their own impress to all the barbarous and semi-civilized nations of the earth, while the great power of the French is mainly suicidal and blood-stained.

The German nations have been trained by the Bible. Notwithstanding the Romanism which prevails in many of the States, and the widespread unbelief that shows itself among her learned men; still Luther's Bible has entered into the heart of the people and been the great formative power throughout the nation, and is to this day.

Prussia is now the leading power of Germany; she has no rival, and there is no rivalry at present possible. Fifty years ago, when the nation was at the lowest ebb, the King of Prussia, in conjunction with such men as Stein and Hardenberg, set himself deliberately to create a nation, on the basis of individual intelligence and individual independence, which should maintain itself steadily in the face of all the brilliancy and *elan* of the Latin race. Serfdom was abolished, and the tillers of the soil became the owners of the land they cultivated; common schools were established on the wisest and most efficient plan; every child at school and the Bible in the hand of every child; and we begin to see the effect.—*Ch. Union.*

## *Education, the Want of France.*

EDUCATION! there is THE want—the great and cruel want of the entire French community. Of *moral* education there is absolutely none—none in any class. Let us take the two broad social and political divisions of the population—the aristocratic and the democratic, the monarchical and so-called revolutionary—what shall we find? The aristocratic mother sends her boy to a religious establishment of some kind

(generally conducted by Jesuits) and there what is called his moral education is simply and exclusively clerical; he is, namely, taught to think that wrong can only be measured by a formal religious standard, and that every wrong can be wiped away by confession. Genuine, strong, honest right he has no chance of becoming acquainted with there. But as it is always advisable to secure the help of some human weakness if you desire to acquire hold over human hearts and minds, so the emptiest and silliest sort of national vanity is encouraged under the name of patriotism. The wars of Louis XIV., and all the wars in which France, as a Catholic country, has achieved conquest, are held up as glorious before the eyes of 'right-thinking' youth; and as all truth in history is trampled upon by clerical instructors, and all science avoided, and the giant progress of the nineteenth century is sought to be ignored, why, the upper class grows up mostly into hopeless idlers, who fall into vice from sheer ennui, and fancy they soar into heroism if they shoulder a gun and march to the frontier to invade a neighbor nation whose strength irritates and offends them. If you venture to say that France is wrong and has provoked the war, you are met by the assertion that, "as she is certain to be victorious, she cannot be wrong!"—a perfect confirmation of the Emperor's speech that, "when a country was favoroble to war, war was right."

So much for the aristocratic classes. Now take the democratic ones. They are not in reality much more nearly abreast of their time than the former, although they affect more modern notions. Perhaps of the two these latter (the democrats) are the more inflated by vanity. With them all notion of "right" is merged in the idea of brute force, and that is why they are invariably applied to, in the last resort, by whatever government rules France. This is one of the chief reasons why, when France suffers *military* defeat, she collapses altogether, having no notion of the moral force that is lent a people by the consciousness of being in the right.

If you examine seriously this condition of things, you will be obliged to admit that it argues a total want of moral education: or, in other words, an inferior state of civilization—the state of civilization of two or three centuries ago, when mere might was respected and looked upon as identical with justice.—*Cor. of Nation.*

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## *Momentous Results of this sublime Struggle of Might against Wrong.*

First: It has already wrought out one of the grandest refutations of "personal government" in all history. Both Napoleon's policy and his *Life of Cæsar* have been exploded on the bloody fields between Saarbuck and Verdun. The retrogressive experiment can never again be repeated in the face of the record of this demonstration.

Second: It has struck fatally the papal cause in Europe. Napoleon has been the sole support of the papacy as a State sovereignty. Mohammedanism on the eastern margin of Europe, and Popery on the western, owe their abnormal continuance to his policy. What will become of the former, we will not now pause to consider; but manifestly the latter has lost its diplomatic and military support—lost it, strangely enough, almost at the very moment that it dared to rear its hoary, mediæval head in its boldest defiance of the moral sentiment and intellectual and political convictions of Europe. It was the next day after the declaration of Infallibility that war was declared. The declaration of the Pope's infallibility and the downfall of Napoleonism (if not of Napoleon himself) in such remarkable coincidence, seem one of those historical sarcasms, one of those ironies of fate which occasionally stamp great epochs of the world, and set the nations wondering between humor and terror.—Protestant Germany to-day leads the Old World, as Protestant America (herself essentially Teutonic) leads the New. The course of liberal civilization is open for the future; it seems unimaginable that it can again be closed.—*Methodist.*

*A Catholic Statesman's View.*—We have got to pluck away this pretense of theology, look the new dogma in the face, and ask it what perils to civil society it contains. What is it? A sharp scrutiny leaves no room for doubt.

It is the Inauguration of Theocracy.

People suppose that theocratic doctrines are left behind us among the relics of the Middle Ages; but they never were livelier than they are to-day, at the Vatican.

Theories that long had slept were waked up again after the catastrophe of the Great Republic and the First Empire. Pius IX. has developed them, and for twenty years has not ceased to apply them. Everything has favored his undertaking; the aristocracy of the bishops has now nothing more than a nominal existence for nine-tenths of the Catholic world, and a part of the inferior clergy are devoted to a system which promises them the influence, the consideration, the prosperity which they have lost in modern society in consequence of revolutions. Finally, strangely enough, political improvement, the progress of liberty, have contributed more to it than all beside. Events in Italy have precipitated the conclusion. Since the dismembering of his States, the Holy See has not the means of subsistence, even with the aid of the Peter's pence. The Papacy is dying of suffocation within the limits of the Roman Campagna.

Infallibility once proclaimed, the Pope becomes the impersonation of the Church, the sole mouth-piece of the divine oracles. Back of him, as the ultramontanes hope, will be grouped, docile and resolute, more than a thousand bishops, a half million of priests, and a hundred and eighty millions of Catholics: with such a kingdom as this, the Papacy will take a new lease of life: with this army, it will be in a condition to attack Liberalism, sole cause of all the woes of Church and of State.

This wild project may look like a crazy dream. Unhappily it is too real.

Certain it is, that the day that Infallibility is proclaimed in the shape which they wish at Rome, the priest will be the enforced apostle of theocracy. Giving the marriage benediction, baptizing the infant, at the bedside of the dying, in the instruction of youth, in the guidance of the perplexed or troubled, at the confessional, in the pulpit, everywhere, he will be rigorously bound to preach theocracy, and to make absolute submission to its law, the essential condition of participation in the sacraments, and of everlasting salvation. Monk and nun in the community, wife and child in the family, will be his auxiliaries. Those Catholics who would hold fast fidelity, will have to choose betwixt three courses: either they must enter boldly into the war against the institutions of their country; or they must bury themselves in retirement, saying over to themselves those words of Pascal: "Oh, senseless Reason, hold thy peace;" or they must take part in affairs, and fulfill public offices, with the reserved intention of taking advantage of them to paralyze and change the laws that do not conform to the rights of the Church. The first course there will be few to follow; liberty has had her martyrs many a time; despotism, never. The second, which will commend itself to honorable minds, gives over one of the best sources of the strength of society to sterility and death. The third will be facilitated by that accommodating *Probabilism*, the resources of which have been vastly enriched by the ultramontane casuists since the date of Pascal's "Provincial Letters."

The result may be easily foreseen: trouble, disorder, war, and, worst of all wars, religious war.—*Doings in the Council.*

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The following remarkable and pungent article appeared lately in the *North German Correspondent*, of Berlin, generally considered as the organ of Count Bismarck. It will repay perusal.

There is a portentous cloud on the distant southern horizon, small indeed, as yet, but dark enough to convince us that it is no evanescent summer vapor. In its lurid bosom sleeps the embryo storm, which at the appointed time will be unchained

against the intellectual conquests of three centuries, against all the humanizing institutions of modern society, against the welfare and progress of our race. The hard-won victory of intelligence over ignorance is to be reversed, the work of the Reformation to be undone, and the religious, political, and social relations of the Christian world are to be revised and brought into harmony with the edicts of an ecclesiastical conclave to be assembled in Rome! Let it not be supposed that we feel the slightest apprehension as to the ultimate result of a duel between intolerant and mediæval darkness and liberal modern enlightenment, but there is still so much vitality in the former that its overthrow, though certain, is not imminent, and it is even quite capable of inflicting a severe wound before it can be scotched and killed. The aspect of the times in which we live is in many respects singularly favorable to the pretensions of the Roman Curia. The present pontiff is personally popular, an apathy in purely ecclesiastical matters prevails among continental Protestants, and the Roman Catholic Church in the reformed States of Germany is completely untrammelled by the Governments. In the bosom of the Church itself, every semblance of independent thought or action has disappeared. For a thousand years the Catholic Episcopacy have never been so utterly powerless, so helplessly servile to Rome, as at this moment. An ominous increase has taken place in the ranks of the Jesuits, which on the first of January last mustered 8,584 members, while in 1838 the entire order did not count more than a third of that number. Its headquarters are of course in Rome, but by its emissaries it is ubiquitous, and many of its patrons, perhaps even of the affiliated, are German bishops. While the Roman Hierarchy have shown for many years an ever-increasing devotedness to the Curia, they have sought compensation for this self-humiliation, in their arrogant and pretentious conduct towards the State, and in the tyranny they exercise over the inferior clergy. They have adopted as their Shibboleth, "Freedom of religion and education," by which they understand the perfect liberty of the Hierarchy to enslave the people, and dictate to the governments. The liberties of the Church are declared, among other things, to comprehend the stipulations; that the State shall tolerate no dissent from the Roman creed, that marriage and education are within the jurisdiction of the Church and not of the State, that the members of the Hierarchy are not amenable to the civil courts, and that it is the duty of the State to enforce the decrees of the Church. When a government has sufficient self-respect to decline playing the part of the lackey or the beadle of the ecclesiastical aristocracy, it is then branded as profane or atheistical. The favorite, or rather the only policy which seems to be understood by the predominant party in the Curia, is to demand concessions from the State, and make none in return. We terminate these observations by repeating that we have no fear of the triumph of principles diametrically opposed to the spirit and conscience of the present age, but we must not shut our eyes to the fact that there are thousands of timid, unreasoning minds, which will receive the decrees of the Council as if they were proclaimed by the voice of Sinai itself. This conviction has already created uneasiness in many Catholic countries, and statesmen inquire if nothing can be done to conjure the dangers of political convulsion which the departing year may bequeath them as a baneful legacy. International policy always furnishes us with problems enough to solve: let us hope that ecclesiastical presumption on one side, and purblind fanaticism on the other, will not inflict on us a new catalogue of complications.

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The best way to oppose Romanism is to do it as men check prairie fires—stopping fire with fire. If Roman Catholics are earnest and self-sacrificing, let us be equally so. If they push their way by their popular orators, and preachers, and ministers, and by the press, let us do the same. Overlooking missions among Romanists is not only contrary to the last commission—"Go ye into all the world"—but it is suicidal both to the church and country.—W. H. M'C.

## *The Duty of the State to her Youth.*

Oh, for the coming of that glorious time
When, prizing knowledge as her noblest wealth
And best protection, this imperial realm,
While she exacts allegiance, shall admit
An obligation, on her part, to teach
Them who are born to serve her and obey;
Binding herself by statute to secure
For all the children whom her soil maintains
The rudiments of letters, and to inform
The mind with moral and religious truth,
Both understood and practiced—so that none,
However destitute, be left to droop
By timely culture unsustained; or run
Into a wild disorder; or be forced
To drudge through weary life without the aid
Of intellectual implements and tools—
A savage horde among the civilized,
A servile band among the lordly few!
This right, as sacred almost as the right
To exist and be supplied with sustenance
And means of life, the lisping babe proclaims
To be inherent in him, by Heaven's will,
For the protection of his innocence;
And the rude boy—who, having overpassed
The sinless age, by conscience is enrolled,
Yet mutinously knits his angry brow,
And lifts his wilful hand in mischief bent,
Or turns the sacred faculty of speech
To impious use—by process indirect
Declares his due, while he makes known his need.
This sacred right is fruitlessly announced,
This universal plea in vain addressed,
To eyes and ears of parents who themselves
Did, in the time of their necessity,
Urge it in vain; and, therefore, like a prayer
That from the humblest floor ascends to heaven,
It mounts to reach the State's parental ear;
Who, if indeed she own a mother's heart,
And be not most unfeelingly devoid
Of gratitude to Providence, will grant
The unquestionable good which England, safe
From interference of external force,
May grant at leisure, without risk incurred
That what in wisdom for herself she doth
Others shall e'er be able to undo.

—*Wordsworth's Excursion.*

# *SPECIAL MISSIONARY INTELLIGENCE.*

## *Chili.*

VALPARAISO—MR. MERWIN.

It would be wrong for me to present *too* sanguine a view of the condition of Chili at the present time. The ignorance of the masses is lamentable; the superstition and infidelity of thousands of the better educated is alarming; while the laxity of morals and especially the want of a high regard for truth between man and man presents a most discouraging obstacle to the progress of our work.—Then again the Romish clergy are more active than ever before; clerical papers are being multiplied, and fresh means are being constantly devised and put into operation to keep the people from reading the Holy Scriptures and other books, tracts and papers, whose great aim is to exalt Christ and his divine teaching. In fact the Romish Church with her worldly machinery, her Jesuitical cunning, and her anathemas, coupled with the exhibition of the fairest truths which she holds, is awaking to new earnestness and fresh activities in this Southern Republic. In vain do we look for a like "girding on of the armor" in Peru, in Bolivia, in Buenos Ayres, in New Granada, or in any of the other South American Republics. And yet we hail this as a most cheering sign: we see in all this happy proofs of the fact that the rays of a blessed Reformation are beginning to dawn upon this people. We draw encouragement from this awakening in the ranks of opponents, knowing that it is the progress of the truth that has thus awakened them to greater zeal in the defence of their system. They intimate and declare that Protestantism, the worse enemy of their corrupt sect, is coming in upon them "like a flood." The increase which they see and fear is not the result of immigration of foreign Protestants and the growing number of their children, but the augmenting number of their own countrymen who favor a representation of the church on the Bible basis.

They know that last month three thousand five hundred copies of the Evangelical paper, called "La Piedra" (The Corner Stone), were distributed among the Chilians, and almost universally well received. They know that where ten copies of this paper were sent at first, to persons living in the interior, now sixty and one hundred copies are called for. They know that not a few intelligent and pious men once members of the Romish Church, are voluntary contributors to this periodical. They are aware of the existence of another monthly Protestant magazine, in Santiago, which also has its circle of readers. They are not blind to the fact that "The Pope and the Council" by Gairus, lately published here in Spanish, is being read with avidity by educated men in different parts of the Republic. They are not deaf to the cry which comes up from the majority of those who carefully read that book. "We no longer believe in the shameless pretensions of the Church of Rome." And, what is still more important, they know that as the influence of such books and papers extends among the people, the request comes from one and another, from many towns on the coast and in the interior, "Send us the Word of God in Spanish." In addition to all this, they are aware that Chilian citizens, editors and tradesmen, are rising up here and there all over the country of their own free will, and personally unknown and unassisted by us, urging upon their fellow men the duty of studying the sacred volume. Only last week we were made glad by the appearance of an article in a Chilian periodical from Copiapo, a port in the North visited a few months since by the Colporteur of the Valparaiso Bible Society. An extract or two will give an idea of the spirit of the writer:

"Our people to-day are without religion, without moral restraints, and incredulous. We must strive without ceasing to do away with these evils. To aid us, we have the Code of codes,—the Gospel. By placing the *Great Book* in the hands of every individual, by causing that its pure principles may become the source of

light and truth to every thirsty soul, we shall give the death blow to fanaticism, to baseless prejudices, to hypocrisy and iniquity." Again: "The Bible for *the people!*—here we have the remedy for the evils already pointed out, the only means of perfection for the masses." "Let this become the study of young and old, of the poor and the rich, of all in fact, and then all will know how to be sincere believers, free and moral men. Let these be the principles which shall constitute the columns on which shall rest the majestic edifice of the future."

So you see how the question of "The Bible in Schools" would be treated in this country by many who are professed or nominal Romanists. Let me plead with all who pray, "Thy kingdom come," not to forget Chili in their prayers, nor forget it when they make an offering to the Lord "of his own." Remember that we cannot appeal now to the inhabitants of this land who favor the Reformation, as we have a right to appeal to you to help us in sustaining Colporteurs, in working the press, in carrying on schools, and in building houses of worship. The day is not far distant when this will become a self-sustaining mission, but let that time be hastened by the generous aid of those who have learned to appreciate the priceless blessings of a free Gospel and an open Bible.

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VALPARAISO.

A DAY-SCHOOL was opened in this city last month, for native children whose parents are unwilling to send them to the public schools where the Romish Catechism is taught. The preceptor has had several years of experience in teaching, and has been for some months a member of the Chilian Reformed Church. Already twelve children, boys and girls, are in attendance, and we are assured that the number of pupils would be speedily increased were it possible to obtain a better room in a more central position. The majority of those who now attend live in the immediate vicinity of the school. We are most grateful to the kind friends in this city whose prompt assistance has enabled us to make this small beginning, and also to the American & Foreign Christian Union, whose recent and timely gift will aid us in placing the school upon a better basis.

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THE membership of the Chilian Church is steadily increasing. Two women who have regularly attended the Sunday services for a year past, have made formal application to be received on profession of their faith at the next communion.—Two men also desire to make known to the Church their request for admission. Another Chilian expects soon to unite with us, by a transfer of his former church relations. As to the congregation, the number of those who attend regularly is larger than it was six months ago.

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WE believe there are many among our native friends, who appreciate our work, who in secret mourn over the ignorance of their countrymen in regard to the Gospel of our Divine Redeemer. An elderly lady said recently, with her son, who was sitting by her side, that she was distressed and grieved at heart to see her country-people bowing on their knees before graven images, and calling on dead saints at the pleasure of their priests, instead of worshiping God only. To this mother and son the Bible was not offered in vain; no clerical discussions or anathemas would avail to prevent them obtaining the Word of God. One purchased a Bible, and the other a New Testament.

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WHERE DO THE SPANISH BIBLES GO?—One of them found its way, several years ago, in a pedlar's box, to a town in the interior, where it was purchased by a young man who was glad to obtain it at any price. This young man had once hoped to become a Romish priest, but after having studied several years in Santiago with that object in view, was obliged to relinquish his purpose in order to care for a widowed mother. He read this Bible at times, desiring to know more of the truth, but his aspirations were stifled by the indifference and bigotry of those about him. His Bible was laid aside; he became indifferent to all religious truth, consoling himself with the thought that if he were condemned at last, he would have

many other companions in misery. Some months ago, while in Valparaiso, his eye fell upon a communication in the newspaper *La Patria*, in which the reformed faith was defended. The neglected Bible was soon brought into requisition, and a timely visit of the Colporteur gave additional impulse to his awakened feelings. He was induced to attend the Spanish service; after several months of struggling with old prejudices, he has embraced the Gospel, and found joy and peace in believing. That Bible is now his constant companion; he has given up a situation where he was obliged to work on the Lord's day, and desires to confess Christ before his fellow men by uniting himself with the native Protestant church in this city.

## *Talca.*

Rev. Mr. Sayre writes:—"The average attendance at our meetings on Sunday and during the week is over thirty. The day-school recently established is of great advantage to our work." Several members of the congregation are regular contributors to the Spanish periodical, *La Piedra*, and their articles are tangible proofs of the fact that the labors of Mr. Sayre in Talca have not been in vain.

Romish Dissensions in Peru.—The Lima correspondent of a foreign journal writes:—"The Bishop of Puno, before leaving for Rome to attend the Council, had put in practice the greatest of all powers assumed by his Church, and had excommunicated a portion of his diocese.—The churches were all closed, and no services performed, and on leaving he gave injunction to his subordinate, the vicar, not to withdraw the excommunication.—The civil authorities then appeared upon the scene, and countermanded this order, and as the vicar persisted, the district authorities appealed to the Executive, who immediately ordered the vicar to be arrested and remitted to Lima for trial.—The fanatics are highly incensed at this action on the part of Government, and the priests are using all their efforts to counteract the effects of these proceedings, but all lovers of independence, freedom, law, and order, have ranged themselves on the side of the Government.—The result will doubtless be a severe blow to the arbitrary power of the priests."

## *Mexico.*

### ZACATECAS.

Extract from No. 43 of the "Antorcha Evangelica" (Evangelical Light,) published in the Village of Cas, State of Zacatecas, Mexico.

DEDICATION OF A PROTESTANT CHURCH.

The congregation of this village dedicated on the 12th of June, 1870, the oratory or chapel which they have erected to worship in it the heavenly Father according to the simple teachings of the Gospel. The little edifice is built on a street running between the two principal squares (plazes) of the town. It faces the North, is 72 feet in depth, 25 feet front and about 21 in height interior. The walls are of solid stone, with four ample windows on each side. The interior is of a pure white color, and there are neither painted nor sculptured images, such being prohibited by the second commandment. The congregation proper consists of about one hundred persons, and meets morning and evening, but on this occasion the afflux of strangers could not have been less than five hundred, filling completely the building, and crowding moreover the doors and windows and street in front. All maintained a perfectly respectful attitude and deportment, except one man, who endeavored to force an entry on horseback, who was immediately arrested by the police. This was the only interruption of the services—a most important fact in reference to the religious future of the country.

The congregation commenced the service with one of those tender and melodious hymns which deeply move the heart, as sung by the voices of the aged and the young—they seem an offering of love and praise to the Creator. One of the congregation read some chapters from the Bible in the native tongue, so that all could understand it, and in thus listening to the original teachings of the Divine

Master, one feels transported to these primitive times when Jesus addressed the listening multitudes by the shore of the Galilean sea. After the reading of the Scriptures in the morning, Don Luis Elias and Juan Amadoo made addresses, and in the evening Genaro R. de Chaves and Jose MaLeon Bravo explained distinctly the causes which had led to the religious Reformation, and the obligation resting on all to obey the laws of God as revealed in the Scriptures, and exhorting to true charity and toleration, and to the love even of our enemies, trusting always to the divine aid and protection for the further propagation of the true Gospel of Christ. Thus far all was grave and solemn: but what most profoundly affected the feelings of the bystanders was to see nine persons, some of whom were young women of notable candor and modesty of demeanor, separate themselves from the crowd to receive the baptism which was administered, by pouring the water on their heads, and also many mothers who presented their young children to be received into the membership of the new church. The assembled multitude witnessed these pathetic scenes in solemn silence and with evident emotion. There was nothing of ostentation—all was humble and simple, as if a ray of that celestial light which illumined the earlier days of Christianity had fallen on the little band congregated there with no other purpose, or interest, but to offer to God the tribute of their adoration, with the simple but profound faith inspired in their souls by the Holy One who invites "all who labor and are heavy laden to come unto him." Again songs of praise were sung by the congregation, and the services terminated by prayer, in which the Divine blessing was implored.

We have traced these lines under the influence of the solemn emotions occasioned by witnessing one of those spectacles which, hidden in their incipiency in the remoteness of some insignificant village, are destined to exercise a most potent influence over the future of the country.

Religious liberty is the source of that civil liberty of which the world boasts today. Religious liberty lies at the foundation of the prosperity of the great modern nations. Religious liberty has extinguished the fires of the stake, and diminished the malice and hatred between different peoples.

What may we not hope for Mexico when this liberty becomes truly developed—when it becomes a practical fact, through the study by all of the sublime pages of the Bible! SEVERO COXIO.

[The above article was not written by a member of the congregation, but by one who has been a close observer of the movement, and is decidedly friendly towards it.]

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## *Louisville.*

REV. MR. SADD.

LAST week I attended the sick and dying bed of a Pole, who with his wife had been Roman Catholics, but having been ill treated by the priest, had lost their confidence in him, and then in the system. Last winter they came to our prayer meeting at our house. His wife could understand our language, but he could not.—She seemed to give up her heart and become a Christian. He was far from it, and drank to excess. He was kind to his family when drunk, and was ashamed when he became sober. About six months since they had a child born, and desired me to baptize it. I came to the house with Mrs. Sadd to hold a meeting and administer the ordinance, if proper, on her faith. I told him, with other words, he could have nothing to do with it himself in his present condition:—he must first come to Christ himself, then he could bring his child. He was struck with this, seemed overcome, and affected to tears. He said, after a little delay, "*I will go to Christ now.*" It was very difficult for him to talk to me in English. His wife told me what he said. I could say no more. I baptized the child on their united faith, giving it my own Christian name, as he requested. From this time he seemed a different man—gave up drinking almost entirely, took good care of his family, and so far as I could learn through his wife died a happy man. I visited him in his

sickness, but his disease and broken language made it impossible for me to wholly understand him. The widow now, with her two children, even in her affliction is happy on account of her hope of his peace and her own faith. Here is, I have reason to believe, a soul saved by Jesus Christ and a multitude of sins hidden forever!

I think I spoke of having engaged to some extent in open-air preaching on the Levee in my last report. For the last two Sabbaths, especially, there has been improved attention, and evidently good impressions made. Last Sabbath after the service, with the help of others, I commenced the organization of a Mission Sabbath-school, having obtained a room close to the preaching place. About sixty children came into the room, nearly all of R. C. families—a good number Italian.—The Irish children are the worst kind and the most rude. When books and papers were given them, they tore them up before our eyes—no doubt instructed so to do. It did not discourage us. We shall have a strong force of teachers next Sabbath. Pray for us.

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### *Pray for the Missionaries.*

With urgency do the missionaries write for the prayers of the Church. They have sown much seed. The truth has been brought into contact with many hearts. Many minds are convinced of the claims of Christianity, and of its Divine origin; but surrounded by heathenism, and affected by it in their social and civil relations, hampered by it in every movement, and dreading the severance of human ties that seem sacred to them, if they embrace the religion of the cross, they hesitate to take any decided step that will separate them from those to whom they are so closely allied.

To bring them out openly for Christ, and to give efficacy to past labor, the aid and almighty power of the Spirit must be sought. He only can re-create; He only can give life and strength. Missionaries may preach; thousands and tens of thousands may wait upon their ministry, and come under the influence of their evangelistic efforts; but until He quickens and renews, all is in vain to save. Let prayer then arise, let earnest, intense, believing petitions ascend for the outpouring of the Spirit, and especially at this juncture of the work, when so many of the laborers are appealing for prayer. Great and marvelous changes are going on in various parts of the world through the presence and power of Christianity; but these are preparatory for a reign of righteousness in the earth. Something more is needed for bringing men into living union with Jesus and turning communities to Him. The Spirit must vitalize these agencies and the work already accomplished, and make them glow with His presence and power. It is not enough that mountains are leveled, and valleys raised: the glory of the Lord must be revealed, that the nations may pass over the highway which has been made.—*Foreign Missions.*

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What the Missionary cause needs above all, is that earnestness in prayer, that devotedness to God here in this country—that by calling on His name we may bring down His blessing on the mission work, and be the means of the release of thousands and thousands of captives who are now enthralled in the bondage of Satan and sin. I know that the truth has been spread throughout the land. I look forward to the time when God shall pour out His Spirit with His word, and make it a life-giving and quickening power, not only to one here and there, but to hundreds and thousands. This shall come in answer to prayer, and we shall have fellowship in the joy of the Lord. But let us all take care that we make it a matter of earnest prayer, and lay it seriously to heart. The true service of the Christian is to identify himself personally and individually with the Lord Jesus Christ, and to go forth daily, whatever his duty may be, prepared to be His missionary wherever he goes, wherever he dwells, not doubting that God's blessing will come down; and then there will be no deficiency in income; there will be only songs of praise, while the Church at home strengthens the hands of those who are bearing the heat and burden of the day. —*Colonel Field.*

## *Tell the Facts.*

The great object must be kept before the minds of the people, and so far as opportunity shall serve, instruction and information given as to how the work is going on. And no one with the Acts of the Apostles before him, and the reports of our missionary societies in his hands, can want matter full of interest, and full of authority, and full of motive, to win the attention and the sympathy of his people to this work.

There is nothing like facts. I remember in Norfolk the use of a fact with a sensible man. Sensible men sometimes are prejudiced. I remember a very sensible man, a friend of mine, a gentleman in this country, some years ago when I asked him to give some support and to take an interest in the missionary work, spoke very coldly about it; he had no confidence in it: he did not believe in it at all. I did not argue the case with him. I said: 'Will you read a Report if I give you one?' 'Well,' he replied, 'I must after what I said; it is only fair.' I said: 'Well, I will say nothing about it myself; if you will read the Report honestly, I have nothing to say to you.' He did read that Report, and a fortnight afterwards he came back, and having read it honestly, he came with a cheque for £50 in his hand, and what pleased me a great deal more than the £50, he said: 'I feel ashamed as a member of the Church of England, to have spoken as I did, and to have been as ignorant as I was of such a work that has been going on in connection with the Church to which I belong.' Now, my dear friends, I would ask you to take a hint from this, and to bring facts before people who make these objections.—

*Bishop of Norwich.*

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The Century of Missions.—The modern missionary enterprise dates back less than one hundred years, and what has been accomplished in saving the heathen during the time? There are now 86 missionary societies, supported by 40,000 missionaries, who preach the Gospel in 15,000 localities, and for the support of whom $5,000,000 are contributed annually. This is a most wonderful instrumentality created and sustained by the voluntary and cheerful offering of Christian people. In Asia and Africa, 1,400,000 converts from heathenism are enrolled—a glorious army to spread the truth and convert the heathen world to Christ.—What work in the 19th century so grand and noble as this! Let the Church give thanks and praise to God for such a wonderful triumph of truth!

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## *The Brahmo Somaj Movement.*

Whence on its human side comes this movement? As certainly from missionary teaching and from missionary influence as the waters of the earth come from the sea. It is past conjecture. All things rise in proof. Believe it or not as we may, it is a mission child, even though it disowns us. Many a child not overwise has in the pride of youth disowned an honored father; and while there may be blame on the part of the child, there need be neither folly nor temper on the side of the parent. Patience and prayer will do what controversy cannot touch. Whence proceeds, on its human side, the *vitality* of this movement? In my humble opinion, an opinion not born in a day, it is to be traced chiefly to the fact that it is conceived of as having grown up, and as having taken shape entirely apart from and independent of European help, lay or clerical. No foreigner has laid his hand on it. It is supposed to be national; and consequently, it is powerful. We may wish it to have been otherwise; but such is the fact, and what I consider to be its explanation. To explain all that this view of the movement involves, its bearing on the converts of all our missions in India, and on missionary enterprise in the future, would require another letter. This is too long already. Perhaps I may be permitted to say, it appears to me not exceedingly wise to be too dogmatic as to the type of the Church of the future in India. The results are sure. The Father hath promised to the Son that he will give to him the heathen for his inheritance, and the uttermost parts of the earth for his possession; but the *perils* of the struggle are unknown, and without a doubt they are to be very great. Long has it been night in India—the night of dreary, weary superstition; but there are indications on all sides of us that changes are at hand.—We are in the darkness before the dawn. It will soon be day.—*Edinburgh Pres.*

# *A Free Gospel for Europe.*

A MEETING, called by the American and Foreign Christian Union to consider the wonderful openings which the providence of God is making in Europe for the work of the Society, was held, on Sunday evening, Oct. 2d, at Association Hall. A large assembly was present, and manifested the deepest interest in the object of the meeting, and in the statements which were made by the several speakers. Wm. A. Booth, Esq., President of the Union, occupied the chair. Rev. Dr. Sutphen read a portion of Scripture and led in prayer.

Rev. J. G. BUTLER, D.D., then addressed the meeting. He said:—The American and Foreign Christian Union is an organization for carrying the Gospel among the Roman Catholics of Europe, South America, and to some extent of this country. It is the only missionary organization that ever distinctly undertook evangelical work among the Roman Catholics of the world. It is remarkable that the Christians of America and England have been content to leave this vast field comparatively untouched, save for the small efforts of this Society, and they were small because of the small means afforded them. The Mohammedans and Pagans have been sought by almost all denominations of Christians here and in Europe; our home heathens have to some extent been sought after and served with the Gospel, but the two hundred and seventy millions of the Romish and Greek churches have not had any organization among Christians for the purpose, except this which is represented here to-night, for the purpose of carrying the simple, pure Gospel among those millions. To-day God has opened in His providence all the Romish world. In Mexico and South America the pathway of the Gospel is freely opened; it was done, not by the intervention of Christian forces, but by Providence using political events—the uprisings of the peoples for larger liberty, freer and more untrammelled exercise of their God-ordained rights. To the shame of our American Christianity, not a hand was lent by this Christian nation to Mexico; but God placed elements there, which, with a few Bibles, wrought the wonderful revolution which prepared the way of the Gospel; and so he has done in Europe. Now, God in his marvelous providence opens all Catholic Europe to us, and demands that we should carry the Gospel of His kingdom to those lands. First Italy was opened, then Austria, then Spain, and in these last days God has opened the city of Rome. The last closed citadel to the influence of the Gospel is now open, and we can bear the Bible there to-day. This meeting is called to consider these facts, and to determine whether we shall do what God calls us to do.

Rev. S. Irenæus Prime, D.D., having replied to some criticisms in a newspaper of this city, proceeded: "Is there a living freeman upon this earth who does not rejoice before God that that hoary despotism—the Papal sovereignty—is gone down? That the most oppressive, tyrannical government, the most opposed to railways, to telegraphs, to Bibles, to free schools—that such a government has fallen, like Lucifer, never to rise again? Four years ago I was in Rome, and was pleasantly associated with a Scotch clergyman, who was holding every Sabbath day a religious service in his own hired house, with a few British and American Christians. But while I was there, an order came to this Scotch preacher, telling him that he was violating the law of the city, and exposed himself to the *Inquisition*; he must stop that preaching, or the *Inquisition* would put its loving arms about him and crush him in its fatal hug. The Inquisition was an existing institution in Rome three weeks ago; and is it nothing to thank God for that it exists no longer? In 1848, when for a brief hour the Republicans held Rome, during the flight of this Pope, the dungeons and pit of that infernal Inquisition were opened, and out of the depths were drawn up remnants of clothing, and human bones, and long locks of human hair—woman's hair—the ghastly

relics of hapless victims of religious persecution and hate in the nineteenth century of Christ's era.

"That is what is meant by the Pope's temporal power. It was wrecked on the shoals of Infallibility. In the pride of his heart, the Pope called his captains and counsellors and mighty men together from the four winds of heaven, and feasted them in his palace, and they became drunk with pride and vain glory, and cried out, 'He is infallible!' God only is Infallible—the Pope is infallible—the Pope is God. That same night was written on the walls of the Vatican in flaming characters, *Mene, Mene, Tekel Upharsin.* The next day the Emperor of France proclaimed war against the great Protestant power of the North; he hurled his legions against the Prussians, and sank like Pharaoh and his hosts before the Lord. The surrender at Sedan tolled the knell of Rome's temporal power. The Gospel is free in all Italy. It is free in Rome. Praised be God! There should be a Protestant Church in Rome. All over Italy they are springing into existence. The American and Foreign Christian Union is doing a great work. It ought to have $100,000 *now*, this very moment, for Italy. It will spend it wisely and well among the Italians. They want the Gospel; they are hungering for the Word; they are free of the Pope's accursed temporal despotism; give them the Gospel, and they will be free indeed. And in spite of the Roman Catholic power in New York, the Protestants of Christendom will yet sit in council in Rome, and we will pray for the conversion of the Pope, for while there is life there is hope."

Rev. H. C. Riley, missionary to Mexico, said: "Rome for some time back has been trying to take the Bible from New York, but to-night New York is giving the Bible to Rome. This was well done; they were returning good for evil. He had seen the Italians when the name of Garibaldi was on every tongue, yet they were not satisfied. They had received liberty, but it did not come up to their expectations. Liberty to follow error was a mockery and a delusion. Rome has political liberty now, but, as good Christians, we wish to associate with it the liberty of a pure Gospel. When freedom of religion was discussed in the Spanish Assembly, one of the most powerful advocates in the Assembly spoke in favor of the blessedness of Catholic unity, when, in reply, a member exhibited some ashes and hair which had been dug up in the place of the Inquisition that day. This, the speaker said, was an appeal unanswerable, and to which none made a response. He referred to young Matamoras, who was imprisoned in Spain for reading the Bible, and compared that time with the present, when the Queen is in exile, and a congregation of one thousand Protestants openly worship in the Spanish capital. Another young man, a graduate of a Romish college, was banished for reading the Bible, but after Prim's revolution he returned to Seville, and in the face of more than five hundred priests, he preached the Gospel. He appealed to those present to sustain those men who have braved persecution and death for the cause of religious freedom.—There is no danger from Rome now, he concluded; it is a thing of the past, but the deep abyss into which the people are now liable to fall is the present danger. Let Christians, therefore, step forth and help those people to attain that liberty wherewith Christ doth make his people free, and thus show them that we are their friends and not enemies."

Rev. Wm. J. Budington, D.D., said: "If the Pope is uncrowned to-day it is to be cause American institutions have proved successful. He had no quarrel with the Pope personally, nor with any Roman Catholic. On the contrary, as he gave the right hand of fellowship to Father Hyacinthe, so he gave the right hand of fellowship to those learned German prelates who so manfully withstood the assumption of infallibility of the Pope, to all members and clergy of that Church who are seeking to bring their Church into line with ours, and in conformity with the enlightened ideas

of the nineteenth century. It is very easy, through the Society under whose auspices the meeting was held, to perfect the work which has been so happily inaugurated in Europe. America must lend a hand at the present crisis, and, by exhibiting the union of personal liberty and evangelical religion, as seen in this country, stem the torrent of infidelity which is following in the wake of red republicanism, and the present generation will witness the triumph of Protestantism and of the republican form of government all over Europe."

Rev. H. D. Ganse said he wondered how American Christians could remain calm amid the tremendous changes which are now being wrought in Europe. True, there was a tendency in France and elsewhere toward infidelity; but this was not strange. It is the result of a deep disgust engendered by the religion of Romanism—the only religion of which Frenchmen have had an opportunity to judge. It might be that spirit of infidelity would live for some time; but it was our duty to provide the means, and in due time God would work out the great end.

Rev. Joseph P. Thompson, D.D., said the object of the meeting was to stir up our hearts anew in the mission work, especially that portion of the work which has been directed to Southern Europe. He could not and should not attempt to account for the cause of the great changes which now startle mankind, but would quote the words of a recent letter from a Frenchman educated in the bosom of the Romish Church. In that the writer says, when the news came of the fall of Sedan, he had seen the statue of Napoleon, with that mockery of truth upon it, "The Empire is peace," overturned, dragged into the gutter and cast into the river. Behold, the speaker continued, the judgment of God on the pride of France and Napoleon III. Look out next for the downfall of absolutism at Rome and Pio Nino. In France, Spain, Austria, and Italy, the Romish Church has used the civil and police authority to maintain her ecclesiastic sway; but as soon as these supports are one by one removed, her power sinks to earth. Now Rome itself is open. The very day after Victor Emmanuel's army entered that city, newspapers began to be published and arrangements were made for holding public worship. But the influences which tend to relieve the Romish Church of its civil support, tend also to concentrate the ecclesiastical power of the Church. Then the Bishops had something to lean against in the civil Government, but now the high offices are concentrated in the gift of the Pope. Let us not mislead ourselves that victory is won. Ecclesiastically that Church is now as powerful as it ever was, and especially is it so in this country. It behooves us, therefore, to work energetically. He referred to a Mr. LAWRENCE, formerly a member of his church, who is now engaged in distributing the Bible in Spain, and urged that instead of one such man there should be twenty. There should be established a Christian college in Rome, for the dissemination of the Gospel throughout Italy. He was sure all present would wish to have a share in the establishment of such a college. Dr. THOMPSON recited instances of several persons being persecuted in France, Spain and Italy, for reading and teaching the Bible, and contrasted that time with the present, when perfect religious freedom exists in all those countries. In conclusion he urged that aid be liberally afforded the Society in their present efforts.

Rev. Joseph Mullens, D. D., of London, said Millions of copies of the Scriptures have, within a few years, been introduced into Spain and Austria. This was a quiet but sure preparation for the acceptance of the preaching of the Gospel. This course has met with acceptance from all save the priests. He advocated the employment of natives of Italy, Spain and France, in the efforts made in those countries, as they would be more acceptable to the people, and concluded with the hope that now the Gospel would have free course, run and be glorified in those countries.

The President gave notice that subscriptions could be sent to Room No. 27 Bible House, after which the meeting was concluded by singing and the benediction.

### *The Plebiscite in Rome. 50,000 votes for it to only 50 against.*

SUCH is the verdict of the Roman people upon the Papal government. We have been told that it was a mild and paternal government; that the people "loved to have it so," and were happy under this benevolent rule. In vain we argued against it, since they had no opportunity to speak for themselves. At length their tongues are loosed, and they *can* speak, and this is *their* answer.

Thus the sceptre passes away from Pius IX. He is the last of the Popes to reign as a sovereign in Rome. The change has come so peacefully that we hardly realize how great it is. But it is indeed a REVOLUTION. It makes an end of the Pope's temporal power, of that petty dominion over the States of the Church which he and his predecessors have held for over a thousand years. It is an end of his power to persecute; to arrest quiet and peaceful citizens by his secret police, to throw them into dungeons; to try, to judge, and to execute. It is an end to his power to interfere with the civil or religious liberty of the people; to shut up Protestant places of worship, or to drive them without the walls. Henceforth the Pope is simply a private individual. He can, if he will, make the proud old boast, I AM A ROMAN CITIZEN, but that is all. He cannot lay his hand on any man. He has no more power to enforce his decrees than Father Gavazzi. He is simply a high ecclesiastic, like the Archbishop of Canterbury, with only his spiritual authority, such as it is, over the minds and consciences of the faithful.—*N. Y. Evangelist.*

The Italian correspondent of the *New York Times*, "Angelico," writing from Rome, October 3, describes the proceedings attendant upon the *plebiscite*, and says that he visited most of the polling-places during the day. He can give the testimony of an eye-witness that a better and fairer plan than that adopted by the Municipal Council could not be desired. Every class of the population voted except the priests and those associated with them. Our correspondent adds: "I have seen the carnival in its best days, but I never saw in Rome a scene of so wild hilarity and spontaneous joy."

The process of changing the names of the streets, consequent on the revolution, has begun, and the Papal arms are fast disappearing from the public buildings. The Jesuits are leaving the city.

From the *Annuario Pontificio*, published in Rome, we learn that by the will of the Pope the Roman Catholic world is represented by 1,091 archbishops or bishops resident, and by 499 archbishops or bishops *in partibus infidelium*, *i.e.*, non-resident. The year-book of 1869 contains the list of these 1,590 seats of archbishops and bishops, many of whom have been created by the present Pope. In order to compute fairly we must make allowance for some bishops who hold several seats, and for others who have died, and whose successors have not yet been appointed—say 190. Then there remain 1,400 archbishops or bishops resident or *in partibus*, and, strange to say, having the same importance in the Council. Now, at the first vote on the definition of Infallibility—

450 said *placet* or yes;
88 said *non placet* or no;
862 took no part in the Council. Total 1,400

Will any candid Roman Catholic call that an Œcumenical or Universal Council in which 950 archbishops and bishops refuse their assent to the proposition, namely—Papal Infallibility?

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### *The Latest and Greatest Chronology.*

1870. July 14th, Infallibility proclaimed by the Pope and his Council against the Protestants.
July 15th, War proclaimed against the only Protestant power of the Continent of Europe, by Napoleon III, the Eldest Son of the Church.

Sept. 1st, This Eldest Son captured by the Protestant King.
Sept. 20th, The Pope and his capital captured by a King he has excommunicated.
Oct. 2d, The appreciation by the Roman people of the Pope's paternal rule expressed by 50,000 negatives to 50 affirmative.

Golden Text:—"This is the Lord's doing, and it is marvelous in our eyes."—*Zion's Herald.*

## *Communication from Dr. Spear.*

[We cheerfully accede to the request of Dr. Spear in seeking to correct what he deems a misrepresentation of his statements in reference to the meeting at Cooper Institute. While thus according to him the unquestionable right to interpret his own meaning in the article referred to, we cannot but think it unfortunate that his reference to that meeting occurs in such immediate juxtaposition with, and his use of the meeting is so closely related to the arguments which follow, as to have honestly created a similar misapprehension in many other minds beside that of Dr. Clark. But we leave it to Dr. C., if he shall deem it necessary, to state the grounds of his impression respecting the matter in question.—Ed.]

*To the Editor of the Christian World:*

Dear Sir,—I observe in the "Christian World," for July, 1870, an article by Rev. R. W. Clark, D.D., entitled "Religion in the State," and specially devoted to a review of my position on the school question. So far as the argumentative part of the article is concerned, I am quite willing that it should speak for itself, without offering a single word of reply; but I am not willing to be misrepresented. Hence, as a simple tribute of justice, I ask the privilege of setting before your readers the truth, that they may judge for themselves, especially so in view of the fact that Dr. Clark's article, in connection with another subsequently published in the "Christian World," has been printed as a tract, and scattered broadcast through the land.

That your readers may distinctly see the injustice, for which I desire the remedy of a public correction, I shall take the liberty, in the first place, of reproducing the language of Dr. Clark, as found on page 198 of the "Christian World." It is as follows:

"In a violent attack upon a public meeting, held in New York, on the 30th of March, 1870, presided over by Mr. Cooper, and addressed by the Rev. Henry Ward Beecher, Hon. Wm. E. Dodge, Rev. Dr. Schenck, Wm. Hiram Ketchum, and the Rev. Drs. Thompson, Stewart, and Ganse,—a meeting held to defend our public school system against the Romanists,—Dr. Spear (Independent, May 5th, 1870,) says:

'Give us the constitution and the statutes, one or both, which invest either the Bible or its religion with legal authority, and then we will acknowledge the fact, whatever we may think of its nature. Till then we do not propose to take passage on an ocean of mere foam, made up of rounded periods and general phrases, which in the pending issue mean nothing for the want of precision in part, and of truth in part.'

"Without stopping to examine the charge here made, that the distinguished gentlemen who addressed that meeting, had a thought of constitutionally investing the Bible in its religion with a legal authority, we would simply reply, Give us the State Constitutions that agree with the U. S. Constitution, on the points we have under consideration, and we will acknowledge the fact."

Now, a reader of the above who had not seen the article from my pen referred to, would infer from Dr. Clark's representation the following things:—1. That I had made an "attack" upon the public meeting mentioned by him. 2. That the attack was a "violent" one. 3. That it was made in the "Independent," May 5th, 1870. 4. That the language which Dr. Clark quotes as mine, was by me used in reference to this said public meeting. 5. That I charged "the distinguished gentlemen who addressed that meeting" with the "thought of constitutionally investing the Bible in its religion with a legal authority."

My objection to the representation consists in the fact that it is untrue in every

one of the above particulars. It entirely mis-states my reference to the "public meeting" in question.

To show your readers that I do not over-state the point, I propose now to quote the language which I *did* use in reference to the "public meeting" named by Dr. Clark—the *whole* of it *totidem verbis*. It is as follows:

"At a public meeting held in New York, on the 30th of March, 1870, presided over by Mr. Peter Cooper, and addressed by the Rev. Henry Ward Beecher, Hon. Wm. E. Dodge, Rev. Dr. Schenck, Mr. Hiram Ketchum, and the Rev. Drs. Thompson, Stewart, and Ganse, a series of resolutions was adopted in respect to the school question, the first of which reads as follows:

'*Resolved*, That we enter our emphatic protest against the appropriation of public money or property by city, state, or national authorities for the establishment or support of sectarian schools or institutions.'

"The special object of the meeting was to denounce the fraud upon the public by which, under cover of law, more than $500,000 were, in 1869, taken from the treasury of the City of New York, and given to Catholic, Protestant, and Hebrew schools and institutions, of which the Catholics received $412,062.26, while all the other schools and institutions put together received but $115,680.21. The resolutions and the speeches make no reference to this inequality of distribution; but protest against the principle of *any* such distribution 'for the support of *sectarian* schools and institutions,' and that too whether made 'by city, state, or national authorities.' Mr. Ketchum, who was one of the speakers, placed the point in the following forcible light:

'There is a class of citizens who now tell us that the State may and ought to raise her money for the education of children, but the Church ought to spend the money so raised. They say: The Church can give just as good secular instruction as the State, and can give religious instruction besides. The State replies: 'We have great respect for religion: we regard it as a conservative element of society, and will protect every citizen and every sect and denomination in the enjoyment of his and their religion and worship; but we have no right to tax the people for the support of religion. It must derive its support from the voluntary contributions of its own disciples and votaries.' 'If the State pays for the support of religion, it would seem proper that it should regulate and prescribe the forms of religious worship, and doctrine. This interference would not be submitted to for an instant.'

"What then are these '*sectarian* schools,' and what is this 'religion,' for the support of neither of which has the State any 'right to tax the people,' and both of which, according to the doctrine of Mr. Ketchum, must be supported, if at all, by 'voluntary contributions,' and not *compulsory* taxation! The 'schools' referred to are plainly *private* schools, originated and managed under Catholic, Protestant, and Hebrew auspices, in which religion, as these respective sects hold it, is made a part of the system of education. From all such schools the State is bound to turn away, and confine its patronage and management exclusively to public schools, authorized by itself, supported by general taxation, not sectarian in their character, and in which religious teaching is not included in the educational programme. The whole action of the meeting was a mere farce, and the speeches go for nothing, unless it meant to protest in good faith against any support being given by the State, not only to schools in which Catholicism is taught, but equally those in which Protestantism is made an element of school instruction."

"We propose, then, to take these positions, and candidly apply them to the school question as now pending at the bar of public opinion."

The above extract contains *every word*, without the slightest change of position or connection, in the article referred to by Dr. Clark, that has even the remotest relation to the meeting held in New York, and upon which, as he declares, I made a "violent attack," and then undertakes to prove the same by quoting a passage which occurs nearly at the close of my article, but which was by me placed in relations wholly different from those which Dr. Clark assigns to it. The quotation is correct in the language, but utterly incorrect in the reference. Whether I did or did not make "a violent attack upon a public meeting held in New York," is simply a *question of fact*, not to be determined by Dr. Clark's impressions or suppositions, (for which I certainly have no responsibility,) but by the language used in my article. Having no occasion to put in any disclaimers, or adopt any special pleading to show that I did not *mean* to make an "attack" upon the meeting in question, I resort to none. Dr. Clark's allegation of such an "attack" is upon the record, and has been widely published, uncorrected and unmodified after the lapse of months. My language is also upon the record, and I am willing to be held responsible for every word of it, but not willing to be publicly charged with an act of which there is not the faintest shadow of proof. That I did refer to the proceedings of the meeting in New York, as, in my judgment, a very suitable exordium with

which to open my article; that so far from attacking this meeting, I did take one of the resolutions and the speech of Mr. Ketchum, and use them as high authority in support of my own position in respect to the school question; and that I was gratified in being sustained by the doctrine laid down in the speech of so distinguished a lawyer as Hiram Ketchum—all this is quite true. But to call this a "violent attack" upon the meeting is a mistake which the facts do not justify.

Respectfully yours, SAMUEL T. SPEAR.

## *EDITORIAL NOTES.*

WE ask a thoughtful reading of the *Facts concerning Mexico* which will be found on page 330. These facts, prepared with great care and labor, cannot fail to stir every true American heart, and to elicit a response of earnest prayer, and generous offering in behalf of that people so long misappreciated and unaided in their sublime and successful struggle with Romish despotism in Church and State. One most important and encouraging particular, omitted in the statement, we emphasize here. It is, that by the statute laws the use and control of all church edifices in the smaller towns is vested absolutely in the majority of the residents. By the force of this law, it is possible and probable therefore, if the evangelical work is vigorously sustained, that Protestant worship may speedily replace the Romish in the churches of the entire Republic.

THE spirited and successful meeting in this city, of which a brief account is given in preceding pages, was designed as a precursor to similar public meetings in all our large cities. Adopting one method in this respect, as well as in Tract publication, in Sunday-school organizations, and in continuous preaching services, the Romish priesthood are bestirring themselves with a vigor and zeal which may well be imitated by us. Only let the vast Protestant brotherhood of every name unite, through the pulpit, platform, and press, in diffusing information among the people respecting the doctrines and practices of Romanism as it is, setting over against these the truths and facts of a pure Biblical Christianity, and the Providence and Spirit of God will peacefully and happily decide the issue in this generation.

IN the order of God's Providence, the heathen nations have been opened to the Gospel in advance of those nominally Christian. And in the order of the same Providence among Roman Catholic nations, most notable is the fact that the fragmentary State of the Pope is the last principality, and his capital city, Rome, the last place upon the face of the earth in which the Word of God has found entrance. Now, let that Word have free course in Rome, that it may become henceforth a centre of light and blessing to the surrounding darkness!

## *Literary Notices deferred.*

We are constrained to defer for this number the usual notices of Books and Magazines. To these we shall give special attention in an early issue for December.

## *RECEIPTS*

*In behalf of the American and Foreign Christian Union, for the Month ending 30th September, 1870.*

### MAINE.

| | | |
|---|---|---|
| Biddeford. 2d Cong. Ch. and Soc'y | | $10 00 |

### MASSACHUSETTS.

| | | |
|---|---|---|
| Hatfield. Cong. Church and Soc'y, John A Billings, Tr | 65 55 | |
| Reading. Clinton Emerson | 5 00 | |
| Pittsfield. Mrs. Chs. H. Bigelow | 5 00 | |
| Boxford. From a friend | 2 00 | |
| Sunderland. Cong. Ch. and Soc'y | 32 25 | |
| Bernardstown. " " | 3 50 | |
| Montague " " | 9 50 | |
| Northampton. United contribution of the 1st Church and the Edwards Church | 183 51 | |
| Marshfield. Cong. Ch. and Soc'y, by hand of Rev. E. Alden | 25 35 | |
| Franklin. Mrs. Lucy F. Adams | 25 00 | |
| Brookfield Cong. Ch. and Soc'y | 50 00 | |
| North Bridgewater. 1st Ch. and Soc'y | 50 00 | |
| " Porter Cong. Ch. and Soc'y | 39 25 | |
| West Brookfield. Cong. Church and Soc'y | 17 00 | |
| Sudbury. Union Evan. Cong. Ch. and Soc'y, for L.M. of Rev. P. Thurston | 24 68 | |
| Boston. Perry Trust Fund | 250 00 | |
| Cambridgeport. E. D. Goodrich, for Hungarian Mission | 642 79 | |
| Chesterfield. Two friends, for Central Mexico | 5 00 | |
| | | 1,435 88 |

### RHODE ISLAND.

| | | |
|---|---|---|
| Little Compton. United Cong., by F. R. Brownell, Tr. | | 8 25 |

### CONNECTICUT.

| | | |
|---|---|---|
| Hanover. Rev. L. H. Barbour | 18 65 | |
| Birmingham. Geo. W. Shelton | 80 00 | |
| Willington. Rev J. B. Griswold | 5 00 | |
| Hartford. Rev. Alpheus Winter | 10 00 | |
| " Pearl street Church, to make John B. Eldridge a L.D. | 168 53 | |
| New Haven College street Ch, to make Carlos Smith a L.M. | 48 19 | |
| Lisbon. Cong. Church | 2 50 | |
| Coventry. 1st Ch., in part, to make Rev. J. P. Hawley a L.M. | 15 50 | |
| Whitneyaville. Cong. Church | 24 34 | |
| Morris. Cong Church | 4 72 | |
| Thomaston. Cong. Church | 117 20 | |
| | | 494 63 |

### NEW YORK.

| | | |
|---|---|---|
| New York City. Ch. of Covenant, Amiens | 1,000 00 | |
| " Geo. W. Cooper | 15 00 | |
| " Madison sq. Mis. Ch., for Central Mexico, Rev. Chas. H. Payson, S. T. Williams, and D. Wetmore L M's | 100 00 | |
| N. Y. City. H. D. Wade | 100 00 | |
| " Cash | 35 00 | |
| " W. W. S. | 100 00 | |
| Deposit. 1st Pres. Society, J. M. Smith, Tr | 8 77 | |
| Fonda. Ref'd Ch., S. J. Veeder, Tr. | 7 00 | |
| Yonkers. The Constant Workers 1st Mission Sabbath School, per Miss A. E. Kirkwood | 5 00 | |
| Binghampton. Edw'd K. Clark | 4 00 | |
| Lansingburg. Olivet Church, to constitute Walter Buckley a L M. | 35 00 | |
| Waterford. Two families in Pres. Church | 10 00 | |
| Waverly. Pres. Church, on L.D. for Rev. J. B. Beaumont | 20 00 | |
| Poughkeepsie. Mrs. M. J. Myers, for Central Mexico | 10 00 | |
| Jourdan. Geo. Barnes' annuity | 20 00 | |
| Pompey. Alvin Cooper $5; Miss Jane Cooper $5 | 10 00 | |
| Johnston. Pres. Church, to make Mrs. G. Gilbert a L.M. | 30 21 | |
| N. Y. City. Wm. A. Hall | 100 00 | |
| Nunda. M. E. Church | 2 00 | |
| Wellsborough. M. E Church | 2 00 | |
| Newburgh. J. L. Sloate | 5 00 | |
| East Canton. M. E. Church | 2 00 | |
| Far Rockaway. " " | 15 80 | |
| Foster's Meadows M. E Church | 20 45 | |
| Hempstead. M. E. Church | 25 81 | |
| Jamaica. M. E. Ch. | 22 00 | |
| " John Brinkerhoff | 5 00 | |
| Fonda. Rev. H. Stark | 5 00 | |
| Brooklyn. Sands street M. E Ch, to make Rev. J F. Kettell L.D. | 130 00 | |
| N. Y. City. 7th street M. E. Ch. | 59 50 | |
| " Duane street M. E. Church, in part | 17 54 | |
| " 18th street M. E Ch, add. | 21 00 | |
| Springfield M. E. Church | 22 08 | |
| Sparrowbush. " " | 16 51 | |
| | | 1,961 67 |

### NEW JERSEY.

| | | |
|---|---|---|
| Harlingen. Ref'd Church | 49 00 | |
| Blackwoodstown. Pres. Ch, which is in full of L.D. for Rev. F. R. Brace | 70 00 | |
| " Special for Mexico | 5 00 | |
| Beverly. Pres. Church | 10 00 | |
| Elizabeth. F. W. Hetchkin, for Central Mexico | 100 00 | |
| | | 234 00 |

### PENNSYLVANIA.

| | | |
|---|---|---|
| Pittsburgh. Sab. Sch'l of 1st Cumb. Presb Church, 2d instalment, for education of Mexican boy in Miss Rankin's School | 25 00 | |

PENNSYLVANIA—*Continued.*

| | | |
|---|---|---|
| Carbondale. Welsh Cong. Church, per D D. Lewis | 10 50 | |
| Alleghany City. Central Pres. Ch., per G. W. Campbell | 10 50 | |
| Pittsburgh. W. G. Johnson | 10 00 | |
| " G. A. Berry | 5 00 | |
| Johnstown. Pres. Ch., to constitute Rev. W. A. Fleming L. M. | 30 00 | |
| Hollidaysburgh. Pres. Ch., add., Miss Sadie Milliken | 4 00 | |
| Lawrenceville. 7th U. P. Church, to constitute Rev. W. H. Andrews a L.M. | 43 08 | |
| Alleghany City. Pres. Church, to constitute Rev. Mr. Hayes a L.M. | 50 77 | |
| Pottsville. Rev. F. M. F. Maize, L.M., in part | 15 00 | |
| " Messrs. Haywood, Sheafer, Wren, $10 ea.; Allen, Zimmerman, Foster, Beck, Derr, Beck, $5 ea.; others $13 | 78 00 | |
| Port Carbon. Cash | 2 00 | |
| Tamaqua. Mr. Abbott | 2 00 | |
| Lock Haven. Mr. Mackey $10; Mrs. Mackey $5—towards L.M. | 15 00 | |
| Harrisburgh. The Church of God, in part | 10 25 | |
| Philadelphia. Fortieth street M. E. Church | 13 23 | |
| Milford. M. E. Church | 10 50 | |
| | | 334 83 |

MARYLAND.

| | | |
|---|---|---|
| Waverly. A few friends | 8 00 | |
| Baltimore. Proceeds of Jewelry donated by a young lady | 10 00 | |
| " Caroline street M. E. Church, add. | 25 00 | |
| " Huntingdon Av. M. E. Ch. | 11 73 | |
| Easton. M. E. Church | 18 27 | |
| | | 83 00 |

DELAWARE.

| | | |
|---|---|---|
| White Clay Creek. Pres. Ch. add., R Simons | 5 00 | |
| Wilmington. M. E Church, add. | 1 00 | |
| Smyrna. M. E. Church | 14 90 | |
| | | 20 90 |

KENTUCKY.

| | | |
|---|---|---|
| Louisville. Messrs. Robinson and Bradley, $5 ea.; Mrs. Halbut $2, | | 12 00 |

ILLINOIS.

| | | |
|---|---|---|
| Shawneetown. Pres Church | 40 20 | |
| " Meth Church | 6 40 | |
| Urbana. Meth. Church | 3 90 | |
| Geneseo. Ladies Missionary Circle, per Mrs. M. H. Pierce | 8 43 | |
| Danville. Saml. Dobbins | 50 00 | |
| Chicago. Olivet Pres. Ch., E. H. Dennison, Tr | 39 86 | |
| " " Rev. J. H. Trowbridge | 10 00 | |
| Aurora. 1st Cong. Church, in part, | 17 25 | |
| " 1st Pres. Church, in part | 5 00 | |
| | | 18 04 |

INDIANA.

| | | |
|---|---|---|
| Evansville. W. M. Morgan, to constitute Mrs. Jane Morgan a L.M. | 30 00 | |
| " S. Orr $10; J. Shanklin, C. Kellogg, H. Wells, D. H. Lamphere, P. C. Decker, F. M. Sollman, J. Keener, $5 ea.; J. Davidson $2.50; C. Rabb $4; Mr. Powers $1 | 50 50 | |

INDIANA—*Continued.*

| | | |
|---|---|---|
| Madison. 2d Pres. Church, Hon. J. Sullivan $25; E. G. Whitney $10; Elvin and Craig, $5 ea; Buchanan, Lanier, Cravens, $2 ea.; Duning, Little, Craig, Thomas, Mrs. Heberhard, Kunkler, Heberhard, Geiling, $1 ea.; others $19 | 78 00 | |
| " 2d Pres. Sab. School infant class, for Mexico | 2 52 | |
| " 1st Pres. Church, J. H. Cunningham $5 each for Mexico, South America, Spain and Italy, and $1 for Home; Messrs. King, Tilton, Weyer, $5 ea.; S. S. Moffatt $3; Clements, Allen, $1.50 ea.; Cochran, Walker, Allison, Moffatt, $1 ea.; Mrs. Brown 50c.—which constitutes Rev. Mr. Young a L.M. | 46 50 | |
| Evansville. J. L. Orr, Mrs. S. M. M., C. Butterfield, C. K. Drew, H. F. Blount, Jas. Swanson, J. H. Cutler, John Weymond, A. Johnson, Vickery Bros., J. M. Foster, M. Sherwood, R. S. Geissler, T. Scantlin, T. E. Garvin, $5 ea.; Ernstus, Morris, $4 ea.; E. Bixby, M. Dalzell, $3 ea.; Ivison, Hayhurst, Turner, Bobes, Bitroif, Sawyer, Moffett, Cook, Chubb, Scantlin, Gow, Woolsey, Johnson, $2 ea; Gorse, Smith, Brownseller, Green, Lawrence, $1 ea.; a friend 50c. | 110 50 | |
| Vincennes. A lady friend | 5 00 | |
| Lafayette. Robt. Stockwell | 25 00 | |
| Mitchell. 1st Pres. Church, bal. per Rev. T. Steel | 8 00 | |
| | | 362 62 |

OHIO.

| | | |
|---|---|---|
| Chillicothe. L. W. Foulke, M.D., bal. of support for Mexican Colporteur | 125 00 | |
| Piqua. St. James P. E. Sab. Sch'l, for education of Mexican youth | 17 00 | |
| Glendale. C. A. B. Kemper | 5 00 | |
| Bloomingburgh. Pres Church | 46 50 | |
| Cincinnati. 1st Cong. Church, third instalment of support for a Mexican Colporteur $125; C. Woodward, M.D., for L.M., $30; White, Loudon, Armel & Co., $20 ea.; Marsh & Co. $10; Pfaff, Breed, Orr, Herrick, Mrs. Wunder, Emerson, Gray, Bates, $5 ea.; Hale, Southworth, Mrs. Holmes, $3 ea.; Stearns & Co. $2.75; Mrs. Thomas $2; Mrs. Blundell $1 | 279 75 | |
| Pomeroy. Mrs. J. McN. Wright, for Spain | 100 00 | |
| Newburgh. A. S. Hardy, to constitute Miss Eliza T. Wilbor a L.M. | 30 00 | |
| | | 602 25 |

SANDWICH ISLANDS.

| | | |
|---|---|---|
| Hilo. Hilo Sab. School Association, $50 gold for Chil. So. Am.; First Foreign Church, $50 gold for Central Mexico, per Dr. Chas. H. Wetmore | | 114 00 |
| ..Total | | $8,873 97 |

# THE CHRISTIAN WORLD.

Vol. XXI. DECEMBER, 1870. No. 12.

## *Where Shall we Place Rome?*

BY REV. JOHN HALL, D.D.

"SHE calls herself Christian, and holds an immense amount of Christian truth." That is true, in part; and it suggests a very striking dualism that runs through history, and of which Cain and Abel—children of the same parents, and in many things doubtless alike, yet so opposed that the one hated and slew the other—may be regarded as an early illustration. Purposely we omit references that might be supposed open to question or obscure, and only rely on those which verify themselves.

Abraham and his household constitute the germ of the Church. But over against them we have Sodom and Gomorrah, drawing into partnership and punishment those who were too loosely attached to Abraham's side. Later, the Church is increased to hundreds and thousands, but it is at deadly feud with Egypt. These two foes of the godly party are never forgotten in Scripture. Even in Rev. 11 : 8, the slain witnesses "lie in the streets of the great city which spiritually is called Sodom and Egypt, where also our Lord was crucified." That is to say, 'the professing Church of God, now corrupt as Sodom was, and as oppressive of God's people as Egypt was, shall hate and kill Christ's people just as men did Christ himself in Jerusalem.' For, we may remark here, a name is little; the Jewish Church had all the outward marks and honors of a Church when rejecting Christ and provoking divine anger.

The people of God enter the land, but the Canaanite is there also.—He should not have been, of course; but Israel's failure in duty left him there, and Israel is punished in the way of his sin. His defection from God may be measured by the ascendancy of these watchful neighbors.

Meantime, God was giving to men his "holy oracles." But there is a mysterious power ready with their counterpart. There are heathen oracles also, claiming to come from the divine, and to unfold the unknown. Israel, delivered from the foes in the land by the prowess of David, and the wisdom of Solomon—jointly representing the power and

wisdom of the Captain of Salvation who sits on David's throne—soon encounters a new foe in Babylon, of whose rage and relentless fierceness we need not speak. The cries, and tears, and imprecations "by Babel's stream," tell the story. How long was the struggle, ere the Church came out, reduced indeed in apparent strength, but poorer than before!

All this time there were prophets and seers from God; but there were prophets and seers on the other side. Did not Homer and all his tribe chant the deeds of the Dæmons to which "the Gentiles sacrifice and not to God?" (1st Cor. 10: 20.) True prophets called men to worship God. All heathen poetry and mythology inculcated as religion, true atheism. The reader who would see the proof of this may consult Whateley's annotation of Bacon's "Atheism."

Then came our Lord's incarnation. The enemy is not to be outdone. We have his incarnation too, in the demoniacal possession of the Gospels, and an adroit attempt of the *demons* (correct rendering in Mark 1: 34 and other passages) to fraternize with Christ by endorsing Him, "Crying out and saying, thou art Christ, the Son of God. And He, rebuking them, suffered them not to speak, for they knew that He was Christ." (Luke 4: 41.)

Christ meant to set up a kingdom not of this world, not of this *cosmos* which knew Him not—even against it—in antagonism to it. But the devil has a readier, an easier plan, which he proposes: "All the kingdoms of this world (cosmos) will I give thee, if thou wilt worship me." 'Let me get the worship, and I will give thee the name and the kingdom.' The Redeemer—to whom be all glory! spurns it away, and the devil "departed from him *for a season*." (Luke 4: 13). Did he come back on this errand?

In Matt. 16: 21, Jesus tells his disciples of His coming death—His way of founding the kingdom—and Peter took Him and began to rebuke Him: "Be it far from thee, Lord; this shall not be unto thee." (There is fitness in putting Peter at the head of a world-kingdom, with a Christian name, in which Christ's death shall be as nothing.) And our blessed Redeemer, recognizing the tempter by the temptation—even though a disciple is the organ—throws it off again with the indignant reproof (like the sentence on the serpent, through which the devil spoke) "Get thee behind me, Satan; thou art an offence unto me, for thou savorest not of the things that be of God, but those that be of men."—(Matthew 16: 23.)

The whole work of redemption is the "mystery of godliness," (1st Tim. 3: 16) in Paul's language. But in the same apostle's language there is a "mystery of iniquity" (2d Thess. 2: 7) which was kept down by something that "let" or hindered, but on the taking of which away it would come out—full blown—as "that Wicked." But 'that Wicked' is in the early part of the same chapter described as "that man of sin,"

and his growth is identical with "*the* falling away," as it ought to be (apostasia). But of this apostacy, the leading characteristic is to be that some one, or something, called the "man of sin," will sit in the temple of God, showing himself that he is God. (2d Thess. 2: 4).—Whatever this may be, it is Paul's account of the "mystery of iniquity," which it is fair to take as the very opposite of the "mystery of godliness."

But the parallel does not end here. There is the *Christ;* and there is (in 1st John 2: 18) the *antichrist.* In Lange's Commentary, edited by Dr. Schaff, it is argued, we think, conclusively, that as the antichrists came out from Christians, so would the Antichrist. "The antichrist is pre-eminently the instrument and tool of Satan." Comparing John's antichrist with Paul's "man of sin," this Commentary says, and we invite attention to the language—the expression of opinion of the best critics of the Fatherland and of ours: "The name antichrist" (we anglicise the word for English readers) "used by John corresponds with the description given by Paul: 'who opposeth and exalteth himself above all that is called God or that is worshiped,' to denote his hostility with reference to his pretended ability to supply the place of God. So that he as God sitteth in the temple of God, shewing himself that he is God." (Braune on 1st John 2: 18).

Again, the same high authority rejects all applications of this term to individuals; (Luther thought the Pope was meant, and the Romanists think Luther,) and declares this statement to be "a prophecy of a Church-historical fact." So we regard it. Rome pagan held sway over the world, but her day was waning. The apostle did not write that down; it would have put one more obstacle in the Gospel's path to do so, but he told it to the Thessalonians: (2d Thess. 2: 2, 3.) "Remember ye not that while I was yet with you I told you these things, and now ye know what withholdeth," &c. On the ruins of Rome pagan, serving itself heir to its glory and traditions, adopting its dignities, baptizing its heathenism with Christian names, and getting firmest hold of the nations that were most under old Rome, and loosing soonest those who were last conquered and least under her sway—the Germans and the Britons—there arose this great Rome Papal, which claims to be the "one true, holy, Catholic Church, out of which is no salvation."

Who shall say but the assumption of infallibility for its organ on earth may be the last link in the chain of evidences, critical and historical, by which the identification of this organization with "the man of sin," enthroned in God's temple, is to be completed?

But the parallel is not yet run out. The New Testament Israel has a Babylon, no less than the old; "Catholic" in a sense, for "all nations have drunk of the wine of the wrath of her fornication;" and powerful, for the kings of the earth have committed "fornication with her;" and boastful enough, for "how much she glorified herself." (Rev. 18: 7.)

And ever and ever, the angel "with great power and whose glory lightens the earth," cries mightily with a strong voice, "Babylon the great is fallen, and become the habitation of demons;" and another voice from heaven says, "Come out of her my people, that ye be not partakers of her plagues," not necessarily physical woe and ruin, but the darkness and hardness which are the sure precursors of irreversible perdition!

That the Christian name is retained by Rome counts for nothing with us in view of the historical policy of Satan, the vile and malignant "ape of the Almighty." Nor do we set any store by the fact of the true doctrines entombed in her creed. It was to respectable Jews in Jerusalem that Isaiah—calling things what they are, not what they call themselves—said: (Isa. 1 : 10) "Hear the word of the Lord, ye rulers of Sodom; give ear to the law of our God, ye people of Gomorrah." What is it to a Church that it holds the Trinity, if it make the Virgin Mary in practice more to its people than a person of the Godhead? What is it to a Church that it hold the doctrine of the Spirit, if one rite regenerates and others sanctify? What, that it holds the Word, like the corn in the mummy's hand, if practically the people have it not? What, that it speaks of Christ, if it ignores every one of His offices? What, that it calls Him Priest, if its *Pontifex maximus* is at Rome? What that it calls Him Prophet, if that Pontiff is infallible? What, that it calls Him King, if it fill His place with another? Of what avail is it to talk of His completed sacrifice, if it be renewed daily by men? Where is the glory of the Incarnation, when you have taught Transubstantiation? Where is the honor of His priesthood, if a thousand intercessors stand between Him and the soul? What dignity is left to that name that Scripture makes the exclusive name in which God saves, when it is bracketed thus: "Jesus, Mary, and Joseph?" What has Christ "finished," if indefinite ages and sacerdotal interference, and inconceivable sufferings may intervene, and do, between the believing soul and life eternal? In a word, what leading doctrine of the Gospel has not here been caricatured? what rite not corrupted? what commandment not perverted? What sacrament is untouched? what ministry is left in its simplicity? what doctrine is soundly taught by her doctors? Sin? Pardon? Regeneration? Justification? Repentance? Faith? Of what part of the moral law is she the safe interpreter? Where is she reliable? In directing the living, or describing the dead?

What avails it that a community arrogate to itself high-sounding titles, and call itself the "bride of Christ," if its falseness and deceit and impurity belong to and identify the "mother of harlots?" What avails it that a community speaks of faith and justification and the high things of the Supreme, if its teaching on every one of them be a travestry, a caricature of the things as they come from God? The voice is Jacob's, but the hands are Esau's.

Nor does it avail to tell us of Blaise Pascal, and Thomas a Kempis, and Fenelon, and the Jansenists. When we forget history, and have unlearned the story of the persecutions and overthrow of the Jansenists by Rome, we shall count these types of her teaching, and not suspected exceptions. Nor, finally, does it affect one in the least to say, "If these things are so, is it not strange that so many enlightened and intelligent persons regard this system with favor and embrace it?" It is not surprising to any one who knows the Bible and the human heart. The fact is only one more illustration of Satan's mimicry of the Supreme.—He who redeemed us is "Wonderful;" (Isa. 9 : 6.) and the usurper of his rights on earth "doeth great wonders in the sight of men." (Rev. 13 : 13.) The reference in the Bible points us for illustration thereof to 2d Thess. 2 : 9 : "Even him whose coming is after the working of Satan, with all power and signs, and lying wonders."

Disregarding, therefore, such special pleas, in loyal and reverent submission to Scripture, we cannot place the Church of Rome among the tribes of Israel. Her successes give her no joy, as Christian triumphs do. Nor do they inspire us with any fear. If anything is certain from prophecy, whoever may rise or fall, her ruin as an organization is certain. God forbid that we should say this of her adherents, of whom many devoutly believe in Christ in ignorance or in despite of the system. There may be a development of evil more signal than we have seen; there may be features in the man of sin, not traceable in Antichrist, and *vice versa*, the Germans of the present day may be in part right as against the earlier and sounder Germans, or not; there are, no doubt, other communities partaking of anti-Christian traits, as Greeks and Mohammedans; but, after all, a falling away in Christendom is intended: already in its principles at work in St. Paul's time; opposing lying wonders to true miracles; not with a *person* opposed to Christ's *person* (the only ground the modern Germans can logically hold), but a community opposed to "the body of Christ," and among the enemies that shall be placed under his feet.—*N. Y. Obs.*

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The Bishop of Aire and Dax addressed a pastoral to his flock, in which he thus speaks of the infallibility of the Pope:

"When the Immaculate Virgin shall have prepared, together with the angels, the crown of glory which she destines for her Gabriel, she will herself place it on the infallible Pontiff seated on his throne. And the four and twenty elders who surround the throne shall fall on their faces and worship Him who liveth for ever and ever. They shall cast their crowns before the throne, saying: We give thee thanks, Lord God Almighty, because Thou hast taken to Thyself great power and hast reigned."—*Tablet*, May 14th, 1870.

## *Personal Testimonials and Opinions respecting our Work in Mexico.*

We ask a thoughtful perusal of these statements confirming and impressing so effectively the facts we have previously given. A gentleman writing from Mexico City to a prominent merchant of New-York deeply interested in the work, says :

"The scene presented to me of a large congregation of Mexicans, both men and women with their little ones, worshiping an *actual* God in simplicity and in truth, contrasted strangely with all that I had before seen in Catholic Mexico. Through the indefatigable efforts of Messrs. Riley and Romero, and others, against a fierce and relentless opposition, Protestantism is firmly planted in our sister Republic, so long benighted. And I know personally the Government of Mexico is desirous that success shall follow the work, as a means of advancing her people in civilization and the knowledge of their duties as citizens. * * * Since Mexico has been in name a Republic, the power of Catholicism has decreased, and extensive nunneries and immense churches have been converted into stables and shops, while thousands of the people, with confidence lost in their priests, have abjured their ancient faith, and are now groping in darkness for the truth. In my judgment there is no field so promising as that for missionary work. To Mexico the cause is everything, and to our own country (with its probabilities of the future) an incalculable benefit, while to humanity it is Christianity, and civilization with all attendant blessings."

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Another, a prominent citizen of the State of New York, writes as follows :

"I have remained in this city nearly a month, after visiting the old churches and convents on our way hither, and observing the manners, customs, and superstitions of the people. Catholicism is loathed and despised by the better class of educated men. The native Indian population, who constitute three-fourths of the population, or say 6,000,000, are poor in the extreme, and retain much of the old Aztec superstitions, mixed up with the forms of Roman Catholicism, which is no better. But the power of the Church is broken, and the opening for Christian missionary labor is in my judgment unparalleled. I had supposed the people must run through a course of infidelity for a long time before the Gospel would be successfully introduced, but I find the Rev. Mr. Riley has made great progress within a short time. He has already established several congregations in this city, and has many helpers in the good work. I believe that this city can be benefitted more, with a less amount of money, than any city on the Mexican continent."

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Mr. J. H. Brown speaks thus, in the *N. Y. Observer*, of the work in detail :

"To get some idea of the work of Reformation now going on in and around the city of Mexico, come with me. Pass along the street of San Francisco, the Broadway of the city. Look in at this beautiful little room, No. 41. See these Spanish Bibles, Testaments, religious books and tracts, peering through these large glass windows! This is the Bible Depository. Walk with me to the second street above —turn to the left: this is the street of San Juan de Letran—we enter No. 12, pass up stairs, and find ourselves in a large, neatly furnished room, used as an Evangelical hall of worship. Look! do you not see those Mexican preachers on the platform—Romero and Islas—and this attentive audience of nearly three hundred. Do you not

enjoy the strains of this congregational vocal music? Look! Romero rises! What stillness! what attention to every word, as he discourses of Jesus Christ, of salvation by faith and of the duties of Christian life! Hear his solemn warnings against superstition, idolatry, violation of the Sabbath, vice in all its forms, and as he appeals to parents to rear their little ones in the fear and love of God, see the tears trickling down so many cheeks.

Let us continue the rounds to ten rooms, chiefly in private dwellings for the want of church buildings, and we shall find in each from forty to one hundred worshipers engaged in prayer, singing, reading the Scriptures, exhorting or listening to preaching. Leave the city, and traverse the surrounding country, dotted with many villages, in fifteen or twenty of which we shall find similar congregations. Go north, and there too we shall see others.

Let us call on Mr. Riley at his room, the self-sacrificing missionary, who has accomplished so much, in conjunction with the Mexican preachers, in so short a time and with means so inadequate. He will show you letters from all parts of the country—from men in high places—from tradesmen, and, more than all, from the poor, appealing to have God's word, religious books and missionaries to enlighten the people, sent among them. He and his co-laborers will give you overwhelming evidence that such an opening for good works—such an opportunity, under God's providence, for reclaiming, elevating and saving a whole people, was probably never seen before. But alas! alas! he will tell you in sorrow, he will tell you he has not the means to send the books nor the missionaries. That though God has opened the way, man's aid is a necessary instrumentality. That if he had the means to establish a seminary to train pious youths for the ministry, another to educate pious young men and women as teachers of common schools, to publish religious publications, and sufficient to sustain and press forward the present work, he nor his friends have the least doubt but that within five or six years Evangelical religion would control Mexico, and would be prepared to send its missionaries into South America.

But you must understand that the country is prostrate. Business, industry, and wealth have fallen before devouring flames of revolution so long fostered by the friends of the old double-headed despotism. The multitude are poor in the extreme. They cannot see the light at an early period of time, but through foreign and fraternal assistance; and if left to grope in darkness at such an auspicious time, they may relapse into the inertia of despair. One of their number said to the writer—'It was necessary for these calamities to come upon us as a sinful people, in order to prepare our minds and hearts to trample superstition, priestcraft and idolatry under foot, and to accept the meek and lovely Jesus as our only hope and refuge.'

For one, as an American citizen, earnestly praying that every foot of this continent may be consecrated to virtuous liberty; and as one believing in the promises of the Saviour of men, though not a missionary, nor a minister of the Gospel, the writer would appeal to his Christian countrymen to come manfully, generously up to the support of this blessed work. He has seen it in person and knows whereof he speaks."

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*What is Doing in Mexico.*—Mexico is our neighbor. She has been unfortunate. The centuries of Spanish rule left her in the condition of the man who went down from Jerusalem to Jericho and fell among thieves. The Maximilian dynasty, designed to retain her in civil and religious thraldom, was the finishing blow of foreign usurpation. Since its overthrow Mexico has been returning to consciousness; has been striving to become a nation. Great changes have already been effected for the better. Greater still remain to be effected, and to secure these she appeals to us by her mute misery, and by the lips of her most patriotic and eloquent sons, for help. We are interested in her welfare. She shares the continent with us. Her destiny is

ultimately to be associated, if not identified, with ours. She is a sister Republic, feeble, burdened with heterogeneous and debased elements, largely a prey to ignorance and civil anarchy, yet striving on the whole nobly to assume a proper position among the nations. Her natural resources and enterprise are steadily inviting the investment of our capital and enterprise. Their importance is conceded, and sagacious statesmen cannot but recognize the claims to national sympathy which the nation presents. **** The truth has been spreading. Christian institutions have been springing up. Revivals have taken place which give assurance that even Mexico may be transformed by the power of the Gospel. She is in some respects in a condition not unlike that of the nations of Europe at the dawn of the Reformation. Her own bitter past is full of instruction and warning. She is not disposed to go back to the experience of subjection to that spiritual domination which has cursed her so long. She is accessible, as never before, to the enlightenment of the age, to the enterprise of the century. The present seems the hopeful spring-time of her regeneration.—*N. Y. Evangelist.*

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*The Gospel in Mexico.*—A work of surprising extent, and quite marvellous in the quietness and thoroughness with which it advances, is the work of evangelization in Mexico. The people of our land have been accustomed to think of the people of that land as wholly given over to the idolatry of Rome, and as the consequence of this, that they are ignorant, superstitious, and immoral. The political history of the land has been a sad one, and all hope of a stable and beneficent government seems to have died out of the hearts of those who have been watching the course of events in that unhappy country. But while man has been doing evil, and contention and strife have been rending the nation, God's Spirit has followed the instructions of some faithful and self-denying men and women, and the fact is now evident that out of the midst of this people God has for years been calling many into his kingdom, and preparing the way for a wider sowing of the good seed and a more abundant harvest of precious truth. We believe that the work is the more genuine because of its quietness. It seems to have opened spontaneously, and so silently has it been conducted that most of our readers would be astonished to find what proportions it is assuming, and how clearly it seems to be a true work of God. Perhaps it is better that it should continue to be conducted without many outward demonstrations; so that by the circulation of the Scriptures and the quiet labors of those who have given themselves to this work, the fruits that have already been made visible may be increased an hundred fold.—*Presbyterian.*

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The following is taken from a recently published work entitled "Our Sister Republic," by Col. S. A. Evans:

"The Protestant movement in Mexico is something which I cannot fully understand, and which particularly surprised, and I may say astonished me, more than anything else I witnessed. I am not a member of any church, and profess no special creed, but as an enemy of every form of slavery and oppression, I cannot but regard this Protestant movement with interest and sympathy. I must bear testimony to the earnestness and devotion of these 'Evangelical Christians' of Mexico and their wonderful success."

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An occasional correspondent of the "N. Y. World," writing at length about the religious movement inaugurated by our Missionaries there, speaks of the "organized bodies and places in the capital," and the congregations in the valley of Mexico; of the character of their meetings, which he attended several times, as solemn, beautiful and deeply

interesting, and of the men conducting the work as "reputed to be pure, spotless and zealous." He says further, "The work being strictly Mexican, is the more remarkable and interesting. *It is the infancy of a great move, by men deeply in earnest, that seems destined to sweep over this country.*"

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To these statements we add:

"Twenty years ago, in a circle of friends, some of whom expressed fears of national difficulties to grow out of the unsettled northeastern and northwestern boundaries, Daniel Webster said, 'No, gentlemen, nothing serious will come of this. Our great national difficulty lies not in that direction. Our greatest danger is, that we have a sister Republic on our Southern border, almost in mortal agony, and no one amongst us seems willing to lend it a helping hand.'"

Now for the first time a helping hand is extended, and it is received with welcome. Only let American citizens and Christians continue a generous and adequate aid, and the fruit of blessing will soon be abundantly realized in an enfranchised Christian nation.

## *The Home Missionary Work.*

BY REV. M. M. G. DANA.

In the claims it has upon American churches, in the urgency with which it appeals, in its inestimable importance, it has no rival. It does not admit of being moderately prosecuted, or of receiving only a fair support. Its nature is such, the relations it sustains to the present development and future character of the country are such, that it must be pushed with a most determined energy, and must command the unparalleled benefactions of all Christians and patriots. It is, moreover, a work which cannot be left to the future, for what that future is to be, depends upon what the churches can be incited now to do in the home field. "Five hundred years of time in the process of this world's salvation may depend," said Professor Phelps of Andover, "on *the next twenty years of United States history.*" Therefore is it necessary to be in haste with such an enterprise as this, for the swelling tide of emigration is every day making more difficult the task of imbuing the nation with Christian faith. If, through the spread of scepticism and the upspringing forms of irreligion, the newer States and Territories are preoccupied, then will the entrance and sway of a pure Christianity be longer delayed, and the possession of them by the Gospel of Christ be possibly prevented. A work which is to keep pace with the moral needs of a country like ours, which is to compete with the tireless energies of evil, must be urged onward with all the speed ever augmenting laborers and means will permit. "Opportunity is the flower of time," and if we would not see the devil drive his pre-emption stakes in our frontier settlements,

and where young cities are starting into being, we must get before him with the institutions of religion. If we cannot with evangelizing influences keep abreast of the "Star of Empire" in its westward march, we shall be left behind, and the forces of sin will have time to consolidate and establish their sway in the new centres of trade and population, before their position is assailed by a Gospel which should have gained first possession.

## *The Bible does no Good.*

THE ISSUE FAIRLY MADE.

THE Roman Catholic *Tablet* of this city devotes some space to reflections upon the work of our Bible and Tract Societies, during the past year. It says:

"The three-quarters of a million of dollars received by the Society during the year resulted in the printing and scattering abroad of a vast number of copies of the Protestant Scriptures, with not the slightest certainty that even a soul was converted to God, or made to abandon the ways of iniquity, because of these books! Tens of thousands of these we know are never read by any one, and of those that are read how many produce effects the very opposite to what God desires of his creatures? What fruits of holiness are visible in any country under heaven from the mere reading of the Bible? The fact is, and the Bible Society and the Tract Society know it well—that no permanent results are effected in any country, or amongst any people, by the enormous expenditure of their missions. The traces of their missionary labors pass away with the oceans of Bibles and Tracts wherewith they inundate the world. It is only the Catholic missionary with the Cross of Christ in his hand, and the Word of Christ in his mouth, that really converts nations and tribes and peoples, and builds up churches, and plants Christianity deep in the soil. He teaches and preaches as did our Lord and His Apostles—he baptises with his own hand, tens and thousands, it may be hundreds and thousands of pagans, as did the Jesuit, St. Francis Xavier; he hears confessions, he administers the Sacraments of the Church, establishing everywhere the high morality of the Gospel—he gathers the children into orphanages, he inaugurates various works of charity wherever he goes, and braves every day and every hour in heathen lands the cruel death that often closes his career by martyrdom. He preaches the Word of God to the people and teaches its precepts and its counsels by his own example. Poor he lives, and poor he dies, and his life is a continual sermon. Hence it is that Catholic Missions with comparatively little expenditure are every where and always successful, while Protestant Missions are a mere 'sham.' All the pretentious doings and sayings of the Bible and Tract 'Agents,' all the millions of dollars spent, all the millions and billions of Bibles and Tracts poured from their presses year after year, do little for the real extension of Christ's kingdom on earth."

The great assumption in this criticism of the *Tablet* is absurdly incorrect. It makes the difference between Protestants and Romanists to be in the one using the Bible only, and the other in preaching and teaching

the Word of God. But here is the great, conspicuous, world-wide, irreconcilable difference—Protestants use the Bible only, preach and teach the Bible only, by reading, sending, explaining, exhorting; in any and every way, endeavoring to make known *directly to the mind and heart* God's own Word. But Romanists preach, teach, labor, establish orphanages, secure large sums for every variety of permanent institutions, and do all this without exalting, explaining, or, in any way, *bringing directly to the mind and heart* God's own Word. They are jealous of its most incidental use, its most casual influence, even of a mere nominal position in our public schools. The *Tablet* says that the Bibles are wasted—thousands are never read—no permanent benefit results from them—"oceans of Bibles and tracts, wherewith they inundate the world." But if they are so useless and harmless, why is it that we are not allowed to inundate Roman Catholic countries until the people have fought some successful battles for freedom and progress and opened the way for the Bible by the spirit of liberty? Why is it that South America is lying in ignorance and degradation, and mobs in her chief cities welcome, with stones and curses, the colporteur with Bibles from North America the free, prosperous, and enlightened?

An inundation in Egypt is a blessing, and in Holland a disaster; and the difference is, that in one they desire the water and have arrangements to provide for it and make it useful. In the other they do not want it, and make their arrangements to keep it out. So with the Bible: it is an unspeakable blessing and moral renovator, where it is welcomed and obeyed, and it is a disaster only where it is not wanted, and where its coming is an inundation that sweeps away the decaying fabrics of hoary ignorance and superstition. Mexico will become as prosperous and as free as Massachusetts or Michigan, when the Bible is once known and read and reverenced there, as it is in the United States.

Centuries of Bible reading, Bible teaching, Bible circulation, have left a glorious impression on the heart and life of souls and nations. One glance of the map of the world is enough to reveal the character of this Bible work and Bible Christianity. It seemed, in the darkness of his time, like a vast discovery, when Wycliffe said:

"All truth is contained in Scripture. We should admit of no conclusion not approved there. There is no court besides the court of heaven. Though there were an hundred Popes, and though all the friars in the world were turned into cardinals, yet we would learn more from the Bible than from that vast multitude."

The Council that burned John Huss, decreed that the ashes of the man who wrote these words should be taken from consecrated ground and scattered to the winds. They were thrown into the river Swift, which bore them to the Avon and this into the Severn, and the Severn to the great deep; and thus they became "the emblem of his doctrine, which now is dispersed all over the world."—*N. Y. Observer.*

## *Exclusiveness, its Source of Power.*

THERE is for a time, at least, an element of power as well as of weakness, in exclusiveness. It confirms sentiment within the circle, ministers to self-complacence, secures unity and incites to aggression, while it often impresses the outsiders with a certain mysterious awe and superstitious veneration. If a great deal is claimed, there are those who will be credulous enough to think the claim well founded. To those who claim little, little will be conceded.

To build a denomination on the peculiarities of a single ordinance would, at first, seem hopeless—like making a pyramid stand on its apex: but such a view overlooks the weakness of human nature, which finds a positive charm in this exclusiveness. How fond the thought would naturally be to many, that they only, of all the millions of professed Christians, have obeyed the command of Christ, received the initiatory ordinance, organized a Church of believers, and spread a properly guarded communion table! If others declare the idea absurd, and the claim preposterous, and the restricted communion contrary to the spirit of Christianity, that declaration, regarded as persecution for righteousness' sake, will only intensify the self-complacency. Ritual zeal begets a curious conscientiousness, which thrives on opposition, and becomes stubborn in proportion to the insignificance of the occasion. It has, therefore, a certain kind of strength, and would work permanent wonders did the world but stand still in its ideas. Close communion has been as rigidly practiced by a sect of Scotch Presbyterians, on the basis of excluding all who sing uninspired hymns; and the day of its power is only just departing. The same fact appears in the Episcopal High-Church exclusiveness. It may disgust us and many more. The lofty airs may excite our ridicule, and the solemn gravity of baseless pretensions may produce, by turn, wonder, amusement, and indignation. Nevertheless, the exclusiveness has been a power in a given direction. The idea of an apostolical succession through the prelates, of grace and authority conferred by their hands in ordination and confirmation, and of "the church" on a divine platform, to dissent from which is to be schismatic, impresses a multitude with awe, and clothes hierarchical claims, millinery arrangements, and calisthenics with dignity and importance. And we need not tell our readers that the very essence of the Romish ecclesiasticism is its exclusiveness. That it alone is the true Church, has a lawful priesthood, ministers the genuine sacraments, can give assurance of salvation, is infallible in doctrine, is supreme in authority, and is destined to triumph over all opposition,—this is the thought which has built up that compacted system of colossal proportions, has held in control its millions of members, has supplied it in every age with an army of devotees, and has even enabled it to point to a longer roll of martyrs than any existing organization.

All exclusiveness resting on fundamental differences will abide, and will possess enduring power; for truth is necessarily exclusive of falsehood, and the gospel must deny heretical error. But exclusiveness which separates those who are in essential harmony is unnatural, and must vanish as so much moral darkness before the light of a fast coming Christian noonday. All whom Christ plainly acknowledges will then openly acknowledge one another personally and ecclesiastically.—*Advance.*

## *The True Church.*

The church of Christ consists of all true believers of every land, age, complexion, and tribe. This structure is bounded by no narrow ecclesiastical limits. It is greater than any titled organization. It cannot be fully represented by theological views; nor can its census be taken from denominational statistics. No sect can justly claim, however correct its orthodoxy or high its standard of spiritual proprieties, to be the only church of Christ. The New Testament knows of no exclusive community organized as the alone visible Church. No society of kindred believers can arrogate to itself the ministry, the means of grace, and the sacraments. The foundation is Christ, the apostles, and the prophets: Jesus Christ being the chief, the corner-stone, binding the old and the new dispensatioas into one. The church of God is the purchase of his blood—not a company united under a human head or by a human bond. The base and boundary of all believers are broad as the Bible, Christ, the apostles, and the prophets. The Lamb's Book of Life is the only correct register of believers. The Church of the First Born is not Roman nor Protestant, Greek nor Anglican, Episcopal nor Presbyterian, Baptist nor Methodist, although it includes members in all these branches. It is no national church, for no nation under heaven is big enough to give it name. It is nothing less nor lower than the great multitude which no man can number, of all kindreds and peoples and tongues. The foundation laid in Zion is immensely broad—broader than Plymouth Rock—broader than all the Augsburgs in Germany—broader than the seven hills by the Tiber. The corner-stone in Zion is firm enough for an immortal superstructure that shall rise above the sun. —*Workday Christianity.*

## *The Future of Italy.*

[From an address by Rev. H. J. Piggott, Superintendent of English Wesleyan Missions in Italy.]

He did most sincerely believe that they were seeing the last days of Popery in Italy, not simply as a system of temporal dominion, but as a system of religious belief. He said this with a fuller conviction of the

power that Popery still retained than any one who had not been in Italy could experience. He believed this partly on theoretic grounds, for falsehood once exploded never dominated in the same form over minds in which it dominated before. What error in science that had been once exploded had come to be believed by the minds that formerly believed it? Where was there any system that had been met and overthrown by Christianity that had come back again to dominate? Where were the deities of ancient Paganism? Where were the temples of Mars and Jupiter and Juno? They could not find them. Once stricken down in the arena in fair combat with Christianity, those gods of the old world had never risen again. And thus it was and would be with Popery.

Over those minds, over those classes of the country where it had ceased to dominate it would never return to dominate. And which were these classes? They were those classes which set the fashions of belief to the country; they were these classes that educated the people, from which opinion circulated and radiated through the length and breadth of the population. When he saw the large majority of educated and cultured men in Italy bitter opponents of Popery as a system; when he saw the popular journalism of the country enlisted on the same side; when he found that no broadsheet of caricature was so popular as when the joke was made at the expense of the Pope or the priests; when no story was scurrilous to be believed when it was against those ministers of religion; when he found that those who occupied the most popular chairs in the universities, as well as the students in those universities, were among the first to cry, "Down with the priests!" then he thought he had reason to say they were seeing at all events the beginning of the end. The end they might not see in their time, but he believed they were on the way to that end. The days of Popery as a religious belief in Italy were numbered.

The question arose, Where would Italy go when she abandoned Popery? Would she drift rudderless and pilotless over the ocean of infidelity, or accept Truth for her pole-star, God for her pilot, and sail on to the destinies to which in God's good providence she was called? That was the question of questions for Italy. What solution Italy would give to that question, he could not answer. He could only say that he had a deep and strong hope for Italy.

He hoped for Italy because of the very marked and wonderful proofs of God's providential guidance, especially in the recent past. She owed much to her Cavour, to Garibaldi, and to her monarch for his fidelity to constitutional engagement; she owed very much to the iron will of Ricasoli; and very much also to the invincible tenacity of that inveterate plotter and dreamer, Mazini, who kept before her the idea of Italy free and united when nobody else would believe it. But Italy owed all to God. Those men were but instruments in the hands of a Providence

which they did not recognize. Sometimes God had so guided and blessed the nation that the men at the head of the nation had been astonished at their own good fortune and success. It seemed as though the winds and waves had undertaken to guide the vessel of the State, leaving the pilots nothing to do but to look on and wonder.

And there was another wonderful thing: the way in which Almighty God had made the interests of other peoples subserve the interests of Italy. Italy stood in need of a helping hand that she might start on her career of independence and unity. What came about? Imperial France felt the necessity of going to war. She combated Austria and the result was the release of Lombardy and the commencement of unification. Then Prussia and Austria came to arms. The alliance of Italy became precious to Prussia, and the result was—notwithstanding disasters and nothing but disasters to the Italian arms—that Venice was free. And then there was Rome. Italy dared not touch her, because round about her was a girdle of anathemas and imperial eagles. What did God do for her? Imperial France rushed to war; Italy arose, and Rome was free! Now, when he remembered that the God of providence was the God of grace—that it was one God who worked in the kingdom of grace, and who worked among the kingdoms of the earth: and when he remembered that that God of providence had ever in view the establishment and universal extension of the kingdom of his Son, he could not but hope that God was calling Italy to high and glorious destinies; that God had a purpose for Italy, a work for Italy to achieve, and that this was for Italy a day of grace, a time of visitation.

## *A Protest on Sight.*

BY REV. G. W. GARDNER, D. D.

I HAVE seen Romanism where it is in its glory, and the glory of it is the glory of the world. It would do every week-kneed Protestant good to witness High Mass on Whitsunday in St. Peter's, with the pomp and glitter and consequence of the great Roman Œcumenical to add to the imposing ceremonial. If I had never before been a Protestant, I must have been made one to-day. I protest, with every part of my being, against the unrighteous and blasphemous system. We who are termed *acatolici* are too much inclined to be patronizing to the Romish Church, and seeing it only on its better side, as I had done when I slept in its hospitable convents and ate at its charitable tables, in lands hostile to the name of Christ, we sometimes get a leaning towards it that makes us crooked men ever after. But I have to-day seen the logical conclusion of the whole matter, and I am a Protestant of the Luther type.—

"The just shall live by faith," thought he, as he was creeping up the *scala sancta* on his penitential knees, and he turned and went down like a man.

I leave Rome to-morrow, and as I leave it I bow reverently to the old Rome, "lone mother of dead empires." I remember with delight the repast of art which I have feasted on. I carry away with me vivid impressions of what is grand, what is beautiful, what is devotional in both the old and the new; but I shake off the dust of my feet against the idolatries and absurdities of a religious system that exalts the few and crushes the many; that treats man as though he were God, and God as though he were man.

I protest against the idolatry of Rome, the superstition of Rome, the assumption of Rome. I protest in the name of God, who has said, "Thou shalt not make unto thee any graven image." I protest in the name of Christ, who has said, "My kingdom is not of this world." I protest in the name of the Holy Ghost, whose work in the soul, creating it anew, is foreclosed and made unnecessary by the dogma of baptismal regeneration. I protest in the name of manhood, which, while it is exalted in the priestly functions, is crucified in the sweetest affections of our nature. I protest in the name of womanhood, which, while it is adored in virginity, is pronounced, in effect, less worthy in the highest function of her being,—maternity. I protest in the name of childhood, which, while it is made the ideal of art in the painted Christ, is taught a falsehood in real life, in the unscriptural rite of pedobaptism. I protest in the name of a lost humanity, which is crying for salvation in the form of the true bread of Christ, and is receiving from the hand of Rome only the cold and nurtureless stone of naked rites and imposing ceremonies. Let Americans not be deceived; Rome is working as a system. The free Bible of our dear old Protestantism must never be given up, nor banished from the eyes of the people, at the behest of a system that at best has no sympathy, in theory or practice, with our democratic institutions. Such a ceremonial as I have witnessed to-day is at war with the whole spirit of our free American life. It would not be possible in Boston—or else, Boston would not be possible with it. I would wage no aggressive warfare on Rome, and I would allow Rome to wage none on us. We will stand on the defensive. We will face the questions that agitate the public mind, and say to Rome, "Hands off from our Bible, hands off from our common schools, hands off from our Lord's day, hands off from our consciences."—*Watchman and Reflector.*

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Two items come over the ocean from Rome: one, that the Jesuits have left in various disguises, having secured their movable possessions, and the other, that Gen. Marmora renews the Pope's decree against Protestant chapels or services within the city. The latter will not stand long.

## *Papa and the Dogma.*

IT MUST be, indeed, sweet to the old Pope to feel that, although he has failed in everything else, the dogma of his infallibility is safe. France, who has been his long-time champion, recalls from his capital the troops that have protected him from his own subjects, and bites the bitter dust at the feet of a Protestant power. The King of Italy, whom he hates, rides into Rome as the French troops march out; but he is too late to interfere with the dogma, even should he think it of the slightest consequence. The powers that dictate the policy of Europe to-day are powers that have no respect for his Holiness. They are powers born of Protestantism. Education and freedom from priestly domination have made them great, while an infallible church has so sucked the life and manhood out of the other States, that they all sink into second and third rate powers. France, Spain, Italy, Portugal, Austria—how much influence have they in the affairs of Europe? Just as much as they get by breaking away from the traditional policy and the proscriptive authority of Rome, and no more. The Pope has failed to make his subjects happy, failed to make them prosperous, failed to secure their affection, failed to educate them, failed to hold his capital, failed to enlighten the masses under his influence in all the Catholic countries of Europe, failed to make them moral and religious, failed to secure their unity against the aggressions of Protestant power, failed to do anything for human progress, failed utterly as a temporal ruler; but he can congratulate himself that the dogma of his infallibility is safe. Happy man!—and so easily pleased.—*Dr. Holland in Scribner's Monthly.*

## *Republicanism in Europe.*

WE TRUST that the friends of popular government in America will build no high hope and expectation of the establishment of their principles and practice in Europe upon the changes that for several weeks have been in progress there. There are two causes working powerfully throughout Continental Europe—powerfully and effectually—to bind its people to monarchical institutions. The first is the interests and prejudices of the educated and powerful classes, and the second is the low intelligence and low morals of the masses. France, even if her leading men were sincere Republicans, is entirely unable to maintain a Republic. Such a Government can only be permanent in a country where intelligence is universal, where thought is free from priestly domination, and where men have faith in God and in each other. It is a sad and hard thing to say of any country, but it is true, that there is not enough of intelligence, principle, and virtue in France to sustain a Republic. A French peasant, who does not know a letter of the alphabet, and who takes his law from his priest, is a very different person from the American farmer or mechanic, who takes his newspaper and magazine, and reads and judges for himself. In America, men trust each other; in France, there is no faith in men; and none, for that matter, in women. Without this faith, a Republic is not possible. Without it, no people can govern themselves; and it is not best that they have the opportunity to do so.

What can justly be said of France in this matter can be said as justly of the other great peoples of Europe. Republican institutions are as impossible in Spain and Italy as in France. Both countries are cursed by a priest-ridden peasantry, of whom it is not possible to make the material of a Republic. Why should Americans rejoice to witness these popular uprisings for free institutions, when they know that their only result will be the closer enslavement of the masses, and the martyrdom

of the few who have the intelligence to know the right, and the faith and heroism to give their lives to it? Before a permanent Republic, there must come education, morality, religion. The old ideas of military glory, of government pomp and pageantry, and of caste and class distinctions, must be superseded by an intelligent apprehension of the glory of peace, a healthful love of simplicity, and a thoroughly practical recognition of the equality of men.—*Ibid.*

## *The French Republic.*

WHAT we talk of as the "French Republic" is in reality nothing more than a number of men trying to establish one. Whether they will succeed or fail depends not on what they call themselves, or call the state of things which they are trying to bring about, but on the mental, moral, and material condition of the people of France.

A Republic is a governmental contrivance suited to people who have reached a certain stage of development through a certain process of training. To say that a people has not reached this stage is no more a sign of hostility to Republican government than doubting a man's fitness to take charge of an observatory is a sign of hostility to the study of astronomy, and of want of sympathy with his desire to better his condition. The French have, unfortunately, not passed through any process of training for a Republic, except such as they got in the brief reign of Louis Philippe. As a general rule, it may be said that a people's success in carrying on a government will depend on their truthfulness; and by truthfulness we do not mean simply the habit of speaking the truth in the transaction of the ordinary business of life, but readiness to face facts just as they stand, without blinking them, arranging drapery about them, or throwing artificial light on them. It cannot be denied that the attempts the French have hitherto made to govern themselves have been characterized by a strong dislike of facts, and a sort of desperate determination not to be governed by them, but by some ideal with which the formation of facts had nothing to do.

Another thing necessary to a Republic is, that the people should have something in the nature of reverence for a certain order of ideas, or certain legal formulæ—should, in short, strongly incline to and be accustomed to one kind of government rather than another; should, for instance, possess more respect for the acts of a legislature than for the decrees of a monarch, or for the process of a court of law than for a military order. Now, to the great body of the French people, all these things possess about equal value and equal claims to obedience. But the French not only have no faith in any set of political ideas, or any particular form of government, but have no attachment, even through the imagination, to any of the proposed plans of government. There are three things possible in France—a legitimist monarchy, an Orleanist monarchy, and a republic. There is not one of them to which any considerable or influential portion of the people is attached. There is not one of them which has not seen overthrown with indifference or approval. There is probably no sentiment more completely dead in French hearts than the sentiment of loyalty. There is one thing, and one thing only, which the majority of Frenchmen ardently desire in the matter of government, and that is security. Any government which can supply this in combination with a fair share of "glory" may be pretty sure of everything in the shape of devotion which the Frenchmen of this generation are capable of feeling towards the powers that be; but security they will have, and they will sacrifice everything else for it.—*The Nation.*

## *The Occupation of Rome.*

The Pope and his friends are sadly perplexed, and from all parts of the Roman Catholic world there come the sounds of lamentation and woe. The Italian occupation of Rome is, we need not say, the cause of this. The Pope himself varies in his moods. One correspondent represents him as quite pleased with the appearance of the Italian soldiers, thinking them a great improvement of his late Zouaves. He calls them his dear children, and says they are the most religious soldiers he has ever seen. Another writer, however, says that the old man "has lost his usual calm; that he goes from one room to the other, profits by the fine weather, and walks round his gardens, asking whether any messenger has returned from either Austria, Belgium, or Portugal, and stamps his feet with indignation, crying against the indifference shown by European States towards him and his cause. He has given orders that all the windows looking towards the square of St. Peter and the Angelina Gate should be shut up, and whenever he hears the drums of the 3rd Grenadiers, quartered near the Vatican, beat, he puts his fingers to his ears." The Italians are meanwhile in ecstacies with the occupation; and an amnesty has been granted to persons for certain political crimes and offences. According to the latest telegrams, tranquillity reigns everywhere, and what is most surprising of all, the Pope and his prelates have accepted the King's enlistment money. When at the end of the month the prelates and priests looked (writes a Rome correspondent) into each other's faces, as much as to say, "Where are we to go for our money?" to their utter astonishment they beheld an employe of the Italian Government present himself to the Vatican and disburse the sum due to each of them. The sums paid amounted to fifty thousand scudi. In this special circumstance neither the Pontiff nor his ministers thought proper to protest against the usurping invader. If this be not a descent from the sublime to the ridiculous, we know not what is. At all events, we regard it as a recognition of the logic of events, from which the members of their community in other lands might learn a lesson in moderating their wrath.—*The Christian World* (London).

## *Recent Aspects of Popery.*

Cardinal Cullen, of Ireland, has fulminated a denunciatory letter against Victor Emmanuel for taking Rome from the Pope, and has startled all Ireland by the Hibernian furore of its eloquence. Archbishop Manning has also sent a sensation through London, if not all England, by an equally vigorous attack on the Italian King, in a recent sermon. He characterizes Emmanuel as a "Judas Iscariot," and declares Rome to be "in the hands of a mob." The Archbishop, being a renegade from Protestantism, is naturally over-zealous for his adopted faith. It is characteristic of such converts to be truckingly ardent; they are so in this country, as well as in England; Father Hecker, Dr. Brownson, and their class are generally noticeable, not to say amusing examples. They gulp down without a grimace the extremest follies of the Vatican and its late Council—follies at which veteran French, German, and Hungarian Catholics—men of the highest standing for erudition and official position—recoil with alarm, seeing in them absurdities which cannot fail to compromise the prospects of the Church before the civilization of our age, and challenge to new vigor the skepticism of the educated classes generally.

Manning's oratory for the Pope, in London, can hardly fail to excite ridicule. His zealous allegations are indisputably false; Rome is not in the hands of a mob

her people, though opposed to the Pope, did not rise at the approach of the Italian troops; they knew that it would not be necessary to do so, and that orderly patience would suffice for their deliverance. The Pope's foreign, hireling troops alone made any disturbance in the city by attempting a brief fight against the liberating troops. Rome, then, came into the hands, not even of Garibaldian volunteers, but of the regular troops of Italy, welcomed by the people, not with violence against their old oppressors, but with grateful vivas. The conduct of the people was one of the most noteworthy examples of self-control and good sense in the history of revolutions. They waited patiently for the orderly expression of their own will regarding the change by the "Plebiscite." And how emphatically they then spoke by the voiced, and to them novel right of the ballot. They gave 50,000 votes against the Pope to 50 for him. Even the section in which the Pope resides, and is still comfortably ensconced—the Leonine city, as it is called—gave 1,499 against him, and but 46 for him. Such, in brief, is the history of this overthrow of the oldest throne in Europe, and in many respects the worst one; such the conduct of the "mob" of the London palatial apostate from the religion of his country. They set an example for all the liberalists of Europe.

The partisans of the Pope, in England and America, may well be mortified by such a result. It shows how profound and pervasive is the anti-Papal sentiment there under the very shadow of St. Peter's, and all around to the very periphery of the "Apostolic patrimony." The Plebiscite of the 2nd of October is fearfully ominous. The immediate subjects of the Popedom, the population which is most familiar with the central administration of the Church, sweep away in one day the "throne" of that long consecrated domination. Its more than imperial dictation to the civil throne of Europe is silenced for ever. Its diplomatic relations with the civil system of the Continent, complicated for ages with the most powerful courts, are quietly rent away like meshes of cobwebs. The Cabinet, the army, the navy of the Vatican disappear between the rising and the setting of a single sun. A political nightmare has been dispelled from the life of Europe; for whatever moral or ecclesiastical influence the Roman prelate may yet wield, it can never again seriously interfere with the civil system of the Continent. It will be more and more ignored in the policy and diplomacy of courts, and the political career of Europe will henceforth be open, clear of the most formidable interference that has obstructed it for a thousand years. This great revolution, though ostensibly brought about by the Italian troops, has been really effected by the ballot of the people; for to their discretion was it submitted by the Italian Government. And by them was it thus effected almost immediately after the Pope and his Ecumenical Council had pronounced the once terrible "Anathema" against any one who should attempt the alienation of the territorial and civil rights of his Court. That the Church may gain, spiritually, by this revolution is the conjecture of many good thinkers. It is a doubtful hope, however; it will depend upon not only the common sense, but the moral sense of her leaders, and they have not shown themselves to be the men for such a crisis. There are signs of coming schism in France, Germany, and Hungary. They may come to nothing; but all impartial students of the times must see that if Romanism does not effectively reform itself and put itself in better relations with civilization it must go down, swept under by the surges of modern progress.—*Zion's Herald.*

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Roman Catholic.—The *Gazette of Cologne*, of October 10th, publishes a third list of Roman Catholics who protest against Papal Infallibility. The list comprises about one hundred and fifty names, from nineteen places. The Central Committee at Cologne, urges its friends to hasten the collection of signatures in all Germany.

# *SPECIAL MISSIONARY INTELLIGENCE.*

### *Work Begun in Rome.*

Mr. Clark writes under date of October 24th :

Help is wanted for commencing at once a work in Rome. Many exiled Romans, who have been for years scattered among the other cities of Italy, have returned, and others are soon to go. Among these there is a number who have embraced the Gospel, and are members of evangelical churches. These will form a nucleus for a church in Rome and constitute a center for an important work of evangelization.

Two evangelists from Milan, both Romans, are already at work in their native city. One writes that the prospects for a great evangelical work in Rome are magnificent. The other, in a letter I have just received, writes as follows :

"Thanks to God, there is every reason to hope, if I am not deceived in respect to the spirit and tendencies of this people, that very soon we shall see planted here a Church of Christ. We have great difficulty in finding just now a hall for worship. The smallest shops are rented at a thousand francs a year.—Yesterday I saw an apartment of ten rooms, for which the proprietor asks 3,000 francs a year. It is upon the first floor, and well adapted for a place of meeting. But we are poor, and the price is too high.—Yet we are not discouraged. The Lord I believe will send us friends to help us."

We wish to, sustain two evangelists, several colporteurs, and hire a place of worship. It is also contemplated to remove our Theological School as soon as possible from Milan to Rome, but to do this we are in absolute need of assistance. For want of funds we have been compelled for the present to suspend it. There are now ten students who have completed a three years' course, and who with another year of study would be well qualified to labor as preachers of the Gospel. These young men we cannot afford to lose —they are greatly needed for the work, and they are men of piety, training and experience. There are many places in North Italy where such laborers are wanted to-day to respond to the urgent calls made us. Can we not have help to put these men into the field, by sustaining them another year in a Theological School at Rome?

The Catholics of the United States last year contributed more than $170,000 to the American Catholic College at Rome, and the city of New-York itself $44,000,—while all the Protestant Christians of America, for the work of evangelization throughout the whole of Italy, contributed only about $15,000.

Now when Rome is entirely opened to the truth, the time is most favorable and opportune to establish there a Protestant Theological School, where pious Italian young men may be trained for the work of evangelizing Italy.

## *Chili.*

VALPARAISO—MR. MERWIN.

Our Protestant day school for Chilians is becoming more and more a success.—It was opened July 15th, with three pupils, and at the beginning of Sept. numbered twenty-two. We had provided seats for only twelve scholars, thinking that such accommodations would suffice for a few months, but here we are at the end of a month and a half, with a crowded room and a few more children seeking admittance. Several families who will not attend our place of worship, are glad to improve the opportunity of sending their little ones to this elementary school. All who enter it as pupils have the fundamental principles of the Gospel brought within their reach. The Preceptor continues enthusiastic in his labors, and occupies most of his time in oral lessons. Several Chilians have spoken to me about the importance of establishing another school of the same nature in another quarter of the city. Had we the funds for such an object, there is no doubt but that many more children might be saved from ignorance, vice and priestcraft. A teacher of a private school, well recommended, has signified his willingness to transfer his present relations as soon as we can make it convenient to give him a trial.

A fortnight since I spent several pleasant hours with one of our church members who lives in an inland town. Through his efforts and prayers a little circle of Bible Christians has been formed, which promises to be a blessing to that community. They meet together on the Lord's day for worship in a private house, and during the week they often gather together to read the Scriptures and other religious books. At present this little congregation consists of only six individuals. A few days ago one of these visited Valparaiso for the purpose of purchasing a Bible, and to apply for admission to our Church. After a long and satisfactory conversation with him about personal religion, I inquired as to his manner of spending the Sabbath. He informed me that he was the owner of a retail store, a grocery, and according to the custom of the country, this was always kept open on the Lord's day. A few suggestions on my part in regard to the meaning of the fourth commandment, led him to say that he would have no hesitation henceforth in closing his store on Sunday, although it would certainly be contrary to his pecuniary interests. As his application for membership will not be voted upon until at the expiration of three months, we shall have an opportunity of knowing before then whether his practice squares with his theory.

Sept. 18th is the anniversary of Chili's Independence, and our native church in this city will celebrate that event (D. V.) with appropriate religious exercises. Dr. T's. congregation have kindly loaned us the use of their commodious place of worship for that occasion. The principal address will be delivered by Mr. Ibanez, the Chilian who is preparing for the ministry.

Truly yours, A. M. MERWIN.

VALPARAISO—DR. TRUMBULL.

The information from Santiago is encouraging; the preaching of Mr. Christen meets with acceptance. At the close of this month he is to commence a service in German. To-morrow answers to the 4th of July, and Mr. Merwin is to hold appropriate services in our new church, aided by a young Chilian, Mr. Ibanez.

Enclosed are some of our items, which I select for your Magazine from the last number of our RECORD. Of the Spanish paper, the CORNER STONE, we print now four thousand copies, and issue twice a month.

## *Talca.*

The attendance in the school maintained by Mr. and Mrs. Sayre numbers fifteen. These are instructed in the various branches of primary education. Mrs. Sayre writes of her satisfaction in hearing her little pupils repeat their hymns and try to sing them to time and tune; the little girls usually sing while engaged in their sewing-class. She mentions how acceptable some clothing would be for some of them, for three especially, whose parents

are in straitened circumstances. Should any of our readers be disposed to respond to this invitation and aid this noble lady in her endeavor to educate and elevate the little ones, the editors of the *Record* will take pleasure in seeing that the gifts reach their destination promptly.

The Rev. Mr. Sayre preaches regularly in Spanish on the Lord's day to audiences of Chilians ranging from twenty-five to forty persons. While his task is beset with difficulties and discouragements, he still is animated to persevere. Some hear the word of truth from him with interest and gladness: among his congregation there are persons who manifest their grasp of Gospel doctrine in its rational value and moral power, in the articles they have prepared and forwarded, in Spanish, for publication in the *Piedra*. We are encouraged when thus our native friends boldly avow their convictions and seek to set their testimony to the Gospel before their countrymen. As foreigners it is but little we can accomplish beyond setting the truth before them; if ever it is to be disseminated in Chili, and the blessings of the Reformation to be extended to all the inhabitants of the land, it must be through the exertions of the nation's own sons.—Heaven grant we may live to see the day when great shall be the company of those that publish here in their own tongue the emancipating word of life.

The friends of the Gospel will feel, we are sure, an interest in any tokens of right thinking that may emanate from the people themselves—accordingly we subjoin a translation of a communication to the *Piedra* from a native friend in the interior, who desired it should be published over his name.

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### IS MARY THE MOTHER OF GOD?

In common with all the members of the Roman Church, I was taught to believe so. . . . In consequence of this doctrine it is that Mary occupies a position so exalted in Heaven, and that her position gives her power to intercede for us sinners. Although I accepted this belief ormerly, and although it is received by almost all my countrymen, my ideas are now radically changed in this respect. With the Bible in hand it is impossible to receive such reasoning, and if we reflect a moment, it is likewise a most illogical deduction from the fundamental doctrines of the Church of Rome.

The Sacred Scriptures teach that there is one God; that He exists in three persons—the Father, the Son, and the Holy Spirit; that He is without beginning or end; and now, since the second person in the Trinity, the Son, is God, it is evident that He had no beginning, and consequently had no mother.

Jesus Christ, who is likewise called Immanuel (which signifies God with us) is God, existed from eternity, had no beginning, and hence had not a mother. When our Saviour appeared among us, He came as a man. He was a man, because from that period forward He assumed another nature, even the human, which nature had a beginning in the womb of Mary, by the power of the Holy Ghost; and of *this* nature she was the mother.

Throughout the life of Christ we see plainly that He did not cease to be God while He was on the earth, and at the same time that He was a man; consequently that He was God and man. Two natures He had, the one divine and the other human: of this latter Mary was the mother, but not of the former. Hence it is clear that Mary was the mother of Jesus Christ the man, but not of Jesus Christ the God; so that Mary was not the mother of God. LOUIS DAROCH.

*Talca*, Aug. 18, 1870.

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The editors of the RECORD would lay before their friends the following encouraging correspondence:

From an inland one writes August 27th: "The English papers come regularly, as do *Las Piedras*, and these latter are distributed within an hour after their being received by me; they are not only distributed but *read* by the recipients, as I can testify. One of the strongest admirers of the *Piedra* is the owner of the principal shop . . . . and on the evening after getting his number of the paper, he

reads it aloud—to a motley crowd indeed; and as he has been until lately a schoolmaster, and possesses all the air and authoritative manner of a pedagogue, you can imagine the effect among a crowd of *peons* (laborers), &c. But he reads excellently, and gives a running commentary of explanation: and really he has done good. I send a copy to the boys' school here, and another to the district school in * * * *; the remainder of the copies have claimants in the town.

"The *Obrero* has been a noble success here, and daily I regret not having purchased more copies. They have been read and re-read, and are now posted on the walls side by side with the usual crucifix, medallions, &c. Yesterday visiting the house of ——, I found his bed-room papered with *Oberos*. I had given him two copies of each number, and he had bought the rest in Valparaiso. The girls' school remains hermetically sealed, the teacher refusing to permit the children to speak of our heretical publications; but even this will come to an end soon. An evening or two since our curate told me that the Infallibility doctrine will alienate numbers of Chilians from the Church.—He says orders have come from headquarters to make a belief in Papal Infallibility a *sine qua non* in confession and absolution; and that not a single penitent has acknowledged belief in the matter. I know from the lips of an elderly lady that she and her sisters have been somewhat roughly turned out of the confessional for having declared their entire unbelief in the absurdity.

"I could give you many other evidences that matters are progressing with us here—trivial enough at first sight, but indicative of movement in the right direction; and when I receive Dr. Trumbull's tracts I will write again and fully."

Later in the same day, this correspondent writes again:—"I wrote you this morning, and at 4 p. m. the carter delivered the packet with the tracts. . . . . It being our market-day, I availed myself of the opportunity, and as my various friends came, I distributed no less than 168 of the tracts. . . You may rest assured that not one will be given away without the certainty that it will be received and appreciated."

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### *Incidents in Valparaiso.*

An officer purchased a Spanish Bible. Orders had been given not to permit the distribution of our papers or tracts among the native prisoners. Another officer asked to have the *Piedra* brought to him regularly.

Two Chilian ladies expressed the delight with which they attended the Spanish Bible-class held by Mr. Merwin on Thursday evening. The elder of them said she had long desired to hear Spanish preaching by a Protestant, and become acquainted with true Christians.

A native, to whom a copy of the *Piedra* was given a few days ago, sought to defend the Bible Society and to convince his companions that its aim is to enlighten their countrymen.

The *Piedra* is read with interest; some express their gratitude to the editor. Many asked for the fifth number. A number of copies were distributed among the soldiers in one of the barracks.

An unusual number of Chilian families and persons, during the last month, have entered with interest into religious conversation; several said Christ is the sole Mediator; that neither Mary nor the saints can save us.

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### *Santiago.*

The distribution of the Word of God goes forward in Santiago under great opposition. During the month of August nine copies of Holy Scripture in Spanish were sold there, one in German, and one in English. Of other volumes 30 were sold, of which 28 were in Spanish. Fifteen copies of the *Pope and Council* were disposed of. Of the *Piedra* 900 copies were distributed.

Two young men asked for Spanish tracts, and a University student enquired for the *Piedra*.

A clerk in a dry-goods store, who had read some tracts and the *Piedra*, purchased a copy of the Bible.

In one day seven copies of the *Pope and Council*, by *Janus*, were sold to young men of education and respectability.

A Spanish Testament in large print was sold to a young man, a clerk, who for more than a year had been plied with tracts, but hitherto without success.

A cigar maker bought a Bible, having read some of our tracts.

In the lobby of Congress, one evening, 34 copies of the *Piedra* were given and accepted.

A carpenter not only received the *Piedra* with a warm and hearty welcome, as a blessing for himself and his countrymen, but gave a donation of a dollar, voluntarily, to aid in printing it for the future.

A cigar maker gave ten cents for the *Piedra:* a grocer gave twenty-five. Two merchants asked to have copies of every number left for them.

Two Protestant Chilians lamented the want of a concordance of the Scriptures in Spanish, as also of a good commentary.

A cigar maker bought, in Spanish, Nelson's "Cause and Cure of Infidelity," and another Seymour's "Evenings with Romanists;" these had purchased Bibles recently and attended our Spanish preaching.

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### WHAT HAS BEEN DONE IN HUNGARY, AND BY WHOM.—BY PASTOR KOENIG.

It is a very remarkable circumstance, that Christians in more favored lands directed their attention to Hungary just at the moment when the Hungarian nation had reached a turning point in their history. At the time preceding the conbict waged by the Hungarians in 1848, 1849, there was an evident intellectual awakening in the mind of the nation, there was a fresh patriotic impulse, and as regards the Church, the traditional faith had then lost its hold, and was rapidly dissólving under the influence of an increasingly bold and avowed Rationalism. The minds of many were weary of the dead forms, and now empty formulas of the past, and knew not where to turn in the search for reality.

The Free Church of Scotland took the lead by sending missionaries to Pesth, in 1841. By their unobtrusive labors, to which reference was made in a former article, a new life sprang up under their very eyes. A spark was kindled, which has burned ever since, and subsequent events, though they threatened to quench it, have only extended the rage of its influence.—The British and Foreign Bible Society followed with this noble work of disseminating the Word of God in all the languages spoken in the country, and the National Bible Society of Scotland joined hands with her elder sister in the diffusion of the sacred volume. Next came the American and Foreign Christian Union. Just at the time when our trans-atlantic brethren generously offered to support an Evangelist in Hungary, we had a young man, familiar with the Hungarian language, fully equipped and prepared for this work.—This Society has during the last four years also supported two other laborers, a Bible-woman and a colporteur; the latter worked with much success for three years in Transylvania, where no colporteur had ever been before him, and now fills the post of City Missionary in Pesth. I ought also to mention, that many Christian friends in the United States have during the last eight years privately assisted our evangelistic operations with their benefactions. The German Gustav Adolf Society has exerted itself likewise for Hungary, by granting liberal aid towards building churches and schools in room of those which were taken away by the Papists in the seventeenth century.

And last, not least, the London Religious Tract Society has made the most praiseworthy efforts in creating a religious literature for the various nationalities of that interesting country. In free countries, one of the most important means of religious education is the religious press. We all know what an efficient means of good this is in Protestant lands, how the numerous tracts, books and periodicals which convey religious thought and intelligence to the several denominations, contribute to the enlightenment and edification of each household. What share had Hungary in these powerful means of instruction? We must say, with regret, that this great field of labor was

entirely uncultivated. Aside from a few stray copies of religious books, dating back to the happier days of the Reformation, not a leaf even of a religious tract existed, until the London Tract Society took this work in hand.

### *Missions Not a Failure.*

Look over the earth, and survey various institutions, and the various forms of society and of faith, which are in antagonism to the Gospel of Christ. There is hardly one which does not tremble from base to entablature. Hoariness and decrepitude have fallen on every religion that names not Christ. Some of them already bear the character of a relic, and others have been actually supplanted by the Gospel. Both the empire and the Faith of the False Prophet are confessedly toppling to the fall.

Does any man say that nothing has been done towards the conversion of the world to Christ? Then blot out all these from the record. Roll back the years, and restore the last century! Suppose, at the moment the tidings should dart along the telegraph across the seas that the missionary work was brought to a sudden pause throughout the world—that China had cast out the missionaries, burnt her Bibles and rebuilt her walls: and then another telegram that Buddhism had grown young again, and the wheel-tracks of Juggernaut were bowing with a sea of fresh red blood; and then a third, that the thousands of baptized Christians had apostatized and gone back to idols; and another that Ethiopia was hugging the chains again, and resting in congenial night; and the Isles of the Sea, where a nation had been born in a day, had gone back to their vomit and sensuality; that every Missionary Society had shut its doors and dismissed its agents, and recalled its preachers and physicians and teachers; that the thousand religious printing-presses were broken into pieces; the hundreds of thousands of Bibles, and the million of religious tracts were as if they had never been; that the bloody horrors of the slave trade were revived; the asylums for the widow and the orphan and the prostitute and the inebriate were razed to the ground; that multitudes of wretches who had been brought to the feet of Jesus Christ through the agency of Christian men and women, were all lost forever; that the names of Schwartz, and Heber, and Martin, and Wilberforce, and Clarkson, and of the long retinue who had been baptized with the world's spirit of benevolence, had become only as by-words of cursing and reproach throughout the world. As all this budget of vicious tidings was emptied before us what would a skeptic say? His moral sensibilities might impel him to exclaim, "What arch-demon of woe has been let loose upon the world? It is the withholding of God's arm. It is the boiling over of the bottomless pit!" But the logic of his skepticism would oblige him to say, in cold-bloodedness, "It is only the undoing of the mighty nothing which has sprung from the missionary benevolence of the age—better undone than done." This skeptical question of missionary facts brings its own refutation.—*N. A. Vinton.*

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If we had spiritual standards of value, as well understood and as easily applied as those by which material interests are judged of, and if we could reduce the cost and the gain of Missionary effort to some accurate estimate, it would be found that the return has equalled the outlay—nay, that the benefit we have ourselves received has very much exceeded the price that we have paid for it. Why, among other things, it has greatly enlarged the sphere of our observation and the sphere of our general knowledge; it has made us familiar with climes, with countries, with languages, with forms of individual, and social, and national life, of which we should otherwise have remained ignorant; it has enriched our own literature with some of the noblest productions of sanctified genius and learning; it has furnished for the admiration and delight of mankind examples of self-denying piety and moral heroism that are almost without parallel since the days of the Apostles; it has linked us in conscious brotherhood to

those who dwell in the uttermost parts of the earth, and given us to feel what before we professed to believe, but never thoroughly realized, that God hath made of one blood all nations of men, and that in every nation "he that feareth God and worketh righteousness is accepted of Him." Christianity has the power, and is destined, in the providence of God, to loosen and displace the foundations of idolatry, and superstition, and infidelity. We know not what forces have been generated by the preaching of the Cross and the circulation of the Holy Scriptures abroad, or at least we know not to what extent they are now fermenting and spreading below the point to which actual observation can go. But we do know that they are there, and will one day appear in a revelation of redeeming mercy that will change the whole face of heathen society. We have to be patient whilst we have to be hopeful. A vast continent of idolatry cannot easily be brought down and resolved into soil in which the seed of life shall take root; yet as the great agencies of physical nature are in many places disintegrating and reducing the solid rock to a condition fit for the future ploughman and vinedresser, and as in many other places where the sea now rolls are depositing layer after layer of sand and silt and soil over which harvests shall hereafter wave in the summer breeze, so the breezes of Divine truth and grace are at work among the seemingly compact formations of ancient and modern superstition; and shall in due time reduce them to a kind of practical soil, in the cultivation of which the ploughman shall overtake the vinedresser, and the trader of grapes him that soweth the seed.—Dr. Stacey.

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Of the prospects of Christian Missions generally, Bishop Thompson says:

Missions are planted all over the world. There are now 86 missionary societies, and 40,000 missionaries in the field; the word of God is preached in 15,000 localities in the heathen world; 5,000,000 are annually collected to sustain them; 687,000 converts are enrolled in Africa, and 713,000 in Asia.

The most important parts of the world are taken and manned. 100 missionaries witness the downfall of Fetichism in Madagascar. 800 native preachers and 20,000 communicants confront it in the South Seas, 20,000 in South Africa, and 15,000 in West Africa. 100 native churches confront Mohammedanism in Turkey and Persia, 600 missionaries assail Brahminism in India, and 174 missionaries attack Buddhism in its strongholds in China.

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## *China.*

This vast empire is feeling deeply the divine influence of the Gospel. The way is preparing rapidly for the conversion to Christianity of its millions of people. The celebrated Dr. Morrison arrived there in 1807, since which time 338 Protestant missionaries have labored in the empire. Among the results of these labors, 490 works have been printed in Chinese, of which 28 were translations of Scripture, or portions of Scripture, 30 commentaries on portions of the Bible, 232 theological works, 74 educational or scientific works, 231 were printed in English, 9 in Malay, 8 in German, 6 in Dutch, 2 in Japanese, 1 in Mongolian, and 1 in Siamese. Eleven of the missionaries published more than twenty volumes, each in Chinese, English, and other languages, the entire number being 432.

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## *South Sea Islands.*

The report of the London Missionary Society shows the marvelous triumphs of the Gospel in the South Sea Islands. The following from the report will be read with interest:

"In no part of the world have the triumphs of Christianity been more marked than in the Islands of Polynesia: It would be difficult, probably impossible, to find any chapter in the history of the Church describing an overthrow of idolatry so rapid and so complete as that which has taken place in the South Sea Islands. Sixty years ago there was not a solitary native Christian in Polynesia;

now, it would be difficult to find a professed idolater in those islands of Eastern or Central Polynesia where Christian missionaries have been established. The hideous rites of their forefathers have ceased to be practiced. Their heathen legends and war-songs are forgotten. Their cruel and desolating tribal wars, which were rapidly destroying the population, appear to be at an end. They are gathered together in peaceful village communities. They live under recognized codes of law. They are constructing roads, cultivating their fertile lands, and engaging in commerce. On the return of the Sabbath, a very large proportion of the population attend the worship of God, and in some instances more than half the adult population are recognized members of Christian churches. They educate their children, endeavoring to train them for usefulness in after life. They sustain their native ministers, and send their noblest sons as missionaries to the heathen lands which lie farther west. There may not be the culture, the wealth, the refinement of the older lands of Christendom. These things are the slow growth of ages. But these lands must no longer be regarded as a part of heathendom. In God's faithfulness and mercy, they have been won from the domains of heathendom, and have been added to the domains of Christendom."

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When I was travelling a short time ago, I met a native man, and seeing he was a Christian, I inquired his history. It seemed he was a great man, and had in his home great riches and much power. He heard the preaching of some one, I have forgotten whom, and became a Christian. After he learned to read his Bible, he said he saw the words, "Son of man, I have set thee a watchman. If I say unto the wicked, Thou shalt surely die, and thou giveth him not warning, nor speaketh to warn the wicked from his wicked way to save his life, the same wicked man shall die in his iniquity, but his blood will I require at thy hand." This made him see that he could not settle down quietly and leave his people untaught. His friends surrounded him, urged, begged, and even tried to force him to remain at home. He said "No" to all, and went his way. He forfeited his power, his wealth, his joys and home, and taking his Bible he went forth.

You may smile at his sacrifice, and say it is nothing compared to what one gives up who leaves America. Say so, if you choose. In my mind he gave up more than any of us did, or could. He went far and wide, and hundreds believed through his teachings; and he is traveling still and teaching still, eating such food as is given him, and forgetting all things in his love for God and his fellowmen.—*Christian Work in Zulu Land.*

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From the report of the Waldensian Missions in Italy, which has just been published, we learn that there are now thirty stations in connection with that Church, where either a pastor, evangelist, or teacher is laboring; and that from twenty-five to thirty other places are periodically visited, some of which give every prospect of becoming important churches, were it possible to place an evangelist to labor there. Sixteen of the stations possess buildings for churches and schools; in the remainder it is necessary to hire rooms. The number of laborers in connection with this mission amounts to eighty-nine, namely, twenty pastors, fifteen evangelists, and fifty-four teachers. The services in the different stations are attended by about three thousand three hundred and thirty-five regular hearers, while a large number of persons attend occasionally, being attracted by curiosity. From three hundred and twenty-five persons who have attended during the past year classes for catechumens, one hundred and seventy have been admitted to the Lord's Table. About two thousand persons are now regular members of the church.

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### *The Gospel in Spain.*

"The Church of the Martyrs"—such is the name accepted by the congregation in Valladolid, a city where, three centuries ago, so much precious blood was shed of "those that were slain for the word of God and for the testimony which they held." The cry has gone up from beneath the altar, "How long, O Lord, holy and true?" And now the martyr-blood is being avenged in the free proclamation of that same Gospel on the very spot where

the flame extinguished the voice of the witnesses, only to give efficacy to their testimony. Glorious it is to see the resurrection of truth divine! "That which thou sowest is not quickened, except it die; but if it die, it bringeth forth much fruit."

The public services in Valladolid, so happily inaugurated a month ago, have continued to give evidence of large and uninterrupted blessing. Each Sunday morning the devoted young evangelist has his Sunday-school; the same in the afternoon, the public service; the same on the evenings of Tuesday and Thursday; whilst on the other evenings, except Saturday, he conducts a class for singing, which, in his hands, comes to be an active and efficient means of propagating the Gospel. The school is already attended by some eighty or ninety boys and girls. The public services are crowded; the room holding about 1,000 persons.

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*Dublin Schools.*—A clergyman who recently visited Ireland for the purpose of helping in our missions gives the following:

"A lady had said to me, 'The children in the *Irish Church Missions* have the Bible at their fingers' ends, but it is a question whether they are taught the need of having it written in their hearts by the Holy Ghost.'"

This led me to ask a child of about six years old in the "Bird's Nest," "Will head knowledge save you?" "No," answered the child, "we must get the Word of God in our hearts." "And who can put it there?" "Only the Holy Ghost," was the reply.

Another child in the same school, in answer to this question which I put to her, "Can a sinner go *straight* to the Father?" replied, "No, sir, Jesus said (quoting chapter and verse), I am the way, no man cometh unto the Father but by me."

This answer was given by another little girl to one of the Dublin clergy, who asked, "What is faith?" She answered, "The Spirit of God moving the soul to *lean upon Jesus*, and to trust Him for salvation."

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*Sunday Schools.*—On Manhattan Island the Roman Catholics have 24,258 scholars in their Sabbath schools, the Episcopalians 20,373, Presbyterians 18,673, Methodists 16,581, Baptists 9,963, Union schools 7,392, Reformed (Dutch) 5,731, Lutheran 5,169, Congregational 1,537. The denominations generally called evangelical have 356 schools and 88,237 pupils, the Roman Catholic 39 schools and 24,258 scholars; the remaining bodies, 23 schools and 3,331 scholars.

## *ITEMS WORTHY OF NOTE.*

***Romanism and the School Moneys.***—The school moneys of New York city were recently distributed. The Hebrew societies received $6,000; the Protestant schools, $32,000; the Roman Catholics, $180,000. Three Catholic schools received $32,500, or nearly as much as all the Protestant schools together. It will be remembered that the mass of Romanists pay but a moiety of the public taxes, and that the $180,000 which the Catholic schools receive is the money contributed by Protestants. This is sectarian appropriation of funds.

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***Movement amongst Montreal French Canadians.***—One hundred and seventy French Roman Catholics here have sent in a document over their own signatures to M. Rousselot, the parish priest of Montreal, in which they boldly denounce the errors of Rome, and proclaim themselves Protestant Christians. The document is published in the *Montreal Witness* of Saturday, the 27th of August, duly attested. It commences:

MONSIEUR LE CURE: We, the undersigned, herewith inform you that the God of the Gospel, in His infinite mercy, has opened our eyes to the errors of the Church of Rome, and has given us grace to enable us to abandon them.

It is not the name of saints, of angels, or of the Virgin—it is the name of Jesus only that we will in the future call upon, in order to be saved; for it is written in he Word of God that "there is no other name given among men by which we can be saved;" and Jesus himself has said, "Believe in me, call upon me, and you shall be saved."

We cannot but regard the mass as a sacrilege, and you deceive people when you say that you renew the sacrifice of Calvary in your mass. An *imperfect* thing alone can be renewed—that which has deteriorated, which is worn out or destroyed by time. But the sacrifice by Calvary is *perfect;* it cannot be deteriorated, nor lose its virtue and efficacy. And this sacrifice being always present to the mind and eye of God the Father can never be effaced from His memory. The great God, having once for all accepted this sacrifice as the payment of the debt of every sinner who will accept Jesus Christ, follow Him and love Him, does not require the mass purchased by money in order to bestow grace upon the guilty. It is written that this sacrifice ought not and cannot be offered more than once (Heb. ix. : 25-28). An imaginary purgatory may add to your wealth on earth, but it cannot purify our souls. It is written that the "blood of Jesus Christ alone can take away sins."

It is not the apostle Peter, but it is Jesus Christ, the Son of the living God, who is the foundation-stone of the Church.

It is not to the apostles only, but to all the disciples, that Jesus Christ has given the power, and also the command, to forgive trespasses committed one against another, which is clearly proved in the xviiith chapter of St. Matthew, from the 18th verse to the end.

Be good enough, therefore, to consider us as no longer belonging to the Church of Rome, for we have decided to leave the religion of the Pope in order to follow Jesus Christ, and to serve Him alone.

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SIXTY of the Roman Catholic clergy of Madrid have left Rome, and formed a new Free Church. The infallibility question has helped on this movement. A priest in Madrid, of Jewish blood, has joined the Protestants, and is reported to be a very eloquent man. He went six weeks ago to Avilla, a town where there is a seminary of Catholic priests, and his preaching drew such crowds that the theatres were shut up, except on Sundays, when some foolhardy player on the stage undertook to abuse the Protestants. He was immediately whistled at and hooted by the audience, who insisted upon his reappearing to retract all he had said. The result is a new church in Avilla. It is stated that a priest of Estramuda has renounced Papal supremacy, and that fourteen parishes have followed his example.

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THE REV. FATHER SMITH, of St. Mary's Church, Jersey City, in a discourse on the 18th of September, said that "notwithstanding the warning and advice given to many Catholic parents, they still continue to send their children to the public schools, thus endangering their morals, and leading them to follow the examples of others whom they meet at those institutions. They knew that the clergy were hostile to those schools, the Pope and the bishops were opposed to them, and yet some fathers and mothers sent their little ones to be educated in them, instead of letting them be taught in the schools of the Brothers and Sisters of the Church." He added, by way of further intimidation, "that the Right Rev. Bishop Bayley would officiate in the sacrament of confirmation in St. Mary's next Sunday; and that the pastor, the Rev. Father Senez, would probably be informed by the bishop what he should do in the cases of parents who, despite repeated warning, continue to send their children to the public schools."

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THE *Catholic Family Almanac* for 1871, though singularly barren in general denominational statistics, has some curious information regarding the new tractarian movement of the Roman Church in America. "The first Catholic tract of the Catholic Publication Society," we are told, "was issued in May, 1861," and was con-

tributed by Archbishop Spalding, of Baltimore. Since that time the society has issued, at intervals more or less apart, forty-five tracts. Of these tracts there have been *two and one-quarter millions* (2,250,000) printed by the society, and tens of thousands have been distributed gratis in the city prisons, in the penitentiary, workhouse, hospitals, and other places in this city; and in the State prisons at Sing Sing and Clinton, in this State. Besides these, the society supplies tracts to the Brooklyn Navy Yard, for the school-ships, and all the Government vessels departing for the various sqadrons. A large number of tracts have been sent to stations of the army in South Carolina, Texas, New Mexico, and to some of the 'soldiers' homes,' where wounded and disabled or infirm soldiers are taken care of, many of whom, in fact the majority, are Catholics."

*An Impostor Denounced.*—*The Christian Union* publishes a card by E. A. Saxton, Prof. G. Auffray, James H. Grovestein, Crammond Kennedy, and another by Dr. W. R. Gordon, charging T. O. R. Keatinge with having been detected in various crimes, including lying, false witness, unchastity and swindling. In an editorial, Mr. Beecher says "explicitly":—"We are fully convinced, upon the amplest evidence, that Keatinge is an impostor and utterly unworthy of trust."

## *Dr. Clark's Reply to Dr. Spear.*

*Editor of The Christian World.*

DEAR SIR—In the last number of *The Christian World*, Dr. Spear charges me with doing him injustice, not in relation to any arguments he has used on the School Question, but on a merely side issue, namely, in regard to what he said of the Cooper Institute meeting.

The simple point, therefore, for me to consider is the grounds of my impression that Dr. Spear attacked that meeting—an impression that was distinctly made upon other minds beside my own.

After giving the names of the speakers at the meeting, quoting one of the resolutions and some of the statements made by Mr. Hiram Ketchum, and remarking thereupon, Dr. Spear makes this declaration: "The whole action of the meeting was a mere farce, and the *speeches* go for nothing unless it meant to protest in good faith against any support being given by the State, not only to schools in which Catholicism is taught, but equally those in which Protestantism is made an element of school instruction."

The schools here referred to are public schools; for Dr. Spear, after speaking of the private schools, to which he says the doctrine of Mr. Ketchum refers, adds this sentence, which immediately precedes the one we have quoted. "From all such schools the State is bound to turn away, and confine its patronage and management exclusively *to public schools*, authorized by itself, supported by general taxation, not sectarian in their character, and in which religious teaching is not included in the educational programme." Then follow the words we have quoted.

This meeting was called to protest against the appropriations made by the City of New York for private schools, a very large share of which the Roman Catholics obtained, and to preserve and protect our system of public education. Mr. Peter Cooper, in his opening address (as reported March 31, 1870, in the *New York Tribune*) said: "The subject for our consideration will be the means necessary to preserve, protect, and perpetuate in purity our glorious system of public and general education. What interest is there, my friends, that can compare in importance with a system that provides instruction for every class of the community in all those branches of knowledge that are indispensable to enable the rising generation to know their rights, and perform those duties that devolve upon every American citizen!"

Now, did it enter into Mr. Cooper's mind when he and others were at this meeting for the distinct and avowed purpose of preserving our school system as it now exists, to protest in good faith, or in any kind of faith, "against any support being given by the State to schools in which Protestantism is made an element of school instruction?" Does any one imagine that such an idea was entertained for a moment by such a man as the Hon. Hiram Ketchum, who has so long been the champion of the Protestantism of the Bible in our public schools?

Now, until Dr. Spear can prove that the meeting meant to protest against any support being given by the State to schools in which Protestantism is made an element of school instruction, he stands before the public as pronouncing the whole action of the meeting *a mere farce, and the speeches as going for nothing*. Observe, this is his judgment of the *whole* action of the meeting, and not a part of it. He adds: "The *speeches* go for nothing," unless a certain condition is met, which condition, we believe, is not met; and in this belief we must remain until Dr. Spear shall prove the contrary. When he shall cite the evidences that the meeting "meant to protest in good faith against any support being given by the State, not only to schools in which Catholicism is taught, but equally those in which Protestantism is made an element of school instruction," we will acknowledge that his article made a false impression upon our mind.

Dr. Spear also complains that I misapply the quotation that I made in my review. It is as follows, with a single sentence that precedes it: "The law of the land is what constitutions and statutes say, and not the remarks of *private* individuals, however learned or eminent they may be. Give us the constitutions and the statutes, one or both, which invest either the Bible or its religion with legal authority, and then we will acknowledge the fact, whatever we may think of its nature. Till then we do not propose to

take passage on an ocean of mere *foam*, made up of rounded periods and general phrases, which in the pending issue mean nothing for the want of precision in part and of truth in part."

Receiving an impression for reasons already assigned, that the drift of the article was hostile to the meeting, we naturally inferred that the "ocean of mere foam" was raised in Cooper Institute. These rounded periods and general phrases we supposed were uttered at the Cooper Institute meeting. But Dr. Spear tells us that we do him great injustice by such suppositions. He ought to know; and if we have misjudged him, we are willing to stand corrected.

Yours very truly, RUFUS W. CLARK.

## *EDITORIAL NOTES.*

SECRETARY FOR THE NEW-YORK FIELD.—With peculiar gratification our friends will receive the announcement that the Rev. Horace James has accepted the appointment to this most important Field, which has been unanimously and cordially tendered by the Board of Directors. With eminent abilities for pulpit and platform ministries, and a rare courtesy and geniality of personal address, we believe Mr. James will honor the great cause he represents, and create for it a new interest and more generous support among the intelligent Christian laymen of the New York churches. From the pastors of these churches especially we bespeak for him a cordial welcome and co-operation.

A WORD ABOUT THE CONTENTS OF THIS NUMBER.—Dr. Hall's admirable paper will well repay careful perusal, and is of permanent value.—The testimony to our great work now in healthy progress in Mexico, furnishing confirmation of previous statements, we trust will not be overlooked.—The Missionary Intelligence has been carefully prepared, and will, we believe, be found interesting and useful.—Special attention is asked to the statement of the work already begun in Rome. In addition to this, we are happy to state, that a Waldensian preacher is established there, and that the British and Scottish Bible Societies, and the Italian Publication Society, have colporteurs busily employed in selling and distributing Bibles and religious books, even in the Leonine City.—In calling attention, finally, to the contents of this Volume (1870) on the last page, we desire to say that all the Numbers can be supplied at the price of publication, and will be sent post-paid to any address.

SEVERAL of the larger Eastern Synods of the Presbyterian Church, and one in the West, have cordially endorsed the work of this Society, especially in Mexico and Southern Europe, after listening to statements by Secretaries or friends of the cause. We cite only the action of the venerable Synod of Philadelphia:

IN VIEW of the wonderful opportunities recently opened for the introduction of the evangelical faith in the Roman Catholic countries, particularly in Mexico, Spain, and now in the late Papal States, the last opened, and the last which remained to be opened: Also,

IN VIEW of the work of the *American and Foreign Christian Union* upon the first two of those fields, and the progress of its arrangements for entering the last named: And also,

IN VIEW of the encouraging reports which come from the fields occupied, it is hereby

RESOLVED, That this Synod recognizes the "American and Foreign Christian Union" as an agency in the work of Christian evangelization, owned by God, and worthy of the practical sympathy of the friends of the true Christian faith.

IN view of the general practice of arranging the Church Schedules of Benevolence at the beginning of the year, we earnestly beg of pastors and churches a place for the great and momentous work of this Society. Surely the record of results achieved and of blessed effects in progress in Mexico, South America, Italy and elsewhere, warrants us at this juncture in urging this request in the name of the Master.

FORTY-FIVE out of sixty Home Conferences of the Methodist E. Church, including all before whom the subject has been brought, have warmly approved and commended to the confidence and aid of their churches the work of the American and Foreign Christian Union. We trust that at least the larger Methodist churches will respond to this strong commendation, and answer the fervent and wise appeals of Dr. Wm. Butler with offerings commensurate with the needs and value of the work.

THERE is a peculiarity in Missionary work among Romanists, as distinguished from other foreign missions, which ought to be specially noted. It is that while both aim at the salvation of men, the work among Papists has, to American Christians, the additional feature of a self-defensive enterprise. The South African does not bring his Fetish rites into Christian lands, nor even the Chinese immigrant his Joss-worship into actual conflict with Christian institutions. But Romanism sends its forces and uses its system for a life and death warfare upon our evangelical faith. And this, which is confessedly our greatest peril at the present hour, is *now* directly met and counteracted by this Society alone. For this reason, until the several Church organizations undertake this work for themselves, they should unite to make this Union effective.

OUR Female Visitors and Bible-readers in Cincinnati are greatly encouraged in their labors among Roman Catholics at the Hospital and Prison, in their schools for sewing, and their visits to families of the poor. The last month's report speaks of two converts (adults) received into Protestant churches, and three others as gladly welcoming the pure truths of the Gospel. Patient, persevering, and Christ-like devotion is bringing fruit even in so unpromising and hard a soil as that upon which they labor.

THE "*Christian World*," of London, a wisely, fairly, and ably edited weekly Journal of immense circulation, speaks of the actual working and results of the new Education Bill in England as follows:

The school boards, about whose constitution and powers there were such hot and eager debates, only supplement the deficiencies that remain after denominational zeal had done its utmost. Fresh inducements are held out to those who desire to train the young generation in the narrowest principles of sectarianism. All the professions of liberality from Mr. Forster have ended in giving a larger premium to the clergy, who desire to cover the land with schools in which the Church Catechism is taught, and their own influence is supreme. Hence the meetings of diocesan boards of education, hence the stirring appeals of archbishops and bishops to their flocks, hence the zeal in getting up subscription lists for new schools. So far as they succeed, they will not only increase school accommodation of their own, but they will prevent the establishment of schools of the more national and liberal character provided in the Bill.

## *LITERARY NOTICES.*

### BOOKS.

IMMANUEL: or, The Life of Jesus Christ our Lord. By Zachary Eddy, D D. With an Introduction, by R. S. Storrs, Jr., D.D. pp. 756, with Illustrations. Springfield, Mass.: W. J. Holland & Co.

This book, intended for the mass of intelligent and thoughtful Christian readers, while intelligibly and compactly refuting the arguments and cavils of rationalistic assailants of Christianity, aims rather to set forth in clear and graphic style the great events of our Lord's earthly history, and the scope and substance of His wondrous sayings and discourses. It is justly characterized in the admirable introduction as "the fruit of much thought, and of many judicious and enlighten

ing studies, written in a spirit most loyal and reverential toward him it would represent, and presenting in an emphatic and animated style the results of a scholarly and sympathetic investigation of the primitive documents which portray his life, as well as of what in later days has been written about them."

Thus adapted by its intrinsic excellence and charm of style to inform and interest thoughtful readers, we add that the book is especially attractive by the fair and beautiful form in which it is presented by the publishers. For this, but more for its rich and rewarding substance, we commend it to place among the few choice volumes of the Christian household table.

SERMONS PREACHED AT BRIGHTON. By the late Rev. Frederick W. Robertson. With Portrait on Steel. Large 12mo, 838 pages.

LIFE, LETTERS, LECTURES ON CORINTHIANS, and Addresses of the late Frederick W. Robertson, M.A. Large 12mo, pp. 840. From the press of the Messrs. Harper of this city.

Few men have left so broad and deep an influence upon their own generation as this sensitive, suffering preacher of Brighton. Struggling life-long with disease, with opposition and misapprehension on almost every side, because of views which his manly, noble nature compelled him to advocate, he held steadfastly on to the end, and died at last under the sad conviction that his life-work was almost in vain. But the fruit of that life, garnered in these volumes, has enriched the intellectual and religious life of the English-speaking world. No mind that has read these discourses, and multitudes of preachers of every name have pondered them, but has been quickened and advantaged by the reading. To not a few they have furnished the seeds of thought for many a discourse, and always, when discriminatingly studied, with clear apprehension of questionable points in the author's scheme of faith, they have served to enrich the teachings of the pulpit.

We call attention to this tasteful, compact and uniform edition, and its very low price of $1.50 a volume.

THE ROB ROY ON THE JORDAN, NILE, RED SEA, AND GENNESARETH, etc. A canoe cruise in Palestine and Egypt, and the waters of Damascus. By J. Macgregor, M.A. With maps and illustrations. Harper & Brothers. Crown 8vo, pp. 434.

What a venturesome, educated, keenly observant, Christian Scotchman, with healthy mind and body, experienced, saw, and studied in his novel mode of travel, is graphically recounted in this beautiful volume.

With thorough information and appreciation of the points of interest in his route, with a readiness to adapt himself to the strange people and perilous experiences among which he is thrown, and with a useful aim and reverent spirit prompting and guiding all his explorations, his narrative of places and of scenes, and his investigations respecting various Scriptural localities, are fitted equally to fascinate and interest all classes of readers.

When we add, that the book is full of illustrations of like useful and attractive character, truthfully drawn, we cannot refrain from pronouncing the volume one of the most valuable as well as readable that has been written about the Sacred Land.

SCIENCE AND THE GOSPEL, or the Church and the Nations: a series of Essays on great Catholic Questions. pp. 600. London: Macmillan & Co.

We have in type, for the next number, a succinct resumé of these able discussions respecting Christian Moral Science in its principles and their practicable applications.

OUR SISTER REPUBLIC: Mexico in 1869–70. By Col. A. S. Evans. pp. 518, with numerous engravings. Published and sold by subscription only. (Agents wanted in every town.) Hartford, Conn.: Columbian Book Company.

Col. Evans was a member of Mr. Seward's party, and so enjoyed unusual facilities for actual study of the people with whose previous history he had been familiar, and in whose recent struggles he had warmly sympathized.

Graphic and picturesque in its descriptions of the country and its inhabitants, the book is attractive in style, interesting in incident, and instructive in matter. The author gives his impressions of our great mission work, and embodies a statement of that work by Mr. Riley. We need hardly say that in the interest of a progressive civilization and reformed Christianity, we deem its publication most timely, and heartily commend its perusal to all our countrymen. Of the book, Mr. Seward says in a letter to the author:

"Your details are full and accurate; your account of the resources of the country is not exaggerated; your style is attractive, the book is spirited, and I think it calculated to be useful."

ALMOST A PRIEST. By Mrs. J. McNair Wright, author of "Almost a Nun," "Priest and Nun," etc. Philadelphia: McKinney & Martin. pp. 432.

In this, as in her previous works, Mrs. Wright has done good service to the cause of truth by the exposure of the interior working of the subtle and ingenious machinery of the Romish church as it is now in operation among us. Dealing only with facts, writing in a chaste style, and using the story simply to bring out clearly and impressively the actual realities of the system, Mrs. W. has produced a book which will be read with profit, and which ought to find access to all our American households.

The American converts to Romanism, who have originated the Catholic Publication Society, are busily engaged in the production of volumes, similar in kind, in the interest of their system. Of these they have already published very many, in book form, as well as in the pages of the "Catholic World," skilfully designed to ensnare all classes of readers. To counteract these, we greatly need volumes in kind, and we know of none more useful to this end than the book before us and its predecessors.

QUARTET AND CHORUS CHOIR. By Joseph P. Holbrook. New York: A. S. Barnes & Co. pp. 224. $3.00.

A very choice book, admirably printed, for the Christian home as well as the choir. The

Publishers say: "The author and compiler, J. P. Holbrook, Esq., as is well known, composed, adopted, and arranged the very popular music in the "Songs for the Sanctuary." The author states that "it contains the matured results of many years of careful research and study in direct connection with an actual weekly demand by a cultivated choir."

Complete in itself as a collection, with a high, pure character of music, it needs only trial to commend itself to universal popularity. We believe that a large proportion of its compositions will abide the severest tests of our modern service of sacred song, and long contribute to the spiritual help and joy of Christian congregations and households.

PIANO AND MUSICAL MATTER. By Mme. Gabrielle de la Motte. 8vo. Boards and paper, $2; do., tinted paper, $2.50; do, $3 00. Boston: Lee & Shepard.

As a book for critical study and instruction, and as a compendium of information on musical matters, both technical and general, it has already attained a high position in standard musical literature.

LIGHT AT EVENTIDE. A compilation of Choice Religious Hymns and Poems. By the Editor of "Chimes for Childhood." etc. 16mo. Tinted paper. Cloth, $1 50. Boston: Lee & Shepard.

THE BOYS OF GRAND PRE SCHOOL. By the author of "The B O. W. C." "The Dodge Club," etc. Illustrated. 16mo., pp. 348. Boston: Lee & Shepard.

Messrs. Lee & Shepard asked a professor in a Nova Scotia Academy to write them a book about boys for boys. The "B. O. W. C." was the result, the popularity of which was such that it has been constituted the first of a new series; the present volume is the second, and is a highly entertaining story of life in an academy of boys.

FROM the Presbyterian Board of Publication, Philadelphia, we have received the following books, illustrating points of Romish Church history, respecting the various persecutions of Christians in the middle ages, and the character of the methods still employed by her:—"Tales of the Persecuted." pp. 432. Exceedingly interesting. Sketches of prominent martyrs and scenes of martyrdom. "Chronicles of the Old Manor House." By G. E. Sargent. 576 pages. A story of the time of Henry VIII. "The Faith in Hungary." By author of "From Dawn to Dark in Italy." 176 pages. The origin, progress and decline of Christianity in that land. "The Huguenots of France," or the times of Henry IV. pp. 198. "Martyrs and Sufferers for the Truth." By W. S. Plummer, D.D. pp. 172. "Historical Tales for Young Protestants." 223 pages "Sunday Evenings at Northcourt." 248 pages. "The Manuscript Man." By author of "Golden Hills." A story of the conversion of Irish peasants, and the methods used. All of these books we heartily commend as timely to our S. S. and Home Libraries.

HANDEL AND HAYDN. Being the second vol. of "The Tone Masters." A Musical Series for the Young. By Charles Barnard. 16mo. Illustrated. $1.25.

In this, as in many of their carefully-prepared books for the young, Lee & Shepard have made a great advance in one all-important particular of interesting the intelligence of youthful readers. And we may add here, in reference to all their juvenile literature, now becoming very extensive and varied (as the new books noticed here testify), that the tone, while not avowedly religious, is healthy and natural, unusually free from the sensationalism that disfigures and mars so many publications of the sort.

FROM Lee & Shepard, Boston. Lee, Shepard & Dillingham, New York:

WHY AND HOW. Why the Chinese Emigrate, and the Means they adopt for the Purpose of getting to America. With Sketches of Travel, Social Customs, Amusing Incidents," etc. By Col. Russell H. Conwell, ("Russell" of the Boston Traveller.) 16mo. Illustrated from original designs. $1.50. Col. Conwell has just returned from a journey round the world, during which he made a tour of observation in China for the purpose of satisfying himself on the question of Chinese emigration; well known as a newspaper correspondent and lecturer; his writings need no introduction to be appreciated by the reading public.

THE SOCIAL STAGE. Dramas, Comedies, Farces, Dialogues, etc., for Home and School. By Geo. M. Baker. 16mo. Illustrated. $1.50. Now ready.

FIELD AND FOREST; or, The Fortunes of a Farmer. By Oliver Optic. 16mo. 14 Illustrations. $1.25.

DOUBLE PLAY. By William Everett. Illustrated. A genine book for boys by the son of Edward Everett. In the Preface, which the publishers (Lee & Shepard) characterize as "worthy a place in any collection of literary curiosities," the author says: "The boys that I know, all have lessons to learn—Geography, Figures, and Latin, in turn; and if I'm to write about boys, and their ways, I prefer to describe how their actual days are passed, and the troubles they really go through, and not awful sensations to make you turn blue. And I ask nothing else than to have the brave boys, heedless, indolent, playful, and fond of a noise, but with warm loving hearts that are easily stirred to friendship and service by one kindly word." One good, healthy-minded boy of fourteen, after reading, says: "That's splendid! It's real boy life!" So say we.

THE HOUSE ON WHEELS: or, the Stolen Child. Translated from the French of Mme. de Stolz. By Miss E. F. Adams. With 20 illustrations from designs by Emile Bayard. 12mo. Tinted paper. Uniform with "Alice's Adventures." Cloth, $1.25. Gilt edges, $1.50; full gilt sides and edges, $2. The "House on Wheels" has had a large sale in French. In presenting the translation, embellished with the remarkably fine illustrations of Emile Bayard, great care has been taken to present the quaint humor and attractive style of the original.

LETTERS EVERYWHERE: or, Rhymes and Stories for Children." Twenty-eight full-page illustrations by Schuyler. 12mo. Tinted paper. Cloth, $1.25; gilt edges, $1.50; full gilt sides and edges, $2. Reprinted from the English edition. The size and style of the beautiful illustrations have been preserved, and the letter-press has been made to conform in size to "Alice's Adventures in Wonderland."

1. WHO WILL WIN? 2. GOING ON A MISSION. The first two volumes of six, entitled: "The Beckoning Series," by Paul Cobden, designed to show how the missionary spirit, that is, the helpful spirit, may find good to be done and do it, among every day scenes. Like all of Lee & Shepard's books these are beautiful to the eye and finely illustrated.

"Charley and Eva Roberts' Home in the West." The third in a series, preceded by "How Charley Roberts became a Man," and "How Eva Roberts gained an Education."

"Rose Abbott." Last of a series, "Pinks and Blues," for younger readers.

"The Little Maid of Oxbow." Last of the "Helping Hand Series."

All of these, also, are tastefully illustrated.

## RELIGIOUS QUARTERLIES.

THE October numbers come full-freighted with matter of great value, as appears by the following synopsis of these contents:

*The Bibliotheca Sacra.* (Fortieth year.) Andover: W. F. Draper. $4.00.—The Significance of the Jewish Sacrifices; The Favorable References to the Foreign Element in the Hebrew History; The Inscription of Mesha, King of Moab; Eschatological Studies; Theories of the Resurrection; Dr. Forbes on Rom. v. 12-21; Revelation and Inspiration; The Silence of Women in the Churches—Objections Considered; The Diaconate an Office; Note to Article Three; Notices of Recent Publications.

*The American Presbyterian Review.* New York: C. Scribner & Co. $3.50.—A New Analysis in Fundamental Morals; The Song of Songs; Papal Infallibility and the 19th Century, by Prof. Gillett, an interesting paper; Recent Works on Logic; Roman Letters on the Vatican Council, translated by Prof. H. B. Smith, from the celebrated "Romische Briefe vom Concil;" A Letter from Roger Sloan to Dr. Samuel Hopkins; Exegetical Study in the Gospel of John; Recent Unknown Developments; The Relation of Philosophy to Theology; Contemporary Literature; Theological and Literary Intelligence.

*The Biblical Repertory and Princeton Review.* New York: C. Scribner & Co. $3.00.—Articles: I. Renan's St. Paul; II. Training and Support of a Native Ministry in the Turkish Empire; III. Sinaitic Susceptions; IV. A Phase of the Church Question; V. Row's Jesus and the Evangelists; VI. China as Affected by Protestant Missions; VII. Methods of Liberal Education; VIII. Dr. Stone's Response to the Pope's Invitation; IX. Notices of Recent Publications; X. Literary Intelligence.—An unusually rich number. We commend especially II, IV, and VIII.

*The Christian Quarterly.* July, 1870. Cincinnati: R. W. Carroll & Co. $4.00.—Contains able articles on: Confirmation; The Spirit of the Nineteenth Century, and Creeds; The Human Spirit and the Animal Soul—Is the Difference Between Them a Difference of Kind or Degree?; Sydney Smyth; Regeneration—the New Birth; Prophetic Inspiration; Naturalism.

*The New Englander* New Haven: W. L. Kingsley.—Has articles on President Fairchild's Moral Philosophy; The Study of English Literature; Yale College, some thoughts respecting its future; Modern Judaism; The Resources of the Church against Rationalism; Ruskin's New Liturgy on Art; A Voice from "Squashville," vindicating the policy of continuing the corporation of Yale College on its present basis, against the complaints of "Young Yale."

*The Methodist Quarterly Review.* New York: Carlton & Lanahan—Contains "DeGroot on Gnostic Testimonies to the New Testament," by Prof. Harmon; "The Muscovite and the Teuton," by Prof. Wells; "Our Spoken English," by Prof. Wheeler; "Otiental Influence on Western Thought and Civilization," by W. H. Withrow; "The Ethics of Latin Comedy," by Professor Harrington: and "Wuttke on Greek Ethics in their Golden Age," translated by Prof. Lacroix.

*The Congregational Quarterly.* Boston, has a biographical sketch, accompanied by a portrait of Rev. Isaac Parsons. Dr. Pond contributes a historical account of Bangor Theological Seminary. Other articles are: Ought our Present System of Public Education to be Sustained? God in the Old Testament; Ministerial Changes; Superiority of Congregational Churches.

*The Congregational Review:* Bi-monthly. Chicago: G. S. F Savage. $3.00.—Contains "Education in its Relations to the Republic," by Hon. J. W. Patterson; "A Philosophy of the Voice," by Rev. J. E. Rankin, D.D.; "Dr. Hawes as a Preacher," by Rev. Edward A. Lawrence, D.D.; "Argyll's Reign of Law," by Rev. C. Caverno; "Modern Evangelists," by Rev. M. K. Cross; "Book Table;" "Round Table," containing terse racy discussions upon live religious topics.

## MAGAZINES.

*The North American Review.* (*Quarterly,*) No. 228, for July. pp. 255. $6.00 a year. Boston: Fields, Osgood & Co.—For October contains: British Neutrality During the Civil War, by Montague Bernard, M.A.; Limits of Natural Selection, by Alfred Russell Wallace; The Method of History; Congressional Reform; English Aristocracy and English Labor; Pierre Bayle; France Under the Second Empire; Theodore Mommsen; Critical Notices.

*Scribner's Monthly*—an Illustrated Magazine for the People. New York: Scribner & Co.. $3.00 a year. The first number of the New Magazine which succeeds "Hours at Home" and "Putnam's Monthly," under the editorship of Dr. J. G. Holland. With wide double-columned pages, readable print and profuse illustrations of a high character. We give the contents in full: Jeremy Train—His Drive (with thirteen illustrations by Magrath), by an Old Fellow; The Bottom of the Sea (with eighteen illustrations,) by T. Edwards Clark; A Day with Dr. Brooks (with seventeen illustrations by the Waud Brothers and others), by Mary E. Dodge; Natasqua—Chapters I.-III.—by Rebecca Harding Davis; The Bondage of the Pulpit, by W. C. Wilkinson; Twice Alone—a Tale of the Babrador, by Dr. I. I. Hayes; Sonnet, by C. R. W.; The Writings of George MacDonald, by Samuel W. Duffield; Fair Weather and Foul, by William Morris; Wilfrid Cumbermede—an Auto-biographical Story—Chapters I.-V.—(illustrated), by George MacDonald, author of "Alec Forbes," "Robert Falconer," etc.; Topics of the Time; Books and Authors Abroad; Books and Authors at Home.

*Harper's Magazine.* New York: Harper & Bros. $4.00.—Harper's Magazine, beside furnishing its customary interesting varied and readable matter, is doing a noble and needed service for Protestantism,

by reproducing the leading facts of Rome's mediæval and modern history in a series of brilliant papers marked by thought and careful research, and admirably illustrated. The November number contains one of these papers on the Huguenots, reviewing the origin and progress of the Reformation in France, the counter influences and plots of the Romish Church, leaguing with and prompting the Court to various measures of persecution, crowned at last by the wide-spread massacres, beginning with St. Bartholomew's day in Paris, the subsequent exile and flight of the thousands who had escaped death, and the fearful consequences to the nation of Jesuit tyranny that have followed to the present time. This extended admirably-written sketch is most timely at the present juncture, when Romish writers are seeking unblushingly to deny facts which make so terribly against their church, and when the nation which acted as their instrument of slaughter is partaking, under the sure retribution of Providence, the baptism of blood long ago meted out to the faithful disciples of the Word and Spirit of God. "The mill of God grinds slowly but surely."

*The Galaxy*—for November. New York: Sheldon & Co. $4.00.—Contents: Lady Judith; A Tale of Two Continents; A Brazilian Poem; Reminiscences and Speculations, *apropos* of the Turning Point in the King of Prussia's Life; Dead and Born; Fort Sumter, by Gideon Welles; Overland; Nothing by Halves; The Reality of Medicine; Monsignore Capel; Shekh Abnaf's Letter from Bagdad; Alexander Dumas; Pere; Last Houses; Galaxy Miscellany; Memoranda, by Mark Twain.

*Old and New*—for November. Boston: Roberts Brothers. $4.00.—Presents M. Laboulaye's remarkable paper on the medical practice in the French Army and in that of the United States; "The Science and Learning of the Vatican," by C. F. Winslow, discusses the spirit of the Romish Church toward science and literature, and its avowed purposes; Mrs. Harriet Beecher Stowe's "Pink and White Tyranny" continues with sustained interest; "Quack Chemists," by F. W. Clark, is suggestive; "Suffrage and Education," by S. F. McCleary, discusses a proposal to abolish even the slight educational restriction upon the suffrage in that State. The remaining contents of this number are varied and readable.

*Littell's Living Age.* Boston: Littell & Gay. After a thorough acquaintance with this weekly, we add cheerfully to previous communications the following:—"Littell's Living Age," being published in weekly numbers of sixty-four pages each, gives to its readers more than three thousand double-column octavo pages a year of the most valuable, instructive and entertaining reading of the day. "History, biography, fiction, poetry, wit, science, politics, criticism, art—what is not here!" It presents with a satisfactory completeness as well as freshness, the best literature of the almost innumerable and generally inaccessible European quarterlies, monthlies and weeklies—a literature embracing the productions of the ablest and most cultured writers living. It is therefore indispensable to every one who desires a "thorough compendium of all that is admirable and noteworthy in the literary world," who has a taste for the best literature, or desires to keep pace with the intellectual progress of the age. "The Living Age" is pronounced by high critical authority to be "the best of all our eclectic publications;" and we can do our readers no better service than by calling their careful attention to it.

*The Eclectic Magazine of Foreign Literature.* New York: E. R. Pelton. Yearly subscription $5 00. Contains fourteen choice selections from the English Reviews, including Earl Stanhope's "Queen Anne:" Episode of Convent Life; How the Egyptians Lived and Died; English Revolution of the 19th Century; and Literary, Scientific and Art Notices, etc., with a fine embellishment of Beranger.

*Good Health*, a Journal of Physical and Mental Culture. pp. 48. Boston. Yearly $2.00.—Articles of November: Gymnastics; Confectionery; The Nervous System and Vision; Leprosy of the Bible and its Present Existence in North America—first paper; More About Tea; Woman's Dress, showing Ancient Styles of Dress, What Women must Wear, Respiratory Movement of the Chest and Abdomen, The Weight Suspended from a Woman's Waist or Shoulder, etc.; The Kitchen Range; How to Bring up Babies, Part 2—Teething; Dreams; Ozone; Cities; The Spectroscope; Roses; together with several shorter articles on a variety of subjects.

*The Manufacturer and Builder.* New York: Western & Company. $1.50.—A careful perusal of the later numbers leads us heartily to commend this cheap but costly Magazine as an admirable adjunct to all other family reading. Of the various practical topics of which it treats, there are few that are not intelligible to children, and all are interesting and instructive to adults. Indeed, like the "American Agriculturist," of which it is the complement, its name conveys but a small part of its contents. We counsel heads of families, for the children's sake if not their own, to appropriate the small sum it costs for a year, and test its healthful interest and usefulness in promoting thought and conversation about practical matters that are worth thinking and talking about.

*American Agriculturist.* New York: A monthly, 28 pages, triple-columned, closely but clearly printed, profusely and beautifully illustrated without and within, and full of all useful matter pertaining to the household, garden, farm, etc. The counterpart and complement, for family reading, of the "Manufacturer and Builder."

*Arthur's Home Magazine*—November. $2 00. Philadelphia: T. S. Arthur.

## JUVENILES.

*The Riverside Magazine:* for Young People. New York: Hurd & Houghton. $2.50.

*Our Young Folks:* an Illustrated Magazine for Boys and Girls. Boston: Fields, Osgood & Co. $2.

*Oliver Optic's Magazine:* Our Boys and Girls. Boston: Lee & Shepard. Weekly and Monthly, $2.50 per annum.

*The Children's Hour*, by L. S. Arthur. Philadelphia. $1.25.

*The Nursery.* Boston: J. L. Shorey. $1.50.—Abounding in just the right kind of pictures for the very little ones.

*The Infant's Magazine*—The Children's Friend, The British Workman, The Friendly Visitor. Published monthly, in London, and published to Subscribers in America at the reduced price of 50 cents per annum each. By Chas. F. Roper, 633 Broadway, New York.

*Young Folks' News.* Philadelphia: A. Martin. $1.00 per annum—Weekly.

*The Bright Side.* Chicago: Wilcox & Alden. Another "Paper for all Children," from the West. Weekly. $1 00.

# *RECEIPTS*

*In behalf of the American and Foreign Christian Union, for the Month ending 31st October, 1870.—(In part.)*

### MAINE.

| | | |
|---|---|---|
| Portland. Mrs. W. Oxnard, for Central Mexico | 25 00 | |
| Bangor. From a friend | 5 00 | |
| | | 30 00 |

### NEW HAMPSHIRE.

| | | |
|---|---|---|
| Haverhill. Perley Ayres | | 5 00 |

### VERMONT.

| | | |
|---|---|---|
| Barnet. Cong. Church and Society, Dea. S. S. Clark, L.M. | | 30 00 |

### MASSACHUSETTS.

| | | |
|---|---|---|
| Boston. A friend | 30 00 | |
| Amherst. College Church, W. C. Esty, Tr. | 47 95 | |
| Fall River. New Boston S. School, C. V. S. Remington, Supt. | 3 19 | |
| Woburn. Mark Downs | 5 00 | |
| Auburn. Cong. Church, Rev. E. Davis | 22 48 | |
| Braintree. Miss R. A. Fapon | 5 00 | |
| Lynn. Central Ch. and Society | 21 40 | |
| " 1st Cong. Ch. and Society | 32 10 | |
| Lynn. A friend | 20 00 | |
| Newton Corner. Eliot Cong. Ch. and Soc., Alfred Ely, W. B. Ely and Chas. H. Wilcox, L. M's | 249 60 | |
| West Newton. Mrs. R. C. C Parker | 20 00 | |
| Salem. S. Ch. and Soc., of which $30, from a friend, to make Mrs. S. Foster Quimby a L. M. | 174 31 | |
| Harvard. Cong. Church and Soc. | 25 30 | |
| Pepperell. " " " | 5 00 | |
| " A friend, for Central Mexico | 5 00 | |
| Sharon. Cong. Ch. and Soc. | 32 37 | |
| Cambridgeport. Stearns Chapel | 30 00 | |
| Fitchburg. Rolston Ch. and Soc. | 23 00 | |
| " Cong. Ch. and Soc., Orin E. Lock, L. M. Miles, Alfred Miller, and Rodney Wallace, L. M.'s | 139 00 | |
| Millbury. 2d Cong. Ch. and Soc. | 13 91 | |
| Boston. J. N. Denison, of Central Church | 50 00 | |
| Oxford. Rev. Daniel Waite | 5 00 | |
| E. Boston. Bapt. Church | 9 07 | |
| Newton. Meth. " | 4 79 | |
| Neponset. " " | 3 00 | |
| Westmedway. Meth. Church | 7 89 | |
| " Bapt. Church | 7 84 | |
| Quincy Point. Meth. Church | 5 10 | |
| Lynn. South street M. Church | 20 00 | |
| Newburyport. Washington street Meth. Church | 5 00 | |
| " Purchase street Meth. Church | 1 67 | |
| Millbury. Meth. Church | 7 23 | |
| " Bapt. Church | 7 00 | |
| Woburn Centre. Meth. Church | 12 57 | |
| Ipswich. Meth. Epis. Church | 10 10 | |
| Chelsea. Walnut street Meth. Ch. | 43 46 | |
| Hadley. 1st Church and Cong. | 12 00 | |
| Williamsburg. John W. Hyde | 1 00 | |
| | | 1,124 55 |

### RHODE ISLAND.

| | | |
|---|---|---|
| Providence. Elmwood Cong. Ch. and Soc'y | 22 58 | |
| Central Falls. Cong. Ch. and Soc'y, Dea. G. E. Allen, L.M. | 50 00 | |
| | | 72 58 |

### CONNECTICUT.

| | | |
|---|---|---|
| Norwalk. Miss M. Darling, for Central Mexico | 3 00 | |
| Simsbury. Geo D. Phelps | 250 00 | |
| New London. A Lady member of 1st Cong. Church | 10 00 | |
| Colchester. 1st Cong. Sab. School | 8 00 | |
| Canterbury. Cong. Church | 8 00 | |
| Unionville. 1st Church and Soc'y, T. P. Chamberlain, L.M. | 45 25 | |
| Waterbury. A Friend | 20 00 | |
| Hartford. Asylum Hill Ch | 338 05 | |
| | | 682 30 |

### NEW YORK.

| | | |
|---|---|---|
| Brooklyn. S. W. DeLamater, annuity | 20 00 | |
| N. Y. City. J. B. Hutchinson | 100 00 | |
| LeRoy. Wm. Calvert | 5 00 | |
| N. Y. City. Mrs. R. J. Brown $30 gold, for a Bible Reader, and $25 currency for Education in Miss Rankin's field, and to constitute Albanis Holley a L.M. | 58 90 | |
| Cazenovia. Pres. Church | 31 53 | |
| N. Y. City. H. I., for Central Mexico | 25 00 | |
| Kingsboro. 1st Pres. Church, Rev. Geo. Harkness, L.M. | 40 65 | |
| N. Y. City. Womans' U. M. Soc'y, for Miss Rankin's School, $30 gold | 33 90 | |
| Avon. O. Comstock | 30 00 | |
| Guilford. Dan'l Beebee | 1 00 | |
| Auburn. E. C. Hull, for Central Mexico | 5 00 | |
| New Berlin. J. L. Fuller | 2 00 | |
| N. Y. City. Mrs. Stephen Griggs | 25 00 | |
| Attica. Pres. Ch., per J. Belden | 22 18 | |
| Port Richmond. Ref'd Church, per A. W. Sexton | 30 03 | |
| N. Y. City. Jos. Fayhs | 15 00 | |
| Montgomery. Jas. Decker | 5 00 | |
| Hudson. Mrs. A. Gillett | 10 00 | |
| Brooklyn. Simpson M. E. Church | 50 00 | |
| N. Y. City. St. Luke's M. E. Ch., half year's support of Native Preacher in Central Mexico | 125 00 | |
| " John street M. E. Church | 20 00 | |
| " Central M. E. Church, in part, | 53 25 | |
| " 17th street M. E. Church, add. | 5 00 | |
| " Gowanda M. E. Church | 2 00 | |
| Brooklyn. Fleet street M. E. Ch., in part | 79 05 | |
| N. Y. City. Willett street M. E. Church | 25 00 | |
| Rochester. Mrs. H. Ely, for Miss Rankin | 5 00 | |
| Batavia. Byron S. Cotes, for Central Mexico | 1 00 | |
| N. Y. City. Wm. A. Booth, Esq. | 250 00 | |
| | | 1,085 46 |

### NEW JERSEY.

| | | |
|---|---|---|
| Newark. So. Park Pres. Church, Geo. W. Howard, W. H. C. Dodd, Wm. Morehouse, L.M.'s, and F. W. Jackson, to constitute Mrs. Martha F. Patten L.M. | 120 00 | |
| " So. Park Mission Sab. School, for Central Mexico | 20 00 | |
| " Horace Alling, to constitute Jos. C. Alling a L.M. | 30 00 | |

*(Concluded in next No.)*

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NOV 2 9 1984